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THE MONTHLY REVIEW,

For JULY, 1765.

The Works of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin. Vol. VIII. Collected and Reviſed by Deane Swift, Eſq; of Goodrich, in Herefordſhire. 4to. 12s. ſew'd.

The Same, in Two Vols. being the XV. and XVI. of the *Large Octavo* Edition. Pr. 10s. And in Three Vols. being the 15th, 16th and 17th of the *ſmall Octavo*. Pr. 7s. 6d. Johnſton.

IN our Review for October 1762, we gave an account of two additional volumes (being the 7th of the quarto, and the 13th and 14th of the octavo editions) of the writings of our immortal Swift. We have now *more laſt words* of this celebrated Writer; and, very ſhortly, it ſeems, we are to have *more ſtill*: for we learn that two other volumes, of the Dean's pieces, which have never yet ſeen the light, are now in the preſs, under the inſpection of a gentleman of very conſiderable eminence in the literary world. Hence, it is to be apprehended, that, from being ſolely regarded as the wittieſt writer of his age, the Dean will henceforth be looked upon alſo as one of the moſt voluminous: a circumſtance which he would himſelf have contemplated with very little ſatisfaction. But it was his own fault. He ſhould have been careful to deſtroy, in time, every production of his pen, which he did not think worthy of being tranſmitted to poſterity:—He, who was, ſo early in life, aware of the indiſcreet officiouſneſs of *Friends*, and the indefatigable induſtry of Bookſellers!—Vid. Pref. to the 1ſt Edit. of Swift's and Pope's Miſcellanies.

But, whatever fate may befal the Author's reputation, from the multiplicity and various merit of his writings, thoſe who are warm admirers of the Dean's genius and literary talents, (and who is not an admirer of them?) will be pleaſed with every new acquiſition, every additional mite thrown by the hand of that great maſter, into the public treaſury of wit and humour.

To ſuch, then, the main object of attention will be, the *authenticity* of the publications. This is a point that every reader and purchaſer will conſider as previouſly neceſſary to be ſettled.

With regard to the genuineneſs of the preſent volumes, beſides the internal evidence which is viſibly ſtamped on the pieces they contain, it chiefly reſts on the credit of Mr. Deane Swift, their Editor: a gentleman whoſe name and character are too well eſtabliſhed with the public, to admit of the leaſt ſuſpicion, in this reſpect. Such of our Readers as have not ſeen his *Eſſay on the Life, Writings, and Character of Dr. Jonathan Swift*, may turn to the account of that performance, in the Twelfth Volume of our Review. Mr. Swift is a near relation of the celebrated Dean: his nephew, if we miſtake not.

But that the authenticity of theſe remains may not appear to reſt ſolely on the reputation of our Editor, he informs us, in his preliminary addreſs to the Reader, ‘ that all the original manuſcripts, not to mention two or three poems taken from the public prints, are in the Doctor's own hand; or, tranſcribed by his emanuenſis, have the ſanction of his endorſement; ſome few copies, for which indeed we have the honour to be obliged to our friends, only excepted.’—Theſe manuſcripts, he adds, ‘ we ſhall depoſite in the Britiſh Muſeum, provided the governors will pleaſe to receive them into their collection.’

The papers contained in this collection, are,——*Political Tracts*—*Letters to various Perſons*—and *Poems on ſeveral Occaſions*.

Among the firſt claſs we have, 1. ‘ Memoirs relating to that Change which happened in the Queen's Miniſtry, in the Year 1710.’ In this tract, the Dean, fondly dwelling on the idea of his own importance, and conſequence with the Tory miniſtry, gives ſome account of his unſucceſsful endeavours to obtain, from perſons in power, the proper materials for writing the hiſtory of her majeſty's reign. That this intended work might the more naturally come from his pen, he tells us, that he was then ready to accept, and did actually ſolicit, the hiſtoriographer's place, although of inconſiderable value, and of which he muſt expect to have been deprived at the queen's death. The Dean, however, obtained neither the *place* nor the *materials*: a ſhrewd token that he was, as hath been often ſuppoſed, rather the dupe than the confidante of that miniſtry to which he appears to have been ſo zealouſly attached. Whether or not the world hath a great loſs, in being deprived of the hiſtory which Swift intended, of Queen Anne's reign, it is impoſſible to determine; but if we may be allowed to gueſs, the public detriment, on this account, could not be very conſiderable: for it would, moſt probably, have been a partial and party buſineſs, conceived rather in the heat and ferment of faction, than in the genuine temper and ſpirit of Hiſtory. Nor is this an uncharitable

table ſurmiſe; for he hath afforded ſufficient grounds for it, by a paſſage in this very paper. ‘I have often, ſays he, preſſed the Earl of Oxford, then lord treaſurer, and my Lady Maſham, who were the ſole perſons which brought about that great change, to give me a particular account of every circumſtance and paſſage during that whole tranſaction: nor did this requeſt proceed from curioſity or the ambition of knowing and publiſhing important ſecrets; but from a *ſincere honeſt* deſign of JUSTIFYING the queen, in the meaſures ſhe then took, and after purſued, againſt a load of ſcandal which would certainly be thrown on her memory, with *ſome appearance of truth*.’ Here we have a plain confeſſion that our volunteer hiſtoriographer intended to take a part, and an open declaration *what part*, in the political conteſts of thoſe times. At all events the tory-queen was to be *juſtified*; that queen too, of whom and of whoſe government, he gives in this identical memoir, but a very indifferent character, and is here repreſented as an artful, diſſembling, capricious woman; narrow and contracted in friendſhip, and ſo inſenſible of heart, that ‘ſhe could hardly be ſaid to love or to hate any body.’ So that whatever virtues ſhe poſſeſſed as a ſovereign, ſhe was, according to this repreſentation, not highly to be admired for her private virtues. Harley, too, ‘Harley the nation's great ſupport,’ makes a leſs reſpectable figure here, than in the Dean's other writings. Speaking of his diſappointment in his ſcheme for writing the hiſtory of the queen's reign, he ſays, ‘That incurable diſeaſe, either of negligence or procraſtination, which influenced every action both of the queen and the Earl of Oxford, did in ſome ſort infect every one who had credit or buſineſs in court: for, after ſoliciting near four years, to obtain a point of ſo great importance to the queen and her ſervants, from whence I could propoſe nothing but trouble, malice, and envy to myſelf, it was perpetually put off.’

What a glorious adminiſtration of public affairs muſt that have been, where the adminiſtrators languiſhed under ſo fatal a political diſtemper as *negligence*, or *procraſtination!* Yet this negligent or procraſtinating government was to be *juſtified*, at all events!—But was there not an hidden cauſe for their procraſtination, with regard to the Dean's deſign,—a ſecret into which he did not penetrate? Is it not poſſible they were too conſcious that it might not be altogether adviſable to entruſt him with, or to expoſe to the public eye, thoſe ‘circumſtances and paſſages’ which he wanted to know*? They, poſſibly, were too well aware, that a thorough *juſtification* of all their meaſures, was a taſk beyond even the abilities of Swift to accompliſh*.

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* We find a like ſurmiſe thrown out by the noble *Remarker on the life and writings of Swift*: ‘He (the Dean) was employed, not truſted’

2. The ſecond paper in this publication, is entitled, *Preface to the Hiſtory of the Four laſt Years of Queen Anne's Reign.* Of this Hiſtory, an edition was publiſhed, from uncertain authority, in 1758; and an account was given of it in the 18th Vol. of our Review. In this ſhort preface, there is nothing that deſerves great notice, unleſs it be the Dean's high pretenſions to impartiality and integrity of heart, with regard to his views in writing the hiſtory of that *glorious* period. 'I am perſuaded in my own mind, ſays he, that I am doing my duty to God and man, by endeavouring to ſet future ages right in their judgment of that HAPPY REIGN, [*riſum teneatis!*] and as a faithful hiſtorian, I cannot ſuffer falſhoods to run on any longer, not only againſt all appearance of truth, as well as probability, but even againſt thoſe happy events which owe their ſucceſs to the very meaſures then fixed in the *general peace.*'——It is unneceſſary to make any comment on this paſſage. It may be ſufficient barely to remind the Engliſh Reader that the *peace* which this Tory Hiſtoriographer is eternally extolling, was the *tory peace of Utrecht!*

3. We have 'An Enquiry into the Behaviour of the late Queen's Miniſtry, with relation to their Quarrels among themſelves, and the Deſign charged upon them, of altering the Succeſſion of the Crown.'——In this piece, the Dean takes great pains to ſhew the falſhood, the improbability, and even the impoſſibility and abſurdity of the deſign ſaid to have been formed by Anne and her laſt miniſtry, to alter the ſucceſſion, by ſetting aſide the Hanover family, and bringing in the pretender. This is, in truth, a very ſenſible tract; in which the admirable Author ſeems to have taſked his abilities, to prove his point: notwithſtanding which, it will, if we miſtake not, ſtill be difficult, even at this day, (wherein the miſts of party are in a great meaſure diſpelled, and the retroſpective view of thoſe times is ſo much cleared up) to convince a majority of the public, that no ſuch ſcheme was ever formed, and would not really have been attempted, had it not been rendered abortive by the queen's

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and at the ſame time that he imagined himſelf a ſubtile diver, who dexterouſly ſhot into the profoundeſt regions of politics, he was ſuffered only to ſound the ſhallows neareſt the ſhore, and was ſcarce admitted to deſcend below the froth at the top. *Perhaps the deeper bottoms were too muddy for his inſpection.*' ORRERY.

* How far, after all, Swift actually did accompliſh part of his deſign, the public have ſeen, in his Hiſtory of the Four laſt Years of Queen Anne; of which work we have already delivered our ſentiments: ſee Rev. Vol. XVIII. p. 258, 381.

his temper or behaviour. As his own birth was illuſtrious, being deſcended from the heirs-general of the Veres and the Mortimers, ſo he ſeemed to value that accidental advantage in himſelf, and others, more than it could pretend to deſerve. He abounded in good-nature, and good-humour; although *ſubject* to paſſion,—which, however, he *kept under* the ſtricteſt *government*[*], till towards the end of his miniſtry, when he began to grow ſoured, and to ſuſpect his friends.—He was a great favourer of men of wit and learning, particularly the former, whom he careſſed without diſtinction of party, and could not endure to think that any of them ſhould be his enemies; and it was his good fortune that none of them ever appeared to be ſo; at leaſt if one may judge by the libels and pamphlets publiſhed againſt him, which he frequently read by way of amuſement, with a moſt unaffected indifference:—neither do I remember ever to have endangered his good opinion ſo much, as by appearing uneaſy when the dealers in that kind of writing firſt began to pour out their ſcurrilities againſt me; which he thought was a weakneſs altogether inexcuſable in a man of virtue and liberal education. He had the greateſt variety of knowlege that I have any where met; was a perfect maſter of the learned languages, and well ſkilled in divinity. He had a prodigious memory, and a moſt exact judgment. In drawing up any ſtate-paper, no man had more proper thoughts, or put them in ſo ſtrong and clear a light. Although his ſtile were not always correct, which, however, he knew how to mend; yet, often, to ſave time, he would leave the ſmaller alterations to others. I have heard that he ſpoke but ſeldom in parliament, and then rather with art than eloquence: but no man equalled him in the knowlege of our conſtitution; the reputation *whereof made him be choſen*[†] ſpeaker to three ſucceſſive parliaments.—His ſagacity was ſuch, that I could produce very amazing inſtances of it, if they were not unſeaſonable. In all difficulties, he immediately found the true point that was to be purſued, and adhered to it: and one or two others in the miniſtry have confeſſed very often to me, that after having condemned his opinion, they found *him in the right*, and *themſelves in the wrong*. He was utterly a ſtranger to fear; and conſequently had a preſence of mind upon all emergencies. His liberality, and contempt of money, were ſuch, that he almoſt ruined his eſtate while he was in employment; yet his avarice for the public was ſo great, that it neither conſiſted with the preſent corruptions of the age, nor the circumſtances of the time. He was ſeldom miſtaken in his judgment of men, and therefore not apt to change a good or ill opinion by the repreſentation of others; except towards the end of his miniſtry. He was affable and courteous, extremely eaſy and agreeable in converſation, and altogether diſengaged; regular in his life, with great appearance of piety; nor ever guilty of any expreſſions that could poſſibly tend to what was indecent or prophane. His imperfections were, at leaſt, as obvious, although not ſo numerous, as his virtues. He had an air of ſecrecy in his manner and countenance, by no means proper for a great miniſter, becauſe it warns all men to prepare againſt it. He often gave no anſwer at all, and very ſeldom a direct one: and I the rather blame this reſervedneſs of temper, becauſe I have known a very different practice ſucceed much better.—— Another of his imperfections, univerſally known and complained of, was procraſtination, or delay; which was, doubtleſs, natural to him, although he often bore the blame without the guilt, and when the remedy was not in his power; for never were prince and miniſter better matched than his ſovereign and he, upon that article: and therefore, in the diſpoſal of employments, wherein the queen was very abſolute, a year would often paſs before they could come to a determination.—He was likewiſe heavily charged with the common court-vice, of promiſing very liberally, and ſeldom performing; of which, although I cannot altogether acquit him, yet I am confident, his intentions were generally better than his diſappointed ſollicitors would believe. It may likewiſe be ſaid of him, that he certainly did not value, or did not underſtand, the art of acquiring friends; having made very few during the time of his power, and contracted a great number of enemies. Some of us uſed to obſerve, that thoſe whom he talked well of, or ſuffered to be often near him, were not in a ſituation of much advantage; and that his mentioning others with contempt, or diſlike, was no hindrance at all to their preferment.'

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[*] From this contradictory mode of expreſſion, and ſome other ſlight inaccuracies and coarſeneſs of diction, and redundancies, obſervable in the preſent tract, it appears that the Dean, the moſt correct of all writers, had not thoroughly prepared it for the preſs.

[†] *Vide* the laſt note.

This character of the celebrated Harley, appears to have been drawn with more impartiality than was common with Dean Swift; whoſe violence of temper, of attachment, and of reſentment, ſeldom permitted him to *give each deed the exact intrinſic worth*, as his friend Pope expreſſes it. He tells us that he dwelt the longer on this great man's character, becauſe he obſerved it to be ſo often miſtaken by the wiſe reaſoners, of both parties; and becauſe, having had the honour of a near acquaintance with him, without the leaſt mercenary obligation, he thought it lay in his power to repreſent him to the world with impartiality and truth.

4, 5, and 6. Are ſmall tracts of little account; the 7th is a ſermon ‘ Upon the Martyrdom of K. Charles I. preached at St. Patrick's, Dublin, Jan. 30, 1725-6, being Sunday.’ It is a ſtrange, illiberal, ranting piece of high-churchiſm; ſuited only to the taſte and diſpoſition of a jacobite mob; and will be a laſting diſgrace to the character and memory of the preacher.

8. ‘ An Account of the Court and Empire of Japan. Written in 1728.’ An inſult on the memory of that worthy prince George the Firſt; and a ſevere ſatire on the late Earl of Orford.

9. ‘ A Letter to the Writer of an occaſional Paper: *Vide* the Craftſman, 1727.’ Not of any great account. This article might as well have been committed to the flames as preſerved.

10. ‘ Of Public Abſurdities in England.’ The abſurdities here pointed out, are of a political nature; and ſome of them are here exploded with ſuch manly freedom and true ſterling ſenſe, that one would hardly think this paper could come from the author of the thirtieth of January ſermon juſt mentioned: but theſe inſtances will ſerve to ſhew how well the Dean could vary his ſtyle and manner, and even his ſentiments, according to the difference of rank, or order, of the particular people for whom his compoſitions were intended. The Sermon was accommodated to the underſtandings of the vulgar, the Obſervations on the Abſurdities, &c. were deſigned for the notice of politicians, and readers of the higher claſſes.

The firſt of theſe *abſurdities* will not, however, be generally admitted, as ſuch; for no diſſenter from the eſtabliſhed church, can poſſibly agree with the Dean's aſſertion, that ‘ it is abſurd that any perſon who profeſſeth a different form of worſhip from that which is national, ſhould be truſted with a vote for electing members in the houſe of commons.’—Nay, few, we apprehend, of the more moderate churchman, will aſſent to this propoſition, notwithſtanding our Author's argument in ſupport of his opinion, hath ſomething ſpecious in its appearance; viz. ‘ Becauſe (ſays he) every man is full of zeal for his own religion, although he regards not morality; and therefore will endeavour, to his utmoſt, to bring in a repreſentative of his own principles, which, if they be popular, may endanger the religion eſtabliſhed; which, as it hath formerly happened, may alter the whole frame of government.’—Very true, Mr. Dean! and it is happy for this country, that the frame of our government hath been altered.’—And the enſuing obſervations, from this very paper, ſtrongly intimate, that there is ſtill room for conſtitutional reformation.

The next abſurdity here pointed out, is contained in the following paragraph: ‘ A ſtanding army in England, (ſays the Dean) whether in time of peace or war, is a direct abſurdity. For, (adds he) it is no part of our buſineſs to be a warlike nation, otherwiſe than by our fleets. In foreign wars we have no concern, further than in conjunction with allies, whom we may either aſſiſt by ſea, or by foreign troops paid with our money. But mercenary troops in England can be of no uſe, except to awe ſenates, and thereby promote arbitrary power in a monarchy or oligarchy.'—There is no date to theſe remarks; but one would almoſt think the Writer had a prophetic foreſight of after-times!

A ſtill more glaring and ſelf-evident abſurdity is what next follows; viz. 'That the election of ſenators ſhould be of any charge to the candidates; but, (adds he) that it ſhould be ſo to a miniſtry, is a manifeſt acknowledgment of the worſt deſigns. If a miniſtry intended the ſervice of their prince and country, or well underſtood wherein their own ſecurity beſt conſiſted, (as it is impoſſible that a parliament freely elected, according to the original inſtitution, can do any hurt to a tolerable prince, or a tolerable miniſtry;) they would uſe the ſtrongeſt methods to leave the people to their own free choice.'—We refer to the book for our Author's arguments in ſupport of this propoſition; as they would take up too much of our room. Beſide, they will only be laugh'd at by the ſtateſmen and politicians of theſe days.—Nevertheleſs, what he ſays of the want of ſagacity in our anceſtors, who, in framing the old conſtitution, fixed a *determinate ſum* for the value of a freehold in land, as a qualification to vote for a knight of the ſhire, is extremely juſt. Forty Shillings a-year, as he obſerves, was, in thoſe days, a ſum equal to twenty pounds in ours. The law, therefore, ſhould rather have fixed on a *certain quantity of* LAND, arable or paſture, ſufficient to produce a certain quantity of corn or hay; which would have prevented the evil and the abſurdity now complained of; and which cries aloud for regulation.

Another abſurdity:—'that boroughs decayed are not abſolutely extinguiſhed,' becauſe, ſays our Author, the returned members do, in reality, repreſent *nobody*. Is it not equally abſurd, that ſeveral large towns are not repreſented at all, though full of induſtrious inhabitants, who much advance the trade of the kingdom?

He mentions 'the claim of ſenators, to have themſelves and ſervants exempted from law-ſuits and arreſts,' as a 'manifeſt abſurdity! The proceedings at law are already (adds he) ſo ſcandalous a grievance, upon account of the delays, that they need little any addition. Whoever is either not able, or not willing to pay his juſt debts, or, to keep other men out of their lands, would evade the deciſion of the law, is ſurely but *ill-qualified to be a legiſlator!*'——This evil has ſince been, in ſome meaſure, remedied, by the act paſſed, in 1764, for excluding bankrupts from privilege of parliament.

The Dean has ſome other obſervations, of this kind; but we muſt proceed with the volume. And, next in order, we come now to (No. 10.) 'Short Remarks on Biſhop Burnet's Hiſtory.'

Our Readers will remember how ſeverely the biſhop was treated, in the humourous 'Memoirs of P. P. Clerk of this pariſh,' printed in the *Miſcellanies* publiſhed by our Author and Mr. Pope. In this paper, the great hiſtorian of the whigs is attacked in a different ſtrain †;—with ill-nature, and with outrage:—had he been the hiſtorian of the tories, he would have eſcaped all this abuſe. There may, however, amidſt ſo much ſcurrility, be ſome truth. Hear what this invective Remarker ſays:

'This Author is, in moſt particulars, the worſt qualified for an hiſtorian, that ever I met with. His ſtyle is rough, full of improprieties, in expreſſions often Scotch, and often ſuch as are uſed by the meaneſt of the people.—His obſervations are mean, and trite, and very often falſe. His ſecret hiſtory is generally made up of coffee-houſe ſcandals, or, at beſt, from reports at the 3d, 4th, or 5th hand. The account of the pretender's birth,' (aye! there lay the poor biſhop's unpardonable ſin!) 'would only become an old woman in a chimney-corner. His vanity runs intolerably through the whole book, affecting to have been of conſequence at nineteen years old, and while he was a little Scotch parſon of 40 pounds a-year.—His characters are miſerably wrought, in many things miſtaken, and all of them detracting, except of thoſe who were friends to the preſbyterians. That early love of liberty he boaſts of, is abſolutely falſe; for the firſt book that *I believe* he ever publiſhed, is an entire treatiſe in favour of paſſive obedience and abſolute power; ſo that his reflections on the clergy, for aſſerting, and then changing thoſe principles, come very improperly from him *. His work may be more properly called a Hiſtory of Scotland during the Author's Time, with ſome Digreſſions relating to England, rather than deſerve the title he gives it: for *I believe* two thirds of it relate only to that *beggarly nation*, and their inſignificant brangles and factions.——In his laſt ten years, he was abſolute party-mad, and fancied he ſaw popery under every buſh.—He never gives a good character without one eſſential point, that the perſon was tender to diſſenters, and thought many things in the church ought to be amended.'—And does not every moderate churchman, now living, think the ſame?——We have omitted ſeveral paſſages in theſe remarks, for want of room to inſert the whole; but we muſt not forget to obſerve, that he makes ſome conceſſions in favour of the biſhop's private character; and one or two in favour even of his book; which, after all, it is pretty apparent, the Dean would have thought a very tolerable ſort of a book, if he had not peruſed it with party-ſpectacles.

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† See alſo the Dean's *Preface to the Biſhop of Sarum's Introduction.*

* This anecdote deſerves to have been better authenticated; and we are ſorry the Dean did not expreſsly refer to the tract here mentioned.

11. 'An Abſtract of the Hiſtory of England, from the Invaſion of it by Julius Cæſar, to William the Conqueror.'—Not worth mentioning; and moſt certainly, as well as ſome other ſcraps in this publication, was not worth printing.

12. 'A Letter to a Member of Parliament, in Ireland, upon chuſing a new Speaker there: 1708.'—This letter relates to the great queſtion, about that time much agitated, concerning a repeal of the Sacramental Teſt. Few of our Readers need be told what a zealous advocate the Dean was for that *act*.—At this juncture, it ſeems, there was great reaſon to apprehend that the choice of a ſpeaker of the Iriſh houſe of commons would light on a gentleman who was no friend to the teſt-act. He therefore wrote this letter, as a diſſuaſive againſt chuſing ſuch a perſon; and among other arguments, he has the following very remarkable one:—'I will put the caſe: if the perſon to whom you have promiſed your vote be one of whom you have the leaſt apprehenſion that he will promote or aſſent to the repealing of that clauſe, whether it be decent or proper he ſhould be the mouth of an aſſembly, whereof a great majority pretend to abhor his opinion? Can a body, whoſe mouth and heart muſt go ſo contrary ways, ever act with ſincerity, or with conſiſtence? Such a man is no proper vehicle to retain or convey the ſenſe of the houſe, which, in ſo many points of the greateſt moment, will be directly contrary to his. *It is full as abſurd, as to prefer a man to a biſhopric who denies revealed religion.* But it may poſſibly be *a great deal worſe*.'—Can any thing be a ſtronger proof that the pious Dean thought preſbyterianiſm *worſe* than downright infidelity?

12. 'Some *few* Thoughts concerning the Repeal of the Teſt.'——*Few* indeed; the whole making but a page: which was, probably, no more than the beginning of a paper on this ſubject. What is here offered, is not very material to the point.

13. 'Maxims Controlled in Ireland.'—The Dean here examins the truth of ſome maxims in ſtate and government, with reference to Ireland, which, he ſays, generally paſs for uncontrolled in the world; and he conſiders how far they ſuit with the condition of that kingdom. This, which is not a party, but a truly patriotic, paper, contains a ſhrewd, ſenſible, and affecting repreſentation of the diſtreſſed ſtate of our ſiſter kingdom, at the time when this tract was written: we hope, and believe, matters are not quite ſo bad there at preſent—although it is moſt

certain, that we do treat our fellow-ſubjects of Ireland very tyrannically, in many reſpects.—We are now arrived at the end of the Political Tracts; and muſt cloſe the book, for the preſent.

[*To be continued.*]

A Portrait of Oratory. By J. Garner, M. D. 8vo. 2s. Sandby.

NOTHING is more common than for the herd of didactic writers, in laying down the theory of an art, to betray their incapacity to reduce their rules to practice. How different was the caſe with the great Longinus,

> Whoſe own example ſtrengthens all his laws,
> While he's himſelf the great ſublime he draws!

In like manner, the Limner of the preſent Portrait of Oratory, does by no means content himſelf, with giving us a bare unfiniſhed ſketch, the mere outlines of elocution; but hath finiſhed his piece with the higheſt glow and richeſt pomp of colouring. 'What is here exhibited to the public eye, ſays he, is the child of a few leiſure hours, which, flying, ſwift, on golden wings, it was preſumed, would, not unprofitable, be expended, in canvaſſing the ſubject of ſacred oratory.' And if any one 'in drinking the rill of this production, reap even, the ſmalleſt draught of benefit, the labor, labor! no, pleaſure, of ſome hours will not be uncrowned.'

Our Readers may already diſcover ſome traces of that happy talent, which our Author poſſeſſes, of adapting his ſtyle to his ſubject. We are not to learn, indeed, that, among the preſent numerous competitors for oratorial excellence, there have been critics invidious enough to repreſent the dazzling, blazing, heart-inflaming, terrific ſtyle of this Writer, as merely imitative. *Dologodelmo*'s 'Oratory's high encomiums upon the mighty *Soaretherial**,' ſay they, have furniſhed Dr. Garner with his beſt figures, his moſt ſounding epithets, his moſt ſublime flights—

> 'Oh Death, thou long-lived Mortal,'

Says the genius of Hurlothrombo. Had our Author, ſay theſe critics, been to addreſs this longeval ſkeleton of mortality, he would have called him,

> Oh Death! thou ſpeechleſs Orator!

But, how do they know this? How can they prove this ſuggeſtion not to be the child of malice? Truly thus. The following paſſages, they pretend, have too great a ſimilitude not to juſtify the ſuſpicion of imitation. Dr. Garner ſuppoſes an affectionate father, 'expreſſing his pungent exultation of heart,' to addreſs a reformed ſon in the *ſubſequent* terms:

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* See the immortal Hurlothrombo, 1ſt Ed. page 9.

'O my ſon! my ſon! What a ſea of intenſe ſatisfaction overflows this breaſt.—Oh! tranſporting! tranſporting!—Oh! ceaſe not, ceaſe not, my beloved! to travel the delightful ſtreets of virtue, that rapture may warm a fond father's breaſt, beginning to bend under the riſing mountain of years; that, at the ſetting of life's ſun, the conſideration of leaving behind me a virtuous child, may ſhoot a refulgent, golden, ray of comfort through my ſoul, taking wing into a ſhoreleſs futurity.'

This ſpeech is ſuppoſed to be only an improvement on the following of King Soar-ethereal to his miſtreſs:

'Oh! my Cadamore! that I might die always to live with thee; for when the fetters of ſlumber have linked theſe limbs and the ground together, when the chains of ſleep have bound this body to the earth; when theſe eyes, theſe ears are inſenſible, I have other eyes that ſee, other ears that hear, and myſelf rejoices when myſelf is dead.'

Now, not to inſiſt on the wide difference there is, between 'a man's breaſt bending under a riſing mountain,' and 'his body being bound to the earth,' we do inſiſt, in oppoſition to theſe critics, that the above paſſages are totally diſſimilar. They yet perſiſt in carrying on the parallel farther. The rejoicing father above-inſtanced wiſhes, 'that in the dread, the joyous, all remunerating, day, he and his ſon, may meet, with raviſhed hearts, with faces, clad in ſmiles—that, O rapturous reflection! they may ſpend, together, an eternity, in laughing, heavenly, groves, plucking golden, ever-ripening, fruit off flouriſhing trees of bliſs, extatic!'

The *joyous* meeting here projected, it is ſaid, is evidently taken from the following ſpeech of Hurlothrombo:

'Let us go, my Lord, we'll this moment mount her upon the back of the ſun; in the mean while, you get a ſtraddle upon the moon, there you'll be mounted aloft and ride after her, ſpur and whip, whip and ſpur, and you'll be ſure to overtake her in the eclipſes; there you'll be clapped together, face to face, one upon another; and all the world will ſhout and ſay, he has her, he has her! Huzza.'

The malevolence of theſe critics, leads them ſtill greater lengths, even ſo far as to cavil at almoſt all our Author's tropes and figures. But, we ſhould be glad to know, what is oratory, without tropes and figures? and as to the propriety of them, the beſt writers might be quoted to prove it problematical. 'Whatever tenet is eſpouſed, ſays our Author, that opens a door to a torrent of licentiouſneſs, be the ſharp axe of ſolid argument applied to its very root.' How hypercritical is it to object here a rooted tenet's opening a door to a torrent! How captious to oppoſe the keen edge of ridicule againſt the *ſharp* axe of *ſolid* argument! Solidity, ſay they, betokens weight and ſtrength; its effects bearing a greater ſimilitude to the ſtroke of a mallet, the cruſh of a rammer, or, 'the fillip of a three-man beetle,' than to the keen ſeverity of an edge-tool.

Again, when our Author thus calls out to the flouncing rage of religious controverſy, 'Ruſt thou ſharp-edged ſword! eternal, in thy ſcabbard!' theſe critics affect to ſneer; pretending that it is impoſſible for a ſword to keep growing ruſty for ever; for that ſome time or other it muſt be fairly ruſted through and can grow ruſty no longer. But, who doth not plainly ſee, that ſuch remarks are the mere effects of ignorance or envy[*]? Away with ſuch contemptible correctneſs, the frigid ſuggeſtions of cold-blooded critics, eſtranged to the captivating, ſoul-enchanting, heaven-vivifying powers of oratory! Let us throw aſide therefore ſuch invidious criticiſms, and with our Author, 'turn the feet of thought into the tract of themes, meriting ſedate, reiterated contemplation.' Hear part of our Author's addreſs to Oratory and to Orators.

'Hail! Hail! O Oratory! Queen of the heart! Permit an affectionate ſon to employ his pencil, in attempting to heighten the amiable grace of thy features, &c.'——With regard to the Orator, he thus beautifully queries, replies, apoſtrophizes, and exclaims. 'Shall he groping, tread the dark, but fiery paths of religious controverſy? Or ſhall he feed his flock with the food of pathetic diſcourſes or practical ſubjects? With the food of pathetic diſcourſes or practical ſubjects. The duties, the influencing principles of religion, which reaſon's beams, which revelation's radiant ſunſhine, ope; theſe, theſe, ye ſons of Eloquence! are what? the precious pearls you are to work upon;' not upon ſpeculative controverted points, which 'feed with freſh fuel, the fire of party-zeal. Party-zeal! Devouring vulture! that has long, long, O Chriſtianity! been gnawing thy very vitals; that, yet, wounds thee, with her ſharp, envenomed tooth[†]. O the ſcenes! the ſcenes! ſcenes! Humanity cannot contemplate, without heart-convulſing horror, that have, hence, derived their birth. O benevolence! benevolence! how, how haſt thou — — — —!'

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[*] Beſides, there is poſſibly, after all, a ſlight error of the preſs, and the word *ruſt* ſhould have been printed *reſt*. Where then would be the impropriety? And what would become of their criticiſms?

[†] The pitiful critics above-mentioned object alſo to this paſſage; telling us that a *vulture* has no *teeth*. But what of that? every body knows it has confounded talons, and that's as bad.

May we not here juſtly exclaim, with our Author, 'Here, here, ye ſacred Orators! fix your eye! Be theſe, be theſe your patterns?' Of this at leaſt we are certain, that the declamations of a Sheridan, a Rice, or any other modern profeſſor, are not to be named in the day with this of Dr. Garner; who, while *they* glitter thro' a cloud, like twinkling ſtars or gilt twopences, will ſhine like a crown-piece or a full moon, in the wide expanſe, the clear firmament of Oratory!

A Digeſt of the Laws of England. By the Right Honourable Sir John Comyns, Knt. Lord Chief Baron of his Majeſty's Court of Exchequer. Folio. 1 l. 10 s. Knapton, &c.

IN our former accounts of this Digeſt*, we recommended it as a valuable acceſſion to the fund of juridical knowlege; and we have only to add, that it is continued with the ſame care and accuracy.

The volume before us begins with Title, DEVISE, and ends with Title, JUSTICE-SEAT.

Under Title, DIGNITY, are ſome articles of information, which may not be un-entertaining to the Reader. The Author enquires how one may be entitled or created; which may be, 1. By Preſcription. 2. By Tenure. 3. By Writ. 4. By Patent. 5. By Parliament. 6. By Marriage.

So a dignity may be obtained by marriage: as, if a duke, marquis, earl, &c. marries; the wife ſhall be noble for her life. Co. L. 16. b.

And if a woman marries a duke, who dies, and afterwards ſhe marries a baron, yet ſhe continues a dutcheſs. Co. L. 16. b. 2 Inſt. 50.

If a duke, earl, &c. who has the dignity in fee, has not a ſon, but ſeveral daughters; the king may confer the dignity on him who marries any of the daughters, as he pleaſes. 12 Co. III. *Vide Parceners*, (A. 2.)

But if a woman, noble by a marriage, afterwards takes a huſband under the degree of nobility; ſhe ſhall loſe her nobility. Co. L. 16. b. 2 Inſt. 5. Dy. 79. b. Ow. 81.

Otherwiſe, if a woman, noble by deſcent, takes a huſband not noble. Co. L. 16. b. 2 Inſt. 50. Per Brook, Ow. 82.

Or, if a queen dowager takes a huſband, noble or not noble: for ſhe by her ſubſequent marriage ſhall not loſe her dignity. 2 Inſt. 50.

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* See Vol. 28. p. 169. and Vol. 31. p. 190.

Yet if a woman, noble by deſcent, marries to an inferior degree of nobility; as, if the daughter of a duke marries a baron, ſhe ſhall have precedence only as a baroneſs. Ow. 82.

His account likewiſe of the Privileges of the Peers, and of the Manner of their Trial, is very curious and ſatisfactory.

The Privileges of Peers.

To be tried by Peers.

All the barons of parliament ſhall be tried for treaſon, felony, miſpriſion, or as acceſſory, at the ſuit of the king, by their peers. By Magn. Chart. 9 H. 3. 29. *Non ſuper eum ibimus, &c. niſi per legale judicium parium ſuorum.* 2 Inſt. 49. 9 Co. 30. b. Stat. 152, 153.

So, all of the nobility, who are peers of parliament.

So by the common law, which is now affirmed by the Sta. 20 H. 6. 9. all dutcheſſes, counteſſes, and baroneſſes, who are noble by deſcent, creation, or marriage. 2 Inſt. 50.

And marchioneſſes and viſcounteſſes, &c. though not named by the Sta. 20 H. 6. 9. 2 Inſt. 50.

So the queen conſort, or dowager. 2 Inſt. 50.

And a peer cannot waive his trial by his peers. Kel. 56. in Marg. Mo. 621. 1 Tr. 265. 2 Ruſh. 94. Vide Poſt. (F. 2.)

But the nobles of another kingdom, or who are not barons of our parliament, ſhall not be tried by the peers of parliament, but by the common law, confirmed by parliament, 4 Ed. 3. 2 Inſt. 50. 7 Co. 15. 16. Calvin. 3 Inſt. 30.

Nor a woman, noble by marriage, who has loſt her dignity by ſubſequent marriage under the degree of nobility. 2 Inſt. 50. Vide ante, (C 6.)

Nor an archbiſhop, or biſhop; for they are not peers inheritable. *Seld.* J. P. If he be not accuſed in parliament. 4 *Seld.* 3 Vol. 2 p. 1541. 3 Inſt. 30. for they make proxies after plea, and withdraw themſelves. 3 Inſt. 31.

So a baron of parliament ſhall not be tried by his peers in an appeal, which is the ſuit of the party. 2 Inſt. 49. 9 Co. 30. b. Stat. P. C. 150. a. 10 Ed. 4. 6. b. 3 Inſt. 30.

Nor in præmunire, or other Caſe, except treaſon, felony, or miſpriſion. 1 Bul. 198. 3 Inſt. 30.

So he may be indicted for treaſon, felony, or miſpriſion by a jury. 2 Inſt. 49.

And upon ſuch indictment in B. R. he may plead his pardon there. 2 Inſt. 49. R. 1. Rol. 297.

And if he does not appear, proceſs iſſues there, and he may be outlawed upon it, *per judicium coronatorum.* 2 Inſt. 49.

So the indictment ſhall be before B. R. or commiſſioners appointed, by a jury of the county where the offence was committed. 3 Inſt. 28.

But he cannot confeſs the indictment, or plead not guilty in B. R. 2 Inſt. 49.

And before plea, the king ſhall make an high ſteward, who may arraign him, or tranſmit the indictment by *certiorari* to parliament. R. Hut. 131.

By the commiſſion to the high ſteward, the indictment is recited, and power given him to receive the indictment, and to proceed *ſecundum legem Angliæ*; and a command to the peers to attend, and to the lieutenant of the Tower to bring his priſoner, and a *certiorari* of equal date with the commiſſion, or later, to remove the indictment before him *indilatè*. 3 Inſt. 28. Vide 1 H. 4. 1.

At the trial of a peer, the king conſtitutes an high ſteward *hâc vice*. 3 Inſt. 28. 1 H. 4. 1. a. *De quo vide Officer*, (E. 5.)

The high ſteward by warrant requires which ſerjeant at arms he pleaſes to ſummon the peers named in the warrant, to be at Weſtminſter on ſuch a day, to try, &c. Mo. 621. Stat. 152. 3 Inſt. 28.

So, by warrant, he requires the lieutenant of the Tower to bring his priſoner. Mo. 621. 1 H. 4. 1. a. 3 Inſt. 28.

And, by letter, the judges are required to be preſent, who attend in ſcarlet, &c. Keil. 54.

And a writ goes out of Chancery to the lieutenant of the Tower, to bring the priſoner, as the high ſteward ſhall appoint. 3 Inſt. 28.

And peers, in commiſſion to find the indictment, may be upon the trial. R. Keil. 58.

A precept by the high ſteward to the ſerjeant to ſummon *tot & tales proceres, &c. per quos, &c.* names none particularly. 3 Inſt. 28.

But they ought to be 12 or more. 3 Inſt. 28, 30.

At the day appointed the commiſſion is read. Mo. 621. Stat. 152. 3 Inſt. 28.

Then the peers are named according to the ſummons returned. Mo. 621. 3 Inſt. 28, 29.

The priſoner cannot challenge any peer. R. 1 Tr. 366. 3 Inſt. 27. 2 Ruſh. 94. *Vide infra.*

The peers, who appear, take their places according to their dignity. Mo. 621. 3 Inſt. 28, 29. Sta. 152.

And afterwards the priſoner is brought to the bar. Mo. 621. Sta. 152. 3 Inſt. 29.

And then the indictment is read. Mo. 621. 3 Inſt. 29. Sta. 152.

And then the priſoner is arraigned. 3 Inſt. 29. Sta. 152.

Afterwards the priſoner ought to plead, otherwiſe he ſtands mute. R. 1 Tr. 366. *Vide infra.*

If he pleads *not guilty*, iſſue is joined upon it. 3 Inſt. 29. *Vide infra.*

And there needs no counſel for this; but if he pleads matter of law, counſel ſhould be aſſigned him. 3 Inſt. 29. 2 Ruſh. 94. 1 Tr. 366.

If the priſoner does not appear, the ſame proceſs ſhall be againſt him as upon another indictment, till he be outlawed. 3 Inſt. 31.

After the indictment read, the peer ought to plead; otherwiſe judgment ſhall be againſt him. Keil. 57. 1 Tr. 366.

If he pleads not guilty, he puts himſelf upon his peers. Mo. 621. Stat. 152. 3 Inſt. 29. *Vide ſupra.*

And he cannot waive the trial by his peers, or challenge any of them. Mo. 621. Keil. 56. 3 Inſt. 30. *Vide* Parliament, (L. 17.) *Vide ante*, (F. 1.) *Vide ſupra.*

And he need not have time allowed for pleading, though the indictment be long. Keil. 56.

If he does not plead, but confeſſes the indictment, judgment ſhall be immediately againſt him. 1 H. 4. 1. a.

After plea, the king's ſerjeants and attorney immediately give evidence againſt him; and then the priſoner ſhall anſwer to it. Stat. 152. 3 Inſt. 29.

Then the Conſtable with his priſoner retires, while the peers conſult of their verdict. Stat. 152. b. 3 Inſt. 29.

The judges may be aſked their opinions in any point: for they are preſent for the aſſiſtance of the court. Keil. 54.

And therefore, if the high ſteward aſks a queſtion, they ought to anſwer, though it be in the abſence of the priſoner. Keil. 54.

So they may deliver their opinion upon a queſtion propoſed in point of Law, in the abſence of the priſoner. Dub. Keil. 54.

But they ought not to deliver their opinion, before the trial of a criminal caſe triable before them. 3 Inſt. 29.

If the peers, after evidence, being in conſult, deſire to ſpeak with any of the judges; with aſſent of the high ſteward he may go to them. Keil. 54.

But the judges ought not to deliver any opinion in point of law, but in open court. Keil. 54. in the preſence of the priſoner. 3 Inſt. 29.

And they ought not to ſpeak with the king's counſel privately upon it. 3 Inſt. 30.

And therefore, if the peers conſulting of their verdict, deſire to ſpeak with a judge, and then aſk his opinion in law, he ought to inform them, that he cannot deliver a private opinion, nor without conference with the other judges. R. Keil. 54.

If the peers conſulting, &c. deſire to ſpeak with the high ſpeakers as *looſe*, *gooſe*, &c. and *news* like *muſe*, *hews*, &c. *Of* in converſation or reading alſo is ſounded as if written *ov*. Thus we ſay *a man ov war*, *a man ov wit*, &c.—Again this Author adopts the errours of the moſt groſs and vulgar dialect, as the practical method of pronouncing Engliſh. But we might appeal to any tolerable ſpeaker of our tongue againſt the cuſtom of ſaying *amoſt* for almoſt, *alablåſtur* for alabaſter, *ſcutchencal* for cochineal, *conſtur* for conſtrue, *loveyers* for lovers, *moral* for model, *nabel* for navel, *ingons* for onions, *continential* for continental, *figary* for vagary, *vardy* for verdict, *winſcutting* for wainſcotting, &c. Of what uſe can ſuch examples be, either to foreigners or provincials, unleſs to acquaint them how falſely they may venture to ſpeak, and yet be underſtood by the vulgar.

This Writer tells us farther, that the niceſt ear cannot diſtinguiſh between the ſounds of the following words, when pronounced one after another in converſation, *more air* and more rare, *more ice* and more rice, *ſome eat* and ſome meat, *ſome ice* and ſome mice, *the little ox* and the little locks, *in either* and in neither, &c. This Mr. Wiſeman muſt be a ſtranger ſpeaker ſure than he is a writer, if he puts theſe his *own* rules into practice. As a writer, however, we have an intimation from himſelf of his uncommon abilities. The Reader of this grammar, ſays he, 'while he ſeeks after the dryneſs of precept, may be agreeably ſurpriſed with the ſallies of imagination, as I have taken care at proper intervals to inſert pleaſant leſſons, which like ſpots of verdure in an Aſiatic wild, may ſerve at once to afford the weary traveller reſt and refreſhment.' It may be thought injurious in us to omit a ſpecimen or two of theſe extraordinary beauties; as it is certain, a man may ſometimes ſhine as a poet or hiſtorian, without excelling greatly as an orator or grammarian.

A Praxis on *Naſſals* [as he writes it] ending in *ing*.

Now opens the *ſpring*, and the birds on the *wing*,
May our enemies *ſwing*, for good news we *bring*.
Each man pull his *ſtring*, and let the bells *ring*.
We'll merrily *ſing* to great George our *king*.
For that is the thing, with a high *ding* a *ding*.

Naſſals ending in *ung*.

Whilſt on her I *hung*, and cloſe to her *clung*,
With inſtrument *ſprung*, quite from me ſhe *ſprung*,
And at me ſhe *ſlung*, the cork ſcrew and *bung*,
Then I at her *ſlung*, the cloaths ſhe had *wrung*,
For her ſaucy *tongue*; but it fell in the *dung*,
And there was I *ſtung*, with a *pring* *, *prong*, *prung*.

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* The dung-fork.

So much for poetry; now for a tale in proſe, ſerving to illuſtrate the nature and uſe of the letter *h*; another pleaſant ſpot of verdure in this Aſiatic wild! ‘ An Engliſh gentleman once ordered his ſervant to *heat* ſome broth, but in his manner of pronoucing it left out the *h*; whereupon the ſervant naturally concluding he was bid to *eat* it, he did ſo; when his maſter had waited a conſiderable time expecting his broth, he called his ſervant and enquired where it was? to which he anſwered, Sir, if you remember, you ordered me to *eat* the broth, which I have accordingly done; to whom the maſter replied, Why, how's that! perhaps you did not hear me pronounce the *h*; I bid you *heat* the broth, I could have *ate* it myſelf; but Sir, ſays the ſervant, I have often heard you inſiſt upon it, that *H non eſt litera.*’ Thus, concludes our Author, we find the gentleman very juſtly loſt his broth for not conſidering *h* as a letter.

The Judgment of Paris: A Poem. By James Beattie, M. A. 4to. 1s. 6d. Becket.

THIS Poem has a moral tendency, and the end of it is to prove that virtue alone is capable of affording us a gratification adequate to our *whole nature*; the purſuits of ambition, ſenſual pleaſure, &c. promiſing only *partial* happineſs, as being adapted not to our *whole* conſtitution, but only to a *part* of it. Mr. Beattie writes from ſtrong powers of imagination, and a brilliant fancy. His expreſſion is at the ſame time bold and elegant, and his imagery various and rich; but his verſe is ſometimes too artificially laboured, and a purſuit of prettineſs appears too viſibly.—At other times his expreſſion wants ſufficient eaſe and perſpicuity, and is rendered ſtiff by the formality of compound epithets. The ſpeech of Venus we ſhall ſelect as a ſpecimen, as well for the entertainment of our Readers, as becauſe that, in our opinion, omitting two or three ſtanzas, it contains, though contrary to the Poet's intention, the wiſeſt arguments of any that were offered by the celeſtial triumvirate.’

When thus the Queen of ſoul-diſſolving ſmiles:
“ Let gentler fates my darling Prince attend.
Joyleſs and cruel are the warrior's ſpoils,
Dreary the path ſtern Virtue's ſons aſcend.

Of mortal joy full narrow is the *ſpace*,
And the dread verge ſtill gains upon the ſight;
While, far beyond his ſphere, man's empty *gaze*
Scans the faint dream of unapproach'd delight;

Till every ſprightly hour, and blooming ſcene
  Of life's gay morn, unheeded, glides away,
Clouds fraught with tempeſt mount the blue ſerene,
  And ſtorm and ruin cloſe the troublous day.

Thou ſtill exult to hail the preſent joy;
  Thine be the boon that comes unearn'd by toil;
No froward vain deſire thy bliſs annoy,
  No flattering hope thy longing hours beguile!

Ah! why ſhould man purſue the charms of Fame,
  For ever luring, yet for ever coy?
Light as the gaudy rainbow's pillar'd gleam,
  That melts eluſive from the wondering boy!

What, though her throne irradiate many a clime,
  If hung looſe-tottering o'er th' unfathom'd tomb?
What, though her mighty clarion, rear'd ſublime,
  Diſplay th' imperial wreathe, and glittering plume?

Can glittering plume, or can th' imperial wreathe
  Redeem, from unrelenting Fate, the brave?
What note of triumph can her clarion breathe,
  T' alarm th' eternal midnight of the grave?

That night draws on; nor will the vacant hour
  Of expectation linger as it flies,
Nor fate one moment unenjoy'd reſtore;
  Each moment's flight how precious to the wiſe!

O ſhun th' annoyance of the buſtling throng,
  That haunt with zealous turbulence the Great.
There coward office boaſts th' unpuniſh'd wrong,
  And ſneaks ſecure in inſolence of ſtate:

O'er fancy'd injury Suſpicion pines,
  And in grim ſilence gnaws the feſtering wound;
Deceit the rage-embitter'd ſmile refines,
  And Cenſure ſpreads the viperous hiſs around.

Hope not, fond Prince, though Wiſdom guard thy throne,
  Though Truth and Bounty prompt each generous aim,
Though thine the palm of peace, the victor's crown,
  The muſe's rapture, and the patriot's flame;

Hope not, though all that captivates the wiſe,
  All that endears the good exalt thy praiſe,
Hope not to taſte repoſe; for Envy's eyes
  At faireſt worth ſtill point their deadly rays.

Envy, ſtern tyrant of the flinty heart,
  Can ought of virtue, truth, or beauty charm?
Can ſoft Compaſſion thrill with pleaſing ſmart,
  Repentance melt, or Gratitude diſarm?

Ah no. Where Winter Scythia's waſte enchains,
And monſtrous ſhapes growl to the ruthleſs ſtorm,
Not PHÆBUS' ſmile can cheer the dreadful plains,
Or ſoil accurs'd with balmy life inform.

Then, Envy, then is thy triumphant hour,
When mourns Benevolence his baffled ſcheme;
When Inſult mocks the clemency of Power,
And loud Diſſention's livid firebrands gleam;

When ſquint-ey'd Slander plies th' unhallow'd tongue,
From poiſon'd maw when Treaſon weaves his line,
And muſe apoſtate (infamy to ſong!)
Grovels, low-muttering at Sedition's ſhrine.

Let not my Prince forego the tranquil ſhade,
The whiſpering grove, the fountain, and the plain:
Power, with the oppreſſive weight of pomp array'd,
Pants for ſimplicity and eaſe—in vain.

The yell of frantic Mirth may ſtun his ear;
But frantic Mirth ſoon leaves the heart forlorn;
And PLEASURE flies that high tempeſtuous ſphere,
Far different ſcenes her lucid paths adorn.

She loves to wander on th' untrodden lawn,
Or the green boſom of reclining hill,
Sooth'd by the careleſs warbler of the dawn,
Or the lone plaint of ever-murmuring rill.

Or, from the mountain-glade's aereal brow,
While to her ſong a thouſand echoes call,
Marks the wild woodland wave remote below,
Where ſhepherds pipe unſeen, and waters fall.

Her influence oft the feſtive hamlet proves,
Where the high carol cheers th' exulting ring;
And oft ſhe roams the maze of wildering groves,
Liſtening the unnumber'd melodies of ſpring:

Or to the long and lonely ſhore retires;
What time, looſe-glimmering to the lunar beam,
Faint heaves the ſlumberous wave, and ſtarry fires
Gild the blue deep with many a lengthening gleam:

Then, to the balmly bower of rapture born,
While ſtrings, ſelf-warbling, breath elyſian reſt,
Melts in delicious viſion, till the Morn
Spangle with twinkling dew the flowery waſte.

The frolic Moments, purple-pinion'd dance
Around, and ſcatter roſes as they play;
And the blithe Graces, hand in hand, advance,
Where, with her lov'd Compeers, ſhe deigns to ſtray:

Mild Solitude, in veil of ruſſet die,
  Her ſylvan ſpear with moſs-grown ivy bound;
And Indolence, with ſweetly languid eye,
  And zoneleſs robe that trails along the ground.

But chiefly Love——O Thou, whoſe gentle mind
  Each ſoft indulgence nature framed to ſhare;
Pomp, wealth, renown, dominion, all reſign'd,
  O haſte to Pleaſure's bower; for Love is there.

Love, the deſire of Gods! the feaſt of heaven!
  Yet to earth's favour'd offspring not deny'd!
Ah, let not thankleſs man the bleſſing given
  Enſlave to fame, or ſacrifice to pride.

Nor I from Virtue's call decoy thine ear;
  Friendly to Pleaſure are her ſacred laws.
Let Temperance' ſmile the cup of gladneſs chear,
  That cup is death, if he with-hold applauſe.

Far from thy haunt be Envy's baneful ſway,
  And Hate that works the harraſs'd ſoul to ſtorm;
But woo Content to breathe her ſoothing lay,
  And charm from Fancy's view each angry form.

No ſavage joy th' harmonious hours profane!
  Whom love refines can barbarous tumult *pleaſe*?
Shall rage of blood pollute the ſylvan reign?
  Shall leiſure wanton in the ſpoils of *Peace*?

Free let the feathery race indulge the ſong,
  Inhale the liberal beam and melt in love;
Free let the fleet hind bound her hills along,
  And in pure ſtreams the watery nations rove.

To joy in Nature's univerſal ſmile,
  Well ſuits, O Man, thy pleaſurable ſphere:
But why ſhould Virtue doom thy years to toil!
  Ah, why ſhould Virtue's law be deem'd ſevere!

What meed, Beneficence, thy care repays?
  What, Sympathy, thy ſtill returning pang?
And why his generous arm ſhould juſtice raiſe,
  To dare the vengeance of a tyrant's fang?

From thankleſs ſpite no bounty can ſecure;
  Or froward wiſh of diſcontent fulfil,
That knows not to regret thy bounded power,
  But blames with keen reproach thy partial will.

To check th' impetuous all-involving tide
  Of human woes, how impotent thy ſtrife!
High o'er thy mounds devouring ſurges ride,
  Nor reck thy baffled toils, or laviſh'd life.

The bower of bliſs, the ſmile of love be thine,
Unlabour'd eaſe, and leiſures careleſs dream.
Such be their joys, who bend at VENUS' ſhrine,
And own her charms beyond compare ſupreme!"

Mr. Beattie ſometime ago publiſhed a volume of poems which were, or at leaſt deſerved to have been, favourably received. See Review, Vol. XXIV. p. 393. We wiſh this Writer would, for the future, be more attentive to his rhymes, nor ſuffer his ear to be miſled by the northern pronunciation: *Vide* the inſtances printed in *Italics*.

The Laws againſt Ingroſſing, Foreſtalling, Regrating, and monopolizing. Containing all the Statutes and adjudged Caſes concerning them. Compiled by Deſire of a Great Perſonage, for the Uſe of the Magiſtrates in Town and Country; in order to point out the Defects in the Law, as it now ſtands, relative to theſe Offences; and, to propoſe ſuch Expedients for remedying them as they ſhall think neceſſary. By Stephen Browne, Eſq; Formerly Judge of his Majeſty's Court of Admiralty, and one of the Juſtices of the Grand Court in Jamaica. 8vo. 2s. 6d. Withy, &c.

THE laws againſt the above-mentioned offences are here ſtated in a very full and accurate manner: and notwithſtanding they may, in ſome particulars, be deemed defective, yet ſuch as they are, were they but vigorouſly put in force, there would not be ſo many grievances reſulting from the pernicious practices, which have lately more than ever been the ſubject of univerſal complaint.

The policy of all well-governed ſtates has ever been directed to check the rapacity of tradeſmen, whoſe ſelf-intereſt prompts them to uſe every artifice for obtaining inordinate profit: and the Athenian laws were ſo ſtrict in this reſpect, that they even made it penal in a trader to ſell a commodity at a leſs price than was at firſt offered him.

With regard to our laws reſpecting the above offences, they labour under one diſadvantage which is common to all penal laws, that is, the odium attending the character of an informer. But inſtead of puniſhing the breach of the law, the beſt policy would be, if poſſible, to prevent the offence: and perhaps it would contribute greatly to this end, if farmers, &c. were put under an obligation of bringing their goods to an open market: which might be done by aboliſhing the offices of ſaleſmen, factors, and all intermediate agents, who only ſerve to enhance the p[illegible] commodities; for the greater number of hands th paſs through, the dearer they muſt come to the conſumer, as a profit muſt be made by every one concerned.

We are ſenſible, however, that this would be a nice experiment to make, and ſuch a one as ſhould not be attempted *per ſaltum*.

Letters, on the Force of Imagination in Pregnant Women. Wherein it is proved, by inconteſtible Arguments, drawn both from Reaſon and Experience, that it is a ridiculous Prejudice to ſuppoſe it poſſible for a pregnant Woman to mark her Child with the Figure of any Object ſhe has longed for. 12mo. 2 s. Griffin.

THE academy of ſciences at Peterſburg propoſed, among their prize-queſtions a few years ago, the following query; ‘ Whether the imagination of pregnant women did really affect the fœtus ; if ſo, how far, and what were the phyſical cauſes of ſuch affection ?’ Whether the letters before us were written in conſequence of this academical prize, we know not; but we are much miſtaken if they were penned originally in Engliſh ; the philoſophy of them being evidently much ſuperior to their ſtyle.

Many perſons of learning, ſays the Writer, have endeavoured to overturn the common prejudice of the force of imagination in pregnant women, but with little ſucceſs; ſome of them denying or concealing the facts which ſeem to authorize it; while others have treated the ſubject in too abſtruſe a manner, and in too technical a ſtile to inſtruct or convince thoſe who are principally intereſted in its inveſtigation. Whether our Author hath ſucceeded better than his predeceſſors, the effect his letters may have on the fair ſex will probably ſoon determine.

The propoſitions, which the Letter-writer undertakes to prove, are, that pregnant women cannot mark the infant in the womb, with the figure of thoſe things which particularly affect them, or for which they are ſaid to long; becauſe the mother cannot communicate her ideas, her apprehenſions, or fears, to the infant; and that even if this communication were poſſible, and the infant ſenſible of the mother's paſſions, yet the child could not experience any other effects therefrom, than thoſe which the mother herſelf experienced ; and ſince there never was an inſtance of the mother's being marked herſelf with the figure of what ſhe longed for, or was particularly affected by, it is equally impoſſible for the child to be marked with thoſe objects: all the external marks, which have been ridiculouſly aſcribed to the force of imagination, being the conſequences of the mechaniſm, which fecundates the egg, that incloſes the firſt rudiments of the infant.

In regard to the communication of ideas between the mother and child; the Writer enters into metaphyſical arguments *a priori*, in order to diſprove the ſuppoſition of Malbranche on this head. We conceive, however, that not only the principles he advances, are juſtly controvertible; but that even his reaſonings are ſometimes falſe. Not that we mean to ſay, they affect the main deſign of the Author's argument; which is ſufficiently ſupported by practical reaſons deduced more certainly *a poſteriori*. We judged it not amiſs, however, to put him in mind, that the poſtulata he aſſumes reſpecting the ſoul, the animal ſpirits and the mechaniſm of thought, are by no means univerſally allowable; ſo that his deductions from ſuch principles have not that demonſtrative force he pretends. But, be this as it may, we conceive the Writer hath undertaken a very ſuperfluous and unneceſſary taſk, in endeavouring to diſprove the communication of ideas to the mind, or as he calls it, the ſoul of the fœtus. It had been excuſable to have diſputed this point with Malbranche before the days of Mr. Locke; but the abſurdity of the ſuppoſition is ſufficiently obvious to all, who have learned any thing from that great philoſopher, of the nature of our ideas, and the manner of acquiring them.

Admitting, however, that a child in the womb has not, nor can acquire any ideas, by communication from thoſe of the mother, it does not, in our opinion, neceſſarily follow, that it cannot be affected by her *paſſions*. Our philoſopher ſays 'every *paſſion* ſuppoſes an *idea*; ſo that if the mother cannot communicate her paſſions ſhe cannot communicate her ideas.' We are afraid there is ſome want of accuracy in this reaſoning; as there is a very wide difference betweeen paſſion and intellect, nor do our affections and our ideas proceed from the ſame ſource. But even this point is not altogether neceſſary to be inſiſted on. It may be admitted that the paſſions and affections of the mother have an influence on her child, without concluding that the body of an infant muſt be marked with the determinate figure of the object, which might excite ſuch paſſion or affection. We need not go ſo far as to aſſert with our Author, that the union betwixt the mother and child is entirely corporeal, in which the ſoul has not the leaſt ſhare; the arguments he adduces in ſupport of his main point, are ſufficiently cogent without it. 'The imagination of the mother, ſays he, could not mark the child with the figure of any object but through the means of the blood or animal ſpirits; to mark the child by means of the blood, the general movement of the maſs of blood, and the particular motion of its component particles, muſt be entirely ſubſervient to the influence of the ſoul. Reaſon and experience convince us of the contrary, the blood circulates, the particles of the blood are divided, are reunited, and diſtributed to different parts, the body receives its nouriſhment and growth from it: different parts of the body are deprived of it and periſh, independent of our will. The imagination of the mother is equally weak with regard to the blood which paſſes to the body of the child, ſhe can neither regulate the motion or quantity of it, ſhe cannot ſtop thoſe particles from paſſing, which occaſion diſeaſes or death to the infant. Every thing is according to the laws of circulation entirely mechanical: hence it appears that the imagination of pregnant women cannot by means of the blood mark the bodies of their infants with the figures of thoſe things which they longed for.'

As a farther confirmation of the mere corporeal and mechanical connection between the mother and child, the Author enters into an examination of the power of the mother's imagination over the body of the infant, in regard to the addition of any new parts, or the deſtruction of thoſe already formed. It hath been advanced, he ſays, 'that the mother's being frightened at the ſight of the claw of a lobſter is the reaſon of an infant's being born wanting ſome of its fingers, that the meeting a maimed perſon is the cauſe of an infant's being born without an hand; by having heard ſpeak of a monſter with many heads, the imagination of the mother has occaſioned another head to grow on the neck of the child; in ſhort the unexpected meeting of an animal which has ſurprized and frighted the pregnant woman, has occaſioned the child to reſemble that animal. But, ſuppoſe the imagination of the mother can mark the infant with the reſemblance of what particularly affected her, its power muſt be conſequently confined to repreſent thoſe objects only of which ſhe can have an idea: I obſerved in the preceeding letter, that the mother can have a knowlege of the external ſurfaces of objects only, that ſhe neither has nor can have any knowlege of their internal ſtructure, their connexions, nor proportions. The parts added to the body of the infant have an internal arrangement which the mother cannot be acquainted with. Can the imagination of the mother then produce that which ſhe is ignorant of, which never ſtruck her fancy, and which ſhe cannot have any idea of? This is certainly impoſſible. Theſe parts are organized, have a form and internal diſpoſition of parts like the other parts of the infant; they muſt then have the ſame origin. The mother who cannot by the force of her imagination create an infant, cannot by the ſame effort create the leaſt part of one: but can ſhe efface and deſtroy thoſe parts which are already formed? If the mother could by the force of imagination deſtroy a part of an infant, ſhe could by the ſame effort of her imagination deſtroy an whole infant. Were this the caſe how efficacious then would remorſe and ſhame be to preſerve female honour.'

Our Author, being apprehenſive that his arguments may be evaded, and that many perſons who cannot account for this ſuppoſed operation of the imagination, will ſtill maintain it to be the effect of ſome kind of ſympathy, he endeavours to give us an explanation of that term.

'Sympathy between mankind muſt be conſidered either in the object which excites the ſympathy, or in the perſon who experiences its power: in the object it is a diſpoſition of the parts capable of exciting in the mind a lively agreeable ſenſation. In the perſon affected by it, it conſiſts in a rapid movement which inclines us towards the object which has excited in us this agreeable impreſſion, and which is become the ſole end of our deſires, and affection. I have endeavoured, madam, to give you an idea of the ſource of this ſympathy, by comparing the impreſſion made by external objects on the mind, to the concords formed by an harpſichord. The ſhape, the features, the looks of a perſon ſtrike us agreeably at firſt ſight, whatever effect it has produced in us, we cannot have ſeen the perſon by any other mechaniſm than that by which we perceive other objects, that is by the impreſſions begun at the bottom of the eye, and terminated by the motion of the fibres of the brain. This motion has inſpired us with the combined idea of many good qualities in which we hope to find advantage and pleaſure, powerful motives to animate our love, and make us eagerly purſue this object. Conſult thoſe who have experienced what they call ſympathy, aſk them by what power they have been ſo violently hurried away, they have perceived in one perſon at firſt ſight an air of ſweetneſs, of goodnature, of complaiſance: in another marks of ſpirit, jollity and vivacity; thus they give you an account of what they perceived inſtantaneouſly, and tell you what tones the harmony is formed of.

'It is evident that the force of imagination cannot act upon the infant by this kind of ſympathy, and its effect, if it had any, muſt terminate in inſpiring either love or hatred in the infant. I can perceive no operation which could mark objects on the infant's body.

'But as terms may be abuſed, and ſympathy between different inanimate bodies, be called a kind of conformity and affinity in the diſpoſition of their parts, in conſequence of which they attract one another and eaſily unite; if the force of imagination is attributed to this kind of ſympathy, ſome parts of the infant's body muſt be ſuppoſed to be diſpoſed in ſuch a manner as to attract the animal ſpirits which excited the idea, without their loſing the movement which external objects cauſed in them. This ſuppoſition is abſurd, but if the ſame movement of the animal ſpirits, could ſubſiſt after their paſſage through the whole maſs of blood, this would be no other than a movement in a ſtrait line, deſtined for the vibration of a nervous fibre only. It delineates no image in the brain, and if it could delineate an image in the brain, ſtill it could not produce the ſame effect on the ſkin, on account of the difference between the ſubſtance of the brain and the ſkin. And laſtly, though all theſe effects were poſſible, to decide them, we muſt ſuppoſe in ſome one of the parts of the child a diſpoſition independant of the mother's imagination. The marks then which appear on the ſkin of the child, cannot be attributed to the force of imagination.'

Our philoſopher proceeds next to conſider the cauſe of thoſe ſtrange accidents which are attributed to the force of imagination; aſſerting the analogy that ſubſiſts between the animal and vegetable creation, and that both ſpring from a ſeed which contains all their parts in miniature. We are apprehenſive that he hath here waded a little out of his depth, and would for various reaſons adviſe his fair readers by no means to follow him.

'We have ſeen every thing which vegetates, every thing which breathes incloſed without life, without action, in a very ſmall ſpace, in a ſeed, every thing exiſts there, though nothing appears diſtinguiſhable. Let us animate theſe beings, impregnate theſe ſeeds and eggs, cover the fields with plants and trees, people the air, the earth and the water. We can eaſily do this, the buſineſs is only to make a liquid paſs into the ſeed which raiſing lightly the partitions of it, facilitates the entrance of a thicker juice, which encreaſing every day the firſt dilatation, nouriſhes and cauſes all theſe beings to grow.

''Tis in this alone, madam, that the whole mechaniſm of the impregnation of ſeeds conſiſts, they contain the entire plant or animal, but the parts of theſe different bodies are ſo cloſely preſſed together that they cannot in this ſtate afford entrance to a ſufficient quantity of liquid, or to a fluid active enough to ſtretch them and unfold them entirely, they muſt be previouſly diſpoſed thereto. It is neceſſary (to uſe the expreſſion) to give a little light between the partitions, and in the canals of theſe minute veſſels, it is neceſſary that a very ſmall wedge ſhould facilitate the entrance of a larger wedge. This firſt effort is what is meant by fecundation, a very thin fluid inſinuates itſelf, penetrates the veſſels deſtined to form the woody fibres, the leaves, the flowers, and in ſhort the whole tree. Then the ſeed, diſpoſed by this firſt dilatation to receive thicker juices, and capable of a greater effort, unfolds itſelf by degrees, and at laſt arrives at the proper growth of its ſpecies.

'I have purſued this account in plants only, it is eaſy for you to apply what has been ſaid to the eggs of animals, they contain in miniature the whole animal, in like manner as the ſeed contains the plant; in the one and the other, you meet with the ſame minuteneſs, the ſame aſſemblage, the ſame preſſure of the parts together, conſequently the ſame obſtacles to the entrance of the nutritious juice. In ſuch an exact reſemblance, the method muſt be the ſame. The impregnation of the egg then, like that of the ſeed, muſt be effected by a very ſubtle fluid, which ſeparates the compreſt tubes, and affords entrance for a thicker and more copious juice, on which depends the nouriſhment and growth of the animal; thus nature which, preſerving an exact ſimplicity, employs one ſame means only to maintain the different characteriſtics of plants, trees and animals, employs alſo but one ſame mechaniſm for the rendering fruitful the ſeeds of both.'

We find our Author here makes a mighty eaſy buſineſs of a ſubject, that has puzzled the philoſophers for ages, and is ſtill accounted one of the principal arcana of nature. The act of fecundation, it ſeems, is nothing more than making a little liquid paſs into the ſeed, juſt as you would put a little ſalt or butter into an egg, or as the Indian devil ſerved the egg of Oromaſes, when he impregnated it with ſin. But pray, moſt learned doctor, how is this fluid to be forced in? and when it is in, why does it not lie quiet there? whence doth it derive its activity? and how doth it act? By partial motion, or univerſal dilatation?

It is with equal certainty and ſagacity we are informed, that ' the egg which before impregnation is incloſed in the mother's belly, has certainly no ſoul,' ſo that it appears, the impregnation of the male is abſolutely neceſſary to give it a ſoul. We are aſtoniſhed our learned Author did not ſee, what a vile inference might hence be deduced, in degradation of the fair ſex. For is it not directly inſinuating, that men only are poſſeſſed of ſouls, and that the women have none? we hope and believe, however, that he is not ſuch a Turk as to maintain this horrid doctrine. Indeed it is by no means for his perſonal ſafety that he ſhould; for with all his philoſophy, he may find, from the effects of female reſentment, that though a woman may want a ſoul, ſhe ſeldom wants for ſpirit. But to return to the writer's argument; ' the body incloſed in the egg muſt be unfolded and take a determinate ſhape before a ſoul can be united to it. Its deſtination [meaning the egg] cannot change the means neceſſary for its impregnation; it muſt be previouſly diſpoſed to receive a nouriſhment capable of making it grow. The preſſure of this minute body oppoſes the entrance of this nouriſhment. It muſt then firſt of all be lightly raiſed up, which is effected by a more ſubtle fluid than the nutritious juice, a liquid, fluid enough to inſinuate itſelf into the veſſels which are ſo cloſely preſſed together, and active enough to unfold them by degrees. This is a neceſſary mechaniſm, ſeeds and eggs are exactly in the ſame condition, and have occaſion for the ſame aſſiſtance. Would not one be apt to imagine, by this circumſtantiality and exactitude, that our Author muſt be well acquainted with the preciſe time, at which the body is ſufficiently opened to receive the ſoul, or modelled of the proper determinate ſhape to admit of its union? A tract on this ſubject, by a philoſopher poſſeſſed of ſuch rare and uncommon knowledge, would be a curious tract indeed! But, to be ſerious, the received doctrine of generation, ſuppoſing it to be effected only by the dilatation of minute bodies already formed, by means of an active fluid, acting nobody knows how, is attended with numerous difficulties not eaſily removed. Thus our Author, in order to account for a child's being born mutilated, diſtorted or imperfect, ſuppoſes that ſome parts of the *ovum* may make too great a reſiſtance to impregnation, and therefore, being deprived of nouriſhment, will waſte away; while others may make too little oppoſition, and become 'bigger by exceſſive growth.' Now it is notorious that, in caſes of mixt copulation, the fœtus takes its very form not only from the female, but alſo from the male; ſo that on this hypotheſis, the impregnating fluid muſt have a wonderful kind of activity, not only to dilate the parts of the egg, but to diſpoſe them in a particular manner for growth.

With reſpect to what are vulgarly called claret-ſtains on the ſkin, imputed to the mother's longing for red wine, the letter-writer obſerves, that all cutaneous marks muſt either be brown or red. Now, if the imagination could produce colour, it is ſtrange, ſays he, that we never ſee children marked with green currants or gooſeberries, of which pregnant women are frequently ſo fond. If it be true, continues he, 'that the imagination of the mother, when ſtruck to a certain degree, will mark the child, it is alſo true that the child will always be marked when the imagination is ſo ſtruck. But experience ſhews that the child is not always marked by that cauſe, and therefore it follows, that the child is never marked from it, for there muſt be a never-failing proportion between cauſe and effect.' With due ſubmiſſion to this great philoſopher, however, all this is very bad logic. That the effect always follows the cauſe is very certain; but natural cauſes ſo ſeldom operate ſingly, that it is not eaſy to judge, from apparent effects and cauſes, of the connection of thoſe which are real. Some intervening cauſe, which we ſee and know nothing of, frequently prevents the ſucceſs of the moſt common philoſophical experiments; in which caſe we ſhould conclude, according to this Author's reaſoning, that there was a cauſe without an effect. It is very unfair to conclude, that if the imagination does ſometimes, or even *generally*, mark the child, it muſt therefore *always* do ſo: or, that becauſ[illegible]d is not *always* marked by that cauſe, it thence follows that it *never* is. This method of arguing is inconcluſive, and unworthy a philoſopher.

As it is not, after all, to be denied that marks do frequently appear on the bodies of children, after the mother has undergone ſome violent affection, or agitation, our Author endeavours to account for them thus:

‘ Objects affect the ſoul, and in conſequence thereof the ſoul acts upon the body: we are ignorant of the means, but it is not the leſs true that our paſſions make very ſtrong impreſſions on us. Hence our blood is agitated, circulates with violence, puffs up the veſſels, and we feel the effort of its impulſe in every part of the body. This violent impulſe in the blood is ſometimes ſuperior to the reſiſtance of the veſſels deſtined to contain it, and experience has frequently ſhewn us, that a ſpitting of blood, or an apoplexy, has been the conſequence, according as the veſſels (which were too weak to reſiſt this effort) were ſituated in the breaſt or head. We are ſubject to paſſions through which the circulation of the blood is ſuſpended, this we experience in ſome moments of ſurprize and terror: when the heart is convulſed, it contracts itſelf with greater violence, and for a much longer ſpace of time, than in it's natural ſtate; hence the blood is thrown with greater rapidity towards the external parts, and cannot be freely returned, becauſe this convulſive contraction of the heart oppoſes the dilatation of thoſe cavities of the heart, into which the veins ſhould return it, and an exceſſive and unexpected joy may produce the ſame effects; the courſe of the blood might even be entirely ſtopped, and death be the conſequence.

‘ In theſe two extreams that the paſſions throw us, I mean either as to the exceſſive rapidity of the circulation of the blood, or as to the ſuſpenſion of it's courſe; it's effort acts generally on all the veſſels, and on every particular part; if any of them are overpowered by this effort, it is not becauſe it acted more violently on that part than another, but becauſe that part was weaker; it is not the motion in general of the blood that fixes the place of the rupture or dilatation of the veſſels, but it is the diſpoſition of the veſſel that determines the effect.

‘ The blood of the mother paſſes from her to the child, and returns from the child to the mother; if it's courſe is precipitate, or ſuſpended in the body of the mother, the child muſt partake of theſe different ſenſations, and by a neceſſary conſequence the blood of the child muſt make a greater effort upon all the veſſels of its body, and thoſe which form the umbilical chord, by which it is joined to the belly of it's mother. The effects are ſometimes fatal, the child dies, or the hemorrhage cauſes a miſcarriage.

‘ The effects of this general effort of the blood, ſo great on certain occaſions, in ſome is confined to the dilatation of the veſſels of the ſkin, or of ſome miliary glands; which produces currants, ſtrawberries, mulberries, or marks of wine; but always according to the diſpoſition the external veſſels were in. This diſpoſition alone, as I had the honour of acquainting you before, madam, can determine the particular effects of this general effort; this alone determines the place and figure of the mark; all that imagination did, was to excite or ſuſpend the general motion of the blood.

'A fact of conſequence often cited in favour of the force of imagination, proves clearly what I advance. We are told of a child that fell violently ill, becauſe it's mother, during her pregnancy, ſaw a perſon afflicted with the ſame diſorder. The fact is poſſible; but it furniſhes us with a freſh proof againſt the force of imagination; in fact, madam, were we to ſuppoſe that the imagination of the mother can mark the body of the child with the figure of the objects which have ſtruck the mother, we ought always, as has been ſaid before, to reſtrain that power to objects ſhe could be acquainted with. To tell a country girl of the goodneſs of a pine-apple, without deſcribing it's form, would never make her have a deſire to eat it? In vain her imagination would ſuggeſt to her an idea of taſtes ſhe has no knowledge of: it would never repreſent to her the form of a pine-apple; conſequently it could never mark the body of the child in her womb, with the reſemblance of that fruit.

'Let us reaſon upon this principle, and conſider two things in the diſorder in queſtion; the cauſe of the diſorder, and it's external effect; which of theſe two objects ſtruck the mother? She ſaw a perſon in convulſions: but without knowing either the defect of the nervous fibres, or that of the veſſels, which cauſes the diſorder: this would eſcape the ſight of the moſt penetrating anatomiſts. The ſole object that ſtruck the imagination of the mother, and the only thing ſhe is acquainted with, is the figure of a man in convulſions: conſequently that external figure only, was what ſhe could mark the child's body with; which nevertheleſs did not happen. The child is born with that diſpoſition in the brain which cauſes convulſions. The imagination of the mother which has not impreſſed upon the body of the child, the figure of the object that ſhe was acquainted with, and which alone ſtruck her, has conveyed into the brain of the infant an impreſſion ſhe has no knowledge of, of which ſhe can have no idea, and which never ſtruck her; you perceive madam, that it is impoſſible.'

To give our own opinion, as to the merits of the queſtion diſcuſſed in theſe letters, we agree perfectly with the Author as to the main point; but we conceive that, if he had attempted to prove leſs, he would have proved much more, and would have had a better chance of having his book read and underſtood, which we apprehend will ſeldom be the caſe, eſpecially among the fair ſex, for whoſe inſtruction and emolument it is pretended to be written.

Reflections on Education, relative both to Theory and Practice: in which ſome of the Principles attempted to be eſtabliſhed by Mr. Rouſſeau in his Emilius, are occaſionally examined and refuted. Written in French by Father Gerdil, Barnabite: Preceptor to his Royal Highneſs the Prince of Piedmont. 2 Vols. ſmall 8vo. 3s. 6d. ſew'd. Davis and Reymers.

MANY have been the attacks which the celebrated author of Emilius hath drawn upon himſelf, in conſequence of his departing ſo much from received opinions with regard to the education of children. It is undoubtedly an important ſubject, and all innovations ſhould be introduced with great caution. In matters merely ſpeculative, Mr. Rouſſeau might have indulged his paſſion for ſingularity and paradox with more ſafety. Yet, in juſtice to that very ingenious and ſpirited writer, it may be ſaid that his treatiſe is ſo far ſpeculative, that he himſelf confeſſes the impoſſibility, in the preſent ſtate of things, of bringing his rules into practice. It is the theory of education only which he profeſſes to teach[*]; leaving his readers, in all caſes, to apply it in practice as their judgment may direct. It is a ſyſtem confeſſedly calculated, *mutatis mutandis*, for the uſe of all nations and people; ſo that even ſuppoſing there ſhould be a country where it may not be adviſeable to adopt one of his rules, his treatiſe may nevertheleſs afford pleaſing matter of ſpeculation to the curious; who are fond of ingenious reveries. It is extremely diſingenuous, therefore, in the Author of theſe Reflections, to endeavour to poſſeſs the minds of his readers with the evil deſign and dreadful conſequences of Mr. Rouſſeau's principles, before he begins to ſhew their effect or fallacy. He ought to have done this firſt, and have left the public to judge for themſelves of the deſign and tendency of ſuch writings. He tells us, indeed, that, if Mr. Rouſſeau reads his book, 'he will ſee his ſentiments attacked without animoſity or bitterneſs.' Our Barnabite, it is true, affects in ſome places a great deal of candour and moderation, but this is merely ceremonious and artificial; how candid and moderate he really is, may be gathered from the very firſt paragraph of his introduction. 'The deſign, ſays he, of his [Rouſſeau's] ſocial compact, or principles of politic law, is to overſet all civil order, and, by his Emilius, he intends to prepare men's minds for it, by a total alteration in their method of thinking.' Now where is the candour of this Writer, and by what means will he ſupport ſuch a charge againſt Mr. Rouſſeau? This ſon of St. Barnabas may pretend there is no animoſity or bitterneſs, in thus abuſing his antagoniſt, and ſtigmatizing him in the very firſt page of his book, as an enemy to civil ſociety; but we are perſuaded the truly candid and impartial reader will think otherwiſe. It is not our buſineſs here to juſtify either the tract on the ſocial compact or that on education; but we may obſerve the ſame of the one as the other. In the former, the Author hath laid down the theory of civil government on the moſt unexceptionable principles; and if in the preſent ſtate of things thoſe principles cannot be adopted, where lies the fault? Is it a crime to point out the right way, merely becauſe we have ſtrayed ſo far that we are not able to recover it? Is it criminal to point out the means for enſuring the health and proſperity of a ſtate, where the conſtitutions have been ſo tampered with by ſtate-quacks, that, under the preſent complication of diſorders, the remedy is worſe than the diſeaſe? It is really whimſical that a writer, who, like Mr. Rouſſeau, endeavours to inveſtigate the moſt durable ſyſtem of government, ſhould be accuſed of ſtriving to ſubvert the order of civil ſociety: but it is well known that individuals in preſent office or power, are too much intereſted in the prevention of revolutions and changes, to countenance any kind of reformation. Every attempt to *correct the diſorders* of government, is, in their opinion, an attempt to *ſubvert the order* of ſociety. And thus it will ever be, while the few are ſo liberally gratified for enſlaving the many. How many millions do not ſome nations pay yearly for being governed; while the inſolent governors riot on the ſpoils of honeſt induſtry, wrung from the hard hands of peaſants or artificers, who abſurdly accept the mere name of liberty, in exchange for that gold with which they reward the forgers of their chains! There is not a nation in chriſtendom where liberty (we had almoſt ſaid a claim to juſtice) is not entailed upon wealth;—the poor, in countries the moſt free, exerting that freedom almoſt always at their coſt, and ever at their peril. But this is a digreſſion. To return, therefore, to our *Barnabite.*

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[*] The examples he gives in the imaginary perſon of Emilius, being intended only to illuſtrate his precepts; and not to ſerve as an actual example to be ſtrictly followed in practice.

Having endeavoured thus to prejudice the minds of his readers againſt Mr. Rouſſeau's writings in general, he proceeds to give the following ſketch of that ingenious author's Emilius. 'In his firſt volume, ſays he, the author ſeems to attend particularly to the unfolding of thoſe principles, which ſerve as a baſis to his ſyſtem of politics, and his theory of education. He there repreſents ſocial inſtitutions in the moſt odious colours; he eſtabliſhes, as maxims, that a man living in a ſtate of nature is happy within himſelf, that we were born to be men, but that laws and ſociety have again reduced us to an infantive ſtate: that dependence, which is the conſequence of them, is repugnant to nature, and is the ſource of all our vices: that no man can be educated for himſelf and for others: that fathers have no right to command their children in matters which are not conducive to their [the children's] intereſt. From theſe maxims, which are as a baſis to the ſyſtem of his ſocial compact, he deduces, in the ſame volume, the practical rules for the conduct of the firſt ſtage of life, on which the whole courſe of education ſo much depends[*].' We may venture ſafely to appeal to every one who hath peruſed Mr. Rouſſeau's work with attention, whether or not this be a fair and candid repreſentation of its contents. For our part, we think, notwithſtanding this Writer's aſſurance, that it bears very ſuſpicious marks of animoſity and bitterneſs. Not that we mean to defend Mr Rouſſeau's principles and writings in general; we have, on the contrary, frequently endeavoured to expoſe his want of proper information with regard to facts, as well as the inconſiſtencies of his reaſoning. We have ſhewn that his ſuppoſed ſtate of nature was merely imaginary[†], and that a ſtate of ſociety is really the natural ſtate of man. We have endeavoured alſo, on more occaſions than one, to expoſe the errour he is ſo apt to fall into, of reaſoning from the abuſe of things, againſt the uſe of them. But it is very unjuſt to ſay that he repreſents civil inſtitutions in the moſt odious colours, and imputes our imbecillity, to laws and to ſociety in general, becauſe he ridicules or inveighs againſt particular inſtitutions, laws, and cuſtoms. What, if a man ſhould endeavour to ſhew the impropriety of ſome of our acts of parliament; to point out the inconveniencies attending our form of government; to laugh at the many abſurdities of our manners; are we therefore to accuſe him of being an enemy to all laws, inſtitutions and ſocieties? Yet in this manner doth our candid Barnabite deal with Mr. Rouſſeau. The latter, however, had laid himſelf ſufficiently open, to afford his antagoniſt room for diſplaying his preceptorial abilities in defending the common forms of education. It muſt be allowed, indeed, that both taſte and good ſenſe are contained in many of his reflections; which, being for the moſt part perfectly agreeable to received notions, will probably have more than their due weight againſt the new and very ſingular opinions of his antagoniſt.

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[*] In another part of the work, he ſums up, what he calls, the fruits of Mr. Rouſſeau's new plan of education, thus: 'A contempt for all revealed religion, and for Chriſtianity in particular, I will venture even to add a neglect of the divinity, a hatred to all eſtabliſhed governments, an objection to all legitimate authority, a mind fraught with independence and licentiouſneſs; obedience ſtruck out from the dictionary of children; a falſe indulgence in not reſtraining the ſallies of their natural liberty, a falſe conſtraint in not reaſoning with them, and in not cultivating their minds by ſtudies ſuited to their age; ſuch I ſay are the fruits of the new plan of education.'

[†] See Review, Vol. XXVII. p. 331—342.

'Education (ſays Father Gerdil) may, if you pleaſe, be termed an art; but it is one of thoſe arts which are ſimply directory, forming nothing. The gardener, to whom a young plant is committed in charge, carefully tranſplants it into the moſt convenient ſpot, waters it, defends it from every thing which may injure it, from the heat of the dog days, and the winter's froſt. If it bends in its growth, he ſtraightens it, though he is obliged to make uſe of violence, and ſcruples not to uſe the knife for cutting off ſuch uſeleſs branches as would only ſerve to divert the courſe of that precious ſap, intended for its nouriſhment, and to make it bear fruit.

'The gardener forms nothing: all he does is, to keep at a diſtance every thing that would interrupt nature in its operations: it is nature cauſes the young plant to grow, and its action is, at the ſame time, extended to all the parts which compoſe it.

'This compariſon, though trivial, is juſt, and may eaſily be applied to the care which every inſtructor ſhould take, when the faculties of the human mind begin to unfold themſelves in infancy.

'No man can be educated for himſelf, unleſs his reaſon is cultivated; for it is through reaſon that man is man.

'Reaſon is a ſocial faculty of nature; make a man reaſonable, and you make him ſociable*. Therefore reaſon cannot be cultivated but by leſſons which have relation to ſocial life. Therefore no man can be educated for himſelf, without being educated for others alſo. A man detached from all ſociety, who ſhould enrich his underſtanding by deep ſtudy, might, indeed, become a prodigy of learning; but I doubt much whether he would be a very rational man. We have ſeen men who have appeared very ſenſible by their writings, but who proved themſelves very weak in their lives.'

Our Author expreſſes himſelf here very inaccurately, he falls into a conſiderable errour for want of diſtinguiſhing between the theoretical and practical uſe of reaſon. A man may be a prodigy of learning, and have rather impoveriſhed than enriched his underſtanding by his erudition. But he might alſo have enriched his underſtanding by a knowlege of the world, and the theory of moral duties; he might be a compleat maſter of the theory of human life, and yet diſcover himſelf to be very weak in his actions. Men judge of things from their underſtanding; but they act from their paſſions: and hence it is that many blockheads paſs through life, without betraying any want of ſenſe by their actions, while men of genius frequently betray as much ſtupidity and folly by their conduct, as they diſplay ingenuity and ſagacity in their writings*. This conſideration alone ought to convince modern preceptors how much they are in the wrong, in their endeavours to inſtill theories of morals, when they ſhould enforce habits of action; and in ſtriving to enforce habits of thought when they ſhould cultivate the faculty of thinking. A man's conduct is of much more importance to ſociety, than his mode of thinking; and it is notorious that habit almoſt entirely ſubdues thoſe paſſions, which are deaf to the loudeſt voice of reaſon.

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* Not always. We know many reaſonable men very unſociable companions.

With regard to the ſuperior advantages which man is ſuppoſed to enjoy in his ſolitary or ſavage ſtate, our Author very juſtly obſerves they are altogether chimerical.

'It is ſcarcely poſſible (ſays he) to educate men more for themſelves, and leſs for others, than are the Indians in the province of Quito, according to the deſcription given of them by Don George Juan and Don Antonio de Ulloa, in their excellent relation. Theſe are men in a ſtate of nature, they live only for themſelves, and are ſubjected only to natural wants.

'They have ſo little ambition, that an Indian will receive, with the ſame indifference, the office of *alcaid*, or that of a hangman. Intereſt has no ſway over them, for they will frequently refuſe to do the moſt trifling ſervice for the greateſt reward.

'The Indian, ſeated by his little fire-ſide, undiſturbed, ſees his wife at work. The traveller, who has loſt his way, will never be able to perſuade him to quit that poſture, in order to conduct him one ſtep. The only thing they never refuſe is, to divert themſelves, but then they muſt have plenty of liquor. When they are drunk, they lie all together without diſtinction, men and women, giving themſelves little concern whether they are by the ſide of another man's wife, or their own ſiſter or daughter; on theſe occaſions every duty is forgot.

'Would not one imagine that theſe were the men in a ſtate of nature, mentioned in his treatiſe on the Inequality of Conditions? Yet theſe men, who have not been ſpoiled by civil education, theſe men formed by the hand of nature alone, by the gradual opening of their mental faculties, according to the account of our learned Spaniards, juſt mentioned, poſſeſs no ſuperior advantages conſidering them merely as men. "If we look upon them, ſay they, as men, the extent of their underſtanding ſeems to fall ſhort of the excellence of the ſoul, and their weakneſs is ſo apparent, that, in certain caſes, we can ſcarcely have any other idea of them, than we have of the beaſts of the field."

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* Several recent inſtances, indeed, might be given of men, of whom it might be juſtly ſaid, in the words of the ſatiriſt, that they never ſaid a fooliſh thing, nor ever did a wiſe one.

'This depraved ſtate of the inhabitants will probably be attributed to the badneſs of the climate, and I have not the leaſt doubt, but that it may, in part, be aſcribed to this cauſe.

'It is equally unreaſonable to aſcribe the whole as nothing to the climate. It is only of late we have fallen into theſe two extremes, and the diſpute is in no other reſpect novel, mankind being never at a loſs how to judge in ſuch matters. However, let the influence of the climate on the diſpoſitions of the Indians of Peru be as great as it may, it will always afford a proof of the power a civil education has to correct it.

'The above mentioned authors have obſerved, that the children of the Indians of this ſame province of Quito, when they are brought up in the towns, become as reaſonable as other men, and appear of a nature quite different from the reſt of the nation.

'On the other hand, they have alſo remarked, that in the various and vaſt provinces through which they paſſed, the uncivilized Indians differed no ways one from the others; that thoſe of Quito were not more ignorant and ſtupid than thoſe of the Vallies, or of Lima, nor theſe laſt more intelligent than thoſe of Chili or Arauca. Yet what a difference of climate is there amongſt all theſe people? It is, therefore, very evident, that the want of a civil education has an equal influence on entire nations which inhabit very different climates, and that in the ſame climate education has the power of civilizing thoſe who enjoy the advantages of it, though the nation they ſpring from ſhould be totally barbarous.'

We ſhall not trouble our Readers with any of the common-place and hackney'd arguments, with which father Gerdil combats the minuter novelties of Mr. Rouſſeau's ſyſtem. But we cannot paſs over his remonſtrance againſt the progreſs of philoſophy. Rouſſeau had objected againſt public inſtitutions for the purpoſes of education, as being of no uſe. Theſe, ſays our Author, are diſtinguiſhed into three ſeveral departments, namely, that of letters to form the mind *, that of philoſophy to form the citizen, and that of religion to form the Chriſtian. He objects, however, to the ſecond; and is inclined to think, that if we pretend to form citizens by philoſophy alone, we ſhall find ourſelves deceived. No. Like a true Barnabite, he will have nothing to be done without religion. His reaſons are theſe:

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* The Author ſhould have ſaid the *rhetorician*; for how is *mind* diſtinguiſhed from *citizen* and *Chriſtian?* Have not each of theſe *minds?*

'First, becauſe philoſophy is above the capacity of the multitude. Talk philoſophy to farmers and artizans, and you ſpeak to them in an unknown language. People of buſineſs have their time too much taken up to attend wholly to philoſophy, yet in theſe does the bulk of citizens conſiſt. It is, therefore, neceſſary to have ſome other principle, beſides philoſophy, to form the greateſt part of the citizens, and as this principle ſhould be univerſal, it ought of courſe to form all the citizens.

'Secondly, becauſe philoſophy is eaſily depraved in thoſe who only ſkim the ſurface of it. This is an obſervation of the Lord Chancellor Bacon; ſound philoſophy is, therefore, limited to a ſmall number. If it is ever of uſe to a ſtate, it is more likely to prove ſo by the good which three or four great philoſophers may be able to do, than by that viſible and ſuperficial diffuſion of philoſophy, which every day gains ground, and ſpreads itſelf through every order of ſociety.

'Of what uſe is it to a ſtate, to have twenty thouſand idle citizens with a ſuperficial knowlege in aſtronomy? The knowlege of theſe people will never ſerve either to regulate the calendar, or to perfect the theories which may be of uſe to ſociety. The ſtate derives advantage from the labours of a certain number of true aſtronomers, the reſt is all pure loſs. Yet there is this difference between aſtronomy and philoſophy; namely, that a ſuperficial knowlege in aſtronomy is of no injury to him who has it; but, on the contrary, ſerves to embelliſh his mind, and give him a taſte for good things, whereas, if philoſophy does no good, it ſcarcely ever fails doing harm.'

Never, ſurely, was there any thing more abſurd than the above poſitions. We know not what idea this Writer has of philoſophy, or of the capacities and leiſure of men of buſineſs; but this we know, that ſome of the greateſt philoſophers in Europe are men of the greateſt buſineſs in it. We know alſo that buſineſs is ſo far from incapacitating the minds of men, that it renders them acute and diſcerning; while indolence too frequently leads to inattention, and ſloth to ſtupidity. It muſt be owned, indeed, that, in the time of Lord Bacon, a proficiency in philoſophy was not ſo eaſily attained as it is at preſent: but we have ſeen many veils of ignorance removed ſince his time, and God forbid it ſhould be in the power of any *Barnabite* to perſuade us to ſpread them again, and to ſit down contented in darkneſs. He ſays, three or four great philoſophers may be of uſe to a ſtate, but a great number of ſmatterers cannot. Pray, good Father Gerdil, who are the ſtate? To be of uſe to the ſtate, properly ſpeaking, is to be uſeful to the individuals compoſing that ſtate. And is not every thing that contributes to the rational gratification of thoſe individuals, of uſe to the ſtate? Do they live only for the ſake of their governors? Do they exiſt merely to eat, drink, and pay taxes for the ſupport of the adminiſtration? Is nothing of uſe to a ſtate, but what ſerves to aggrandize magiſtrates and princes? to ſupport them in their ſplendour and luxury, and to feed the fatneſs of a parcel of ſtall-fed prieſts, to tyrannize over the ſouls, as the former do over the bodies of their ſubjects? Is there any thing, on this ſide heaven, equal to the gratification of knowing and contemplating the wiſdom of God in the wonderful works of the creation? And is this pleaſure to be denied to all but a few philoſophers and prieſts, who would become the tools of tyranny to keep the people in ignorance, and ſet them on a level with the brutes? May not an honeſt plain man be aſtronomer enough to enjoy this ſatisfaction, this ſupreme delight, without being capable of making almanacks and calculating eclipſes?——But the diffuſion of knowlege is diametrically oppoſite to the intereſts of popery. The grand object of the church of Rome is to keep the laity in darkneſs. But what buſineſs have we to be troubled with encomiums on the utility of ignorance? or, indeed, what need have we for the aſſiſtance of popiſh writers, to defend us againſt reputed infidels? Did the officious Tranſlator* of theſe reflections conceive an incapacity in the writers of our own religion and country, to combat openly ſo doughty a champion as Rouſſeau, or to produce an antidote againſt any latent poiſon that might be couched in his writings?

But after all, it does not appear that this learned Barnabite knows what philoſophy is. ‘ Philoſophy (ſays he) is only an aſſemblage of different ſyſtems, the work of different brains, which perpetually contradict each other, either in their principles or their conſequences. In fact, there is nothing in which philoſophers agree, but in the mere term philoſophy; in other reſpects, there are as many ſyſtems as there are heads.

‘ Hobbes confounds right with ſtrength, an idea ſhocking in the opinion of Mr. de Monteſquieu, and ſtrongly oppoſed by Mr. Rouſſeau. Some derive the origin of politic right from paternal authority; others, from expreſs, or tacit conventions. Mr. Rouſſeau requires, beſides, that the ſuffrages ſhould be unanimous. The author of the "Eſſay on the Underſtanding" acknowledges no probity that has relation to all mankind, no moral intrinſic difference betwixt virtue and vice.

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* We cannot help, in this place expreſſing our wiſh, that Engliſh bookſellers and tranſlators would be more *conſcientious*, and more ſcrupulous of diſſeminating, as they do, in this country, the principles of foreign popiſh writers, by tranſlations of their works; for certainly this is a point that deſerves the attention of every true friend to the freedom of the human mind, every ſincere well-wiſher to the proteſtant religion.

'Mr. de Monteſquieu eſtabliſhes this difference on inſtances of juſtice and equity anterior to all poſitive law. On the other hand, Mr. de Monteſquieu pretends that virtue is not neceſſary in monarchies: Mr. de Voltaire facetiouſly ſays, in ſome part of his works, that it would be too great a misfortune to the world, if he ſhould happen to be right in this opinion; and Mr. Rouſſeau openly condemns it. However, Mr. de Monteſquieu admits, that virtue is neceſſary to republics; on the contrary, the "Author of the Enquiries into the Oriental Deſpotiſm" ſays, that virtue has been injurious to certain ancient republics. Mr. de Monteſquieu attributes much to the climate; Mr. Helvetius will have nothing attributed to it. Bayle pretends, that ſociety might ſubſiſt without religion; and after having abuſed all religions, he diſhonours the Chriſtian by preſuming to aſſert, that true Chriſtians are not capable of forming a ſtate which could ſubſiſt: this paradox is refuted by Mr. de Monteſquieu.

'The author of the "Code of Nature" ventures to ſay, that no one has hitherto underſtood the true principles of legiſlation or morality, and eſtabliſhes the community of property as the baſis both of the one and the other.

'Many are of opinion, that the life which children receive from their father and mother does not require any return of duty. Mr. Rouſſeau would not have obedience exiſt amongſt men. One excuſes ſuicide, another apologizes for duelling; a third repreſents luxury as the ſource of proſperity in a ſtate; a fourth thinks this is derived from the reſtraint which men are under in great monarchies. Mr. D'Alembert ſeems abſolutely to condemn it. Some think even vices neceſſary to a ſtate, and that they cauſe it to flouriſh. One exclaims againſt the indiſſolubility of the marriage knot, others, again, juſtify the temporary union of free parties.'

Is not this a mighty pretty picture of philoſophy? Our Readers, however, will not forget that the painter is a popiſh prieſt. For our own part, we have heard of ſyſtems of philoſophy, but never before heard that philoſophy was a ſyſtem, much leſs an inconſiſtent farrago of different and diſcordant opinions. Philoſophy is the love of truth, attended with a diſintereſted zeal for inveſtigating it, a determined reſolution to embrace it wherever found, and a ſincere and liberal deſire for its univerſal propagation. A philoſopher is not like a ſectary. It is by no means neceſſary that all philoſophers ſhould be of the ſame opinion:

they do not adopt a ſet of tenets, got and repeated by rote; but judge for themſelves, each from his own ſhare of information and capacity; it is no wonder therefore that philoſophers differ in opinion, and yet do they differ half ſo much as parties in politics, or ſectaries in religion? It is a proſtitution of the name of philoſopher, and injurious to philoſophy itſelf, to beſtow that title upon every ſuperficial ſmatterer, who affects to deſpiſe the wiſdom of his anceſtors before he hath acquired any of his own. Father Gerdil and Mr. Rouſſeau are in in this reſpect, however, on an equal footing; they both pretend to hold philoſophy cheap, becauſe they are neither of them philoſophers. As to their pretenſions to religion alſo, we think them pretty equally matched; at leaſt it might puzzle a ſaint to determine which is the better Chriſtian of the two, or indeed what to make of the Chriſtianity either of the layman or the prieſt. On the whole, with regard to the work itſelf, we look upon it as a plauſible and dangerous performance; artfully calculated, under the pretence of controverting irreligious and immoral tenets, to ſpread abroad thoſe of eccleſiaſtical tyranny and arbitrary power; from the dreadful effects of which may heaven long preſerve us and our poſterity!

Advice to the People in general, with regard to their Health: But more particularly calculated for thoſe, who, by their Diſtance from regular Phyſicians, or other very experienced Practitioners, are the moſt unlikely to be ſeaſonably provided with the beſt Advice and Aſſiſtance, in acute Diſeaſes, or upon any ſudden inward or outward Accident. With a Table of the moſt cheap, yet effectual Remedies, and the plaineſt Directions for preparing them readily. Tranſlated from the French Edition of Dr. Tiſſot's *Avis au Peuple*, &c. printed at Lyons; with all his own Notes; a few of his Medical Editor's at Lyons; and ſeveral occaſional Notes, adapted to this Engliſh Tranſlation, by J. Kirkpatrick, M. D. 8vo. 6s. Becket and de Hondt.

THE exerciſe of a well-directed benevolence is attended with pleaſures the moſt pure and exquiſite.—Pleaſures, indeed, which are only to be felt by the good and benevolent heart.—Dr. Tiſſot ſeems to be one of thoſe worthy members of the faculty who deem it the duty of a phyſician, to labour for the preſervation of Mankind: and we doubt not has often experienced the ſatisfaction and joy which naturally ſpring, from relieving the diſtreſſes or contributing to the well-being of his fellow-creatures.——Sufficiently acquainted with the melancholy effects of the pernicious treatment of diſeaſes in diſtant villages and remote country-places; and affected with the deepeſt concern for the unhappy ſituation of the poor, in thoſe parts of Swiſſerland, where many are loſt, not only from a ſcarcity of good aſſiſtance, but alſo from a fatal ſuperfluity of the worſt; Dr. Tiſſot was induced to draw up this treatiſe for their comfort and relief; and thus to prevent, as far as in his power, ſo dreadfull an havoc of the laborious and uſeful part of mankind.

It is doubtleſs the good policy of every ſtate, to be particularly attentive to all thoſe means, which may increaſe the number, and beſt ſecure the health, induſtry, and virtue of the people at large.—The decreaſe of the number of inhabitants, in moſt of the ſtates of Europe, is a fact, but too well eſtabliſhed on the plaineſt calculations. This decreaſe, which is moſt remarkable in country-places, is to be attributed to a variety of cauſes; one of the greateſt of which is the improper and prejudicial manner of treating diſeaſes: to remedy which evil, Dr. Tiſſot has publiſhed this uſeful work.—A work caculated for the peruſal of intelligent and charitable perſons who live in the country, and who frequently have it in their power to aſſiſt their poor and leſs knowing neighbours both with medicines and advice.—Our Author is ſo far from ſuppoſing that his directions ſhould ſupply the place of a phyſician, that he ſays they are only to be uſed where ſuch aſſiſtance cannot immediately be procured; and the moment a phyſician arrives they ought to be laid aſide.—Agreeable to this plan, Dr. Tiſſot has chiefly treated of acute, and inflammatory diſeaſes, and ſuch accidents as require the moſt expeditious relief.—But before he enters upon his ſubject, he points out in the introduction, the other concurring cauſes of depopulation: which may all, he ſays, be included in theſe two general affirmations;—'that greater numbers than uſual emigrate from the country; and that the people increaſe leſs every where.'

The Cauſes of Depopulation.

1. *Emigration.*—Military ſervice, whether by ſea or land, may be conſidered as one kind of emigration. The long train of evils, which neceſſarily attend theſe ſervices, make a great diſproportion between the numbers which go abroad and thoſe which return.—Thoſe who return, have ſuffered much through age, infirmities, or debauches; and they have been abſent too from their country during that period of life, which is beſt fitted for population.—But another more ſerious ſpecies of emigration, is expatriation, which includes all thoſe who abandon their country, to ſeek their fortunes abroad.—'This evil, ſays Dr. Tiſſot, is unhappily become epidemical, is attended with many and peculiar diſadvantages, and its ravages are ſtill increaſing.'

2. *Luxury.*—Great numbers not only deſert their country, but thoſe who remain multiply leſs than an equal number formerly did.—Luxury, by unboundedly increaſing the expences of a family, is a dreadful bar to matrimony.—Luxury alſo, with its too often attendant vices, idleneſs and debauchery, impairs the health and ruins the conſtitution.—From theſe two cauſes, the fear of a numerous family, and the infirmities of a premature old age, it is, ſays Dr. Tiſſot, 'that the preceding generation counted ſome families with more than twenty children: the living one leſs than twenty couſins.'—Another inconvenience of luxury is, that the rich quit the country to live in great cities:—this is attended with many ill conſequences to themſelves and their multiplied domeſtics. The country is deſerted, and population greatly prevented by the numerous train of evils, which neceſſarily ariſe from the lazineſs and libertiniſm of a city life.—Happy would it be for our mother-country, were theſe obſervations leſs applicable to her!

3. *The decay or neglect of agriculture.*—'This cauſe, ſays our Author, has, to this very moment, prevented the increaſe of the people in France. Agriculture increaſes ſubſiſtence, and there is a reciprocal and neceſſary relation between ſubſiſtence and population. "An old Roman, ſays the Marquis of Mirabeau, who was always ready to return to the cultivation of his field, ſubſiſted himſelf and his family from one acre of land. A ſavage, who neither ſows nor cultivates, conſumes, in his ſingle perſon, as much game as requires fifty acres to feed them. Conſequently Tullus Hoſtilius, on a thouſand acres, might have five thouſand ſubjects: while a ſavage chief, limited to the ſame extent of territory, could ſcarcely have twenty: ſuch an immenſe diſproportion does agriculture furniſh, in favour of population. Obſerve theſe two great extremes. A ſtate becomes diſpeopled or peopled in that proportion, by which it recedes from one of theſe methods, and approaches to the other."——Agriculture may be conſidered as almoſt equal to the production of every advantage. From this, ariſes a plenty of commodities, the ſuperfluity of which will be carried to other countries; hence trade, commerce, and the various arts and manufactures which are neceſſarily connected with them.—Abilities and genius are exerted, and ought to be encouraged.—Many ſoon excel in arts, ſciences and profeſſions.—And from theſe ſources a nation becomes rich, happy, and reſpectable.

4. '*The manner of treating ſick people in the country.*'—I have been a witneſs, that maladies, which, in themſelves, would have been gentle, have proved mortal from a pernicious treatment: and I am convinced, that this cauſe alone makes as great a havoc as the former. This afflicting conſideration has determined me to publiſh this little work.' In the remaining part of

the introduction Dr. Tiſſot more fully marks out the nature of his undertaking, mentions the perſons for whoſe peruſal it was chiefly intended, and explains a few terms which were unavoidable.—He then proceeds to the work itſelf, and begins with enumerating

The moſt uſual Cauſes of popular Maladies.

1. Exceſſive labour.—Sometimes the labourer at once ſinks down into an irrecoverable ſtate of faintneſs and exhauſtion: He is more frequently however attacked with ſome acute, inflammatory diſeaſe.—This cauſe is ſtill more diſtreſſing, if there is joined with it, that kind of exhauſtion which is the conſequence of real poverty.

2. Country people when over-heated with hard labour or exerciſe, very often ſuffer from imprudently lying down and repoſing in ſome cold place. This is the ſource of many violent, acute, and dangerous diſeaſes.

3. An indulgence in drinking cold water when a perſon is extremely hot. This cauſe acts in the ſame manner with the preceding, and produces ſimilar bad effects: its conſequences however are more ſudden and violent: hence quinſeys, cholics, inflammations of the breaſt, liver, or inteſtines; prodigious ſwellings, ſuppreſſions of urine, and inexpreſſible anguiſh. 'Aſtoniſhing it is, ſays Dr. Tiſſot, that labouring people ſhould habituate themſelves to this pernicious cuſtom, which they know to be ſo very dangerous to their very beaſts.'

4. The inconſtancy of the weather. This is moſt prejudicial in thoſe climates where there are frequent and ſudden tranſitions from heat to cold: theſe changes are ſometimes attended with heavy ſhowers of rain, and even cold rain, in the middle of a very hot day: this muſt be particularly hurtful to the labourer, who is expoſed in the open fields; and who from being bathed in a hot ſweat, is at once plunged as it were into cold water.

5. The conſtruction of the houſes and cottages; many of which either lean cloſe to an higher ground, or are ſunk a little in the earth: thus the inhabitants are unavoidably expoſed to cold and noxious damps.

6. The cuſtom in many villages and country places, of having dunghills, ditches with ſtagnated putrid waters, and other offenſive matters, either before their doors or directly under their windows.—The peaſants who are accuſtomed to theſe ſmells, become in a great meaſure inſenſible of them, but the cauſe is nevertheleſs unwholeſomly active.—'To this cauſe, ſays our Author, may alſo be added, the neglect of the peaſants to air their lodgings.' They are frequently ſmall, cloſe, crouded, dirty, and rarely ſweetened with the admiſſion of the external air: from ſuch a cauſe proceed the moſt perplexing and malig-

nant fevers, and which would more frequently attack the inhabitants, did not their employments neceſſarily call them out into the freſh and open day.

7. Drunkenneſs. This cauſe is but too univerſally active and deſtructive: many it cuts off even in the vigour of life by a violent and premature death; others ſink down into infirmities and old age, long before the time of their natural approach.

8. The proviſions of the common people. Damaged corn, ill made bread, and other unwholeſome and indigeſtible aliments. ‘ The abuſe of allum, ſays the Engliſh Tranſlator, and other pernicious materials introduced by our Bakers, may too juſtly be conſidered as one horrible ſource of the diſeaſes of children.’ Hence obſtructions in the bowels and other viſcera, feebleneſs, ſlow fevers, hectics, rickets, and other lingering and fatal diſeaſes.—Dr. Tiſſot concludes this enumeration of the moſt uſual cauſes of popular maladies, with obſervations on the drinks of the country people in Switzerland; which the Tranſlator judiciouſly accommodates to our own climate.

Chap. II. *treats of the cauſes which aggravate the diſeaſes of the people.* Diſeaſes which in themſelves are dangerous, are rendered ſtill more ſo, and very often prove mortal, through a wrong and miſtaken management. There is a moſt fatal prejudice among the common people, that all diſtempers are to be cured by ſweat. This they endeavour to bring on by methods the moſt hurtful. A cloſe ſtifling apartment, a load of covering, wine, ſaffron, venice treacle, hot ſudorifics, and other prejudicial means are uſed, which alone are ſufficient to excite a moſt ardent fever. Thus for a day or two the patient diſſolves away in profuſe ſweats, and an untimely diſcharge of the thinner part of the blood, leaves the maſs more dry, more viſcid, more inflamed. Theſe ſweats ſo extremely hurtful ſoon terminate, and cannot eaſily be raiſed again; the doſe however is doubled, the inflammation is increaſed, and the patient expires in terrible anguiſh: the ſimple attendants ſtill aſcribing his death to the want of ſweating. This method of treating acute, inflammatory diſeaſes, ‘ as certainly kills the patient, ſays Dr. Tiſſot, as if a ball had been ſhot through his brains.’

Diſeaſes are alſo much aggravated by the quantity and quality of food with which the patient is too often very imprudently ſtuffed. ‘ From the firſt attack of a fever, digeſtion ceaſes.’ Whatever ſolid or rich food therefore is taken in, it corrupts, proves a ſource of putridity, and adds nothing to the ſtrength of the patient, but greatly to that of the diſeaſe. The poor patients who are compelled to ſwallow down good broth, ſoups, eggs, or even fleſh, ſoon fall into anxiety and ravings, their ſtrength is diminiſhed, and the fever heightened. Dr. Tiſſot concludes with cautioning againſt the common, but ſometimes

times dangerous practice, of purging or vomiting, at the very beginning of a diſtemper.

Chap. III. contains ſome very uſeful and plain directions concerning the management and diet, in acute diſeaſes. Acute diſeaſes may be conſiderably mitigated, if on their firſt invaſion the following regulations be carefully obſerved. To omit all violent labour: to abſtain almoſt entirely from ſolid food: to drink plentifully of ſoft, diluting liquors; and to avoid coſtiveneſs. When the diſeaſe is farther advanced, and the wearineſs, loſs of appetite, numbneſs, and other leſſer complaints, which had hung about the patient for a few days or even weeks, are ſucceeded by coldneſs and ſhivering, with an univerſal oppreſſion and pains over the whole body, he ſhould then be put to bed, and drink frequently of ſome ſuitable liquor, barley-water, or a light infuſion of elder-flowers, ſweetened with honey, to a quart of which may be added one ounce and an half of vinegar; clear ſweet whey, or an infuſion of the flowers of the lime-tree. During the cold fit, the patient naturally calls out for a load of covering; the additional weight however is to be removed as ſoon as the heat comes on, and ſometimes it may be proper to have even leſs than the uſual covering. As the fever proceeds, care ſhould be taken that there be as little noiſe as poſſible; that the room be not too hot, and that the air be kept freſh, by removing every offenſive matter, and ſprinkling vinegar upon the floor. With reſpect to nouriſhment, the ſimpleſt and the beſt is panada, or bread boiled in water, which is to be allowed in proportion to the mildneſs or vehemence of the fever. Grits, barley, oatmeal, or rice, may be prepared in the ſame manner with the addition of a little ſalt. In ſummer, Dr. Tiſſot recommends ſound, ripe fruits; and in winter, apples roaſted or boiled. The body to be kept eaſily open; and the drink ſuch as is ſuited to allay the thirſt, and abate the fever. The patient ſhould daily ſit up one hour, or as long as his ſtrength will permit; at this time the bed ſhould be made, and his linen frequently changed. Dr. Tiſſot finiſhes this chapter with proper directions for thoſe who have paſſed the criſis; the more effectually to ſecure their recovery and to prevent a relapſe. The directions with regard to bleeding and medicines, are fully laid down by Dr. Tiſſot, when he treats of particular diſeaſes.

We have thus given an abſtract of the preliminary parts of this work. Dr. Tiſſot next proceeds to the hiſtory and method of treating particular diſeaſes. His hiſtories are in general full, plain, and diſtinct; his obſervations are juſt and penetrating; and his practice is ſimple and efficacious: for the table of medicines which he has formed, and to which he always refers, conſiſts only of ſeventy-one different articles, which articles, alſo, are as little compounded as poſſible. If there is any thing doubtful, either as to the obſervations or practice of our Author, the reader is ſufficiently advertiſed of it by the learned and judicious Tranſlator.

We cannot, however, pretend to convey a proper idea of this work, without giving a ſpecimen or two of Dr. Tiſſot's manner of deſcribing and treating diſeaſes.

Chap. IV. begins with a deſcription

of an Inflammation of the Breaſt.

‘ The inflammation of the breaſt, or peripneumony, or a fluxion upon the breaſt, is an inflammation of the lungs, and moſt commonly of one only, and conſequently on one ſide. The ſigns by which it is evident, are a ſhivering, of more or leſs duration, during which the perſon affected is ſometimes very reſtleſs and in great anguiſh, an eſſential and inſeparable ſymptom; and which has helped me more than once to diſtinguiſh this diſeaſe certainly, at the very inſtant of its invaſion. Beſides this, a conſiderable degree of heat ſucceeds the ſhivering, which heat, for a few enſuing hours, is often blended as it were, with ſome returns of chillneſs. The pulſe is quick, pretty ſtrong, moderately full, hard and regular, when the diſtemper is not very violent; but ſmall, ſoft and irregular, when it is very dangerous. There is alſo a ſenſation of pain, but rather light and tolerable, in one ſide of the breaſt; ſometimes a kind of ſtraitning or preſſure on the heart; at other times pains thro' the whole body, eſpecially along the reins, and ſome degree of oppreſſion, at leaſt very often; for ſometimes it is but very inconſiderable. The patient finds a neceſſity of lying almoſt continually on his back, being able to lie but very rarely upon either of his ſides. Sometimes his cough is dry, and then attended with the moſt pain; at other times it is accompanied with a ſpitting or hawking up, blended with more or leſs blood, and ſometimes with pure ſheer blood. There is alſo ſome pain, or at leaſt a ſenſation of weight and heavineſs in the head; and frequently a propenſity to rave. The face is almoſt continually fluſhed and red; though ſometimes there is a degree of paleneſs and an air of aſtoniſhment, at the beginning of the diſeaſe, which portend no little danger. The lips, the tongue, the palate, the ſkin, are all dry; the breath hot, the urine little and high coloured in the firſt ſtage; but more plentiful, leſs flaming, and letting fall much ſediment afterwards. There is a frequent thirſt, and ſometimes an inclination to vomit, which impoſing on the ignorant aſſiſtants, have often inclined them to give the patient a vomit, which is mortal, eſpecially at this juncture. The heat becomes univerſal. The ſymptoms are heightened almoſt every night, during which the cough is more exaſperated, and the expectoration leſs in quantity. Sometimes the inflammation aſcends along the wind-pipe, and in ſome meaſure ſuffocates the patient, paining him conſiderably in ſwallowing, which makes him think he has a ſore throat.'

'If the diſeaſe ruſhes on at once, with a ſudden and violent attack; if the horror, the cold and ſhivering laſt many hours, and are followed with a nearly ſcorching degree of heat; if the brain is affected from the very onſet; if the patient has a ſmall purging, attended with a *teneſmus*, or ſtraining to ſtool, often termed a *needy*; if he cannot draw his breath, but when he ſits up; if the pulſe be ſmall and very quick, the countenance livid, and he abhors the bed; if he either ſweat exceſſively, or his ſkin be extremely dry; and if he ſpits up with much difficulty, the diſeaſe is extremely dangerous.' Dr. Tiſſot next proceeds to the method of cure, during this the inflammatory ſtate; he then points out the different terminations of the diſeaſe, and the manner in which each is to be treated.

Chap. XII. *Of the Bite of a Mad Dog.*

Dr. Tiſſot thus deſcribes the ſymptoms of the diſeaſe in the animal. 'If a dog which uſed to be lively and active, becomes all at once mopiſh and moroſe; if he has an averſion to eat; a particular and unuſual look about his eyes, a reſtleſsneſs, which appears from his continually running to and fro, we may be apprehenſive he is likely to prove mad. Whenever the malady is certain, the ſymptoms heighten pretty ſoon. His averſion to food, but eſpecially to drink, grows ſtronger. He no longer ſeems to know his maſter; the ſound of his voice changes; he ſuffers no perſon to handle or approach him, and bites thoſe who attempt it. He quits his ordinary habitation, marching on with his head and his tail hanging downwards; his tongue lolling half out, and covered with foam or ſlaver, which indeed not ſeldom happens indifferently to all dogs. Other dogs ſcent him, not ſeldom at a conſiderable diſtance, and fly from him with an air of horror, which is a certain indication of this diſeaſe. Sometimes he contents himſelf with biting only thoſe who happen to be near him; while at other times becoming more enraged, he ſprings to the right and left on all men and animals about him. He hurries away with manifeſt dread from whatever waters occur to him: at length he falls down as ſpent and exhauſted, ſometimes he riſes up again, and drags himſelf on for a little time; commonly dying on the third, or at the lateſt, on the fourth day after the manifeſt appearance of the diſeaſe, and ſometimes even ſooner.'

The diſeaſe in a perſon bit by ſuch a dog, appears in the following manner: 'The wound commonly heals up as readily, as if it was not in the leaſt poiſonous; but after the expiration of a longer or ſhorter term, from three weeks to three months, moſt commonly in about ſix weeks, the perſon bitten begins to perceive, in the ſpot that was bit, a certain dull obtuſe pain.

The ſcar of it ſwells, inflames, burſts open, and weeps out a ſharp, fœtid, and ſanious, or ſomewhat bloody, humour. At the ſame time the patient becomes ſad and melancholy: he feels a kind of indifference, inſenſibility, and general numbneſs; an almoſt inceſſant coldneſs; a difficulty of breathing, a continual anguiſh, and pains in his bowels. His pulſe is weak and irregular, his ſleep reſtleſs, turbid, and confuſed with ravings; with ſtarting up in ſurprize, and with terrible frights. His diſcharges by ſtool are often much altered and irregular, and ſmall cold ſweats appear at very ſhort intervals. Sometimes there is alſo a ſlight pain or uneaſineſs in the throat; ſuch is the firſt degree of this diſeaſe, and it is called by ſome phyſicians the dumb rage, or madneſs.' Dr. Tiſſot goes on to deſcribe the more violent and dreadful ſymptoms of this diſeaſe in its ſecond degree, the confirmed or downright madneſs. He next obſerves that, 'a great number of remedies have been highly cried up, as famous in the cure of this diſeaſe; it is inconteſtable however that to the year 1730, not a ſingle patient eſcaped, in whom the diſeaſe was indiſputably manifeſt; and that every medicine then employed againſt it, was uſeleſs. Since that time, we have had the happineſs to be informed of a certain remedy, which is mercury joined to a few others.'

The following are our Author's practical directions. As ſoon as poſſible after receiving the bite, all the part affected ſhould be cut away, if it can be done with ſafety: the ancients directed it to be burnt with a red hot iron; this practice, however, requires more reſolution, than every patient is endued with. The wound ſhould be well waſhed with warm water, in which a little ſea-ſalt has been diſſolved. After this, into the edges of the wound, and into the ſurface all about it, ſhould be rubbed a quarter of an ounce of mercurial ointment; the ointment directed is of the ſame ſtrength with our *unguentum cæruleum fortius*: the wound ſhould be dreſſed twice daily, with ſome ſoft eaſy digeſtive, but the mercurial ointment is to be uſed only once a day; and even in this quantity will ſoon produce a ſalivation, which we apprehend not always to be neceſſary. The quantity of nouriſhment ſhould be leſs than uſual; ſpirituous liquors, hot ſpices, and every thing inflammatory ſhould be avoided; coſtiveneſs is to be guarded againſt, and the legs bathed once a day in warm water. Every third day a doſe of cinnabar and muſk is to be taken: this medicine is to counteract the poiſon, and to prevent the ſpaſms: Dr. Tiſſot however confeſſes, that he has leſs dependance on mercury given in this form, and thinks it leſs efficacious than rubbing in the ointment.

If the diſeaſe has made a conſiderable progreſs, and the raging ſymptom, the dread of water, has already appeared, our Author gives the following directions: to bleed once, twice, or oftener, according as the ſymptoms, ſtrength, and conſtitution of the patient may require :—to put the patient if poſſible into a warm bath twice a day :—to adminiſter every day two or three emollient glyſters :—to rub in the mercurial ointment we have already mentioned, twice a day :—the whole limb on which the wound was made, to be rubbed with oil, and wrapped up in an oily flannel :—to give every three hours, a doſe of cinnabar with fixteen grains of muſk ; and every night an antiſpaſmodic bolus, conſiſting of *Virginia* ſnake-root, camphor, aſſa-fœtida, and one grain of opium ; this is to be repeated in the morning provided the patient be violent :—if there be a great nauſea or ſickneſs, with bitterneſs in the mouth, an emetic of ipecacuanha is to be given.—By this method the ſymptoms will abate, and the diſeaſe diſappear by degrees ; but if the patient ſhould long continue weak, and ſubject to terrors, he muſt take half a drachm of the Jeſuits bark thrice a day.

'A boy, in whom the raging ſymptom of this diſeaſe had juſt appeared, was perfectly cured, by bathing all about the wounded part with ſallad-oil, in which ſome camphor and opium were diſſolved ; with the addition of repeated frictions of the mercurial ointment, and making him take ſome *Eau de Luce* with a little wine ; this medicine, a coffee-cup of which may be given every four hours, allayed the great inquietude and agitation of the patient, and brought on a very plentiful ſweat, on which all the ſymptoms vaniſhed.'

Dogs are cured by rubbing in thrice the quantity of the mercurial ointment directed for men, and by giving them ſeven grains of turbith mineral, made into a bolus with the crumb of bread three days ſucceſſively, and afterwards twice a week for fifteen days: this medicine makes the dogs vomit and ſlaver abundantly.

Mercury is conſidered by Dr. Tiſſot as the proper antidote for this poiſon.—*Julius Palmarius* who wrote on *contagious diſeaſes* near two hundred years ago, ordered the wound cauſed by the bite of a mad dog to be dreſſed with *ſublimate* or *red præcipitate* ; his intention was, by this corroſive mercurial application to enlarge the wound, to excite a flux of humours to the part affected, and thus to waſh away the infection. It does not appear however that *Palmarius* either gave any of the preparations of mercury internally, or adminiſtered it externally in the form of ointment.—In the *Paris Tranſactions* for the year 1699, mercury is propoſed in a dubious manner, as a medicine, whoſe powers might overcome this dreadful diſeaſe.—About thirty years ago, *Default* introduced the practice with the mercurial ointment, and with great ſucceſs : he ſuppoſed this infection as well as that of the *itch*, *lues venerea*, &c. conſiſted of little *worms*, ommunicated to the perſon infected ; however er-
ſition may be, as mercury was known to be

very efficacious in theſe other diſeaſes, it ſuggeſted to *Deſault* the uſe of the ſame remedy in the *rabies canina.*—Four men were on the ſame day bit by a mad wolf:—they were all plunged into the ſea, notwithſtanding it was the depth of winter: two of them died with the uſual dreadful ſymptoms; the other two, who were much terrified, and in whom the approach of the ſame ſymptoms was evident, were treated by *Deſault* in the following manner: he rubbed the *cicatrices* of the wounds, and even the whole arm with mercurial ointment: this he repeated three days ſucceſſively: the *cicatrices* then, which before were hard and elevated, became ſoft and even:—the ointment after this was only uſed every other day, and they were both perfectly cured: it muſt be obſerved that *Deſault* gave theſe patients alſo a doſe of *Palmarius*'s powder every day, which conſiſts of a number of warm antiſpaſmodic *ſimples.*—This method with the mercurial ointment has been ſince practiced with great ſucceſs; but there is no neceſſity for uſing it in ſo large a quantity as to produce a ſalivation; if the mouth be ſlightly affected it is ſufficient.—We apprehend Dr. Tiſſot's method of treating this diſeaſe, might be rendered more ſimple, more practicable, and leſs expenſive; which are points chiefly to be aimed at, in a work calculated for country people.

Chap. XV. *Of the Ardent or burning Fever.*

‘ The ſigns which make it evident are, a hardneſs and fulneſs of the pulſe in a higher degree than happens in any other malady; an exceſſive heat; great thirſt, with an extraordinary dryneſs of the eyes, noſtrils, lips, tongue, and throat; a violent head-ach, and ſometimes a raving at the height of the paroxyſm, or increaſe of the fever, which riſes conſiderably every evening. The reſpiration is alſo ſomewhat oppreſſed, but eſpecially at the return of this paroxyſm, with a cough now and then, though without any pain in the breaſt, and without any expectoration, or coughing up. The body is coſtive; the urine very high coloured, hot, and in ſmall quantity. The ſick are alſo liable to ſtart ſometimes, but eſpecially when they ſeem to ſleep; for they have little ſound refreſhing ſleep, but rather a kind of drowſineſs, that makes them very little attentive to, or ſenſible of, whatever happens about them, or even of their own condition. They have ſometimes a little ſweat or moiſture, though commonly a very dry ſkin; they are manifeſtly weak, and have either little or no ſmell or taſte.

Here the general directions with regard to the management and diet in acute diſeaſes, as laid down in Chap. III. are to be attended to; and when the attack is extremely violent, nouriſhment may be wholly omitted. Bleeding ſhould be immediately performed and repeated even to a third time the ſame day, ſo that hardneſs of the pulſe be ſenſibly abated: the firſt diſcharge ſhould be copious, the ſecond, if requiſite, ſhould be made four hours after, and the third as the ſymptoms may render it neceſſary. Theſe rules concerning bleeding are agreeable to our Author's judicious practice in all inflammatory caſes. 'The principal remedy, ſays Dr. Tiſſot, when treating *of an inflammation of the breaſt*, is bleeding. As ſoon as ever the cold fit is over, twelve, fourteen, or even ſixteen, ounces of blood ſhould be taken away: this ſingle plentiful bleeding gives more eaſe than if twenty-four ounces had been drawn, at three different times.'——Cooling glyſters; bathing the legs twice a day in warm water; fomenting the breaſt and belly; almond-milk, ptiſan, and other ſoft, diluting liquors, are recommended: and if the fever ſtill runs high, a large doſe of ſpirit of ſulphur is to be given every three hours in ſyrup of violets.——Hæmorrhages from the noſe frequently occur in this fever, and greatly to the relief and ſecurity of the patient.

The ſigns of amendment are briefly theſe: a ſofter pulſe; leſs head-ach; a greater quantity of urine, and not ſo high coloured; the tongue rather moiſt; frequently between the ninth and fourteenth day, after a flurry of a few hours, large evacuations by ſtool; the urine drops a palely reddiſh ſediment, and what floats above it is clear and of a natural colour; ſweats in a greater or leſs degree; the mouth and noſtrils grow moiſt; the dry cruſt which covers the tongue ſoftens and peels off; the thirſt is diminiſhed; the faculties become clearer; the drowſineſs abates, and a comfortable ſleep ſucceeds.

'The augmenting danger of this fever, ſays Dr. Tiſſot, may be diſcerned, from the continued hardneſs of the pulſe, though with an abatement of its ſtrength; if the brain becomes more confuſed; the breathing more difficult; if the eyes, noſe, lips and tongue become ſtill more dry, and the voice more altered. If to theſe ſymptoms there be alſo added a ſwelling of the belly; a diminution of the quantity of urine; a conſtant raving; great anxiety, and a certain wildneſs of the eyes, the caſe is in a manner deſperate; and the patient cannot ſurvive many hours. The hands and fingers are at this period inceſſantly in motion, as if feeling for ſomething upon the bed-cloaths, which is commonly termed their hunting for flies.'

Thus our Author concludes his obſervations on *the ardent or burning fever*. We cannot however quit this ſubject, without expreſſing our concern, for the ſometimes fatal omiſſion of BLEEDING in this fever. The practitioner, poſſibly miſled by the languor, drowſineſs and inattention of the patient to what paſſes about him, ſuppoſes it a fever of another ſpecies, omits bleeding, nor is ſenſible of his miſtake till it is too late; the brain is attacked, the violent ſymptoms hurry on, and every remedy is ineffectual.—The diſeaſe is eaſily diſtinguiſhed by an attentive phyſician ; but, wherever there is a doubt, bleeding to the quantity of three or four ounces, clears up the point :—we thus aſcertain the ſtate of the blood, the nature of the fever, and the practice to be purſued.

CHAP. XXIV. *Of the Dyſentery, or Bloody-flux.*

‘ The Dyſentery is a flux or looſeneſs of the belly, attended with great reſtleſſneſs and anguiſh, with ſevere gripings and frequent propenſities to go to ſtool. There is generally a little blood in the ſtools, tho' this is not a conſtant ſymptom, and is not eſſential to the exiſtence of a Dyſentery ; notwithſtanding it may not be much leſs dangerous, from the abſence of this ſymptom.’

After a more particular deſcription of the approach and progreſs of this diſeaſe, Dr. Tiſſot obſerves, that many of the ſick have not the leaſt degree of fever or thirſt, which is perhaps leſs common in this diſeaſe, than in a ſimple looſeneſs.

‘ The moſt efficacious remedy for this diſeaſe is a vomit. Six grains of *tartar emetic*, (when there is no preſent circumſtance that forbids the giving a vomit) if taken immediately on the firſt invaſion of it, often removes it at once ; and always ſhortens its duration. An emetic of thirty-five grains of *ipecacuanha* is not leſs effectual ; it has been conſidered for a long time, even as a certain ſpecific, which it is not, though a very uſeful medicine.’—*Ipecacuanha* has long been conſidered as a powerful remedy in this diſeaſe ; but its ſpecific virtues in the true Dyſentery, have been more clearly pointed out by the accurate and ingenious Dr. Akenſide. In his *commentary* on this diſeaſe, he directs it to be given in the ſmall doſe of one grain every ſix hours, and affirms, from his own experience, that thus adminiſtred it is ſingularly efficacious.

We ſhall paſs over our Author's other practical directions, and only mention what he ſays concerning the good effects of ripe fruits in this diſeaſe : a practice more particularly indicated where the Dyſentery proceeds from a putrid ferment lurking in the bowels. ‘ There is a pernicious prejudice, and which ſtill generally prevails, that fruits are noxious in a Dyſentery, that they even give it, and aggravate it. Now ripe fruits, of whatever ſpecies, and eſpecially ſummer fruits, are the real preſervatives from this diſeaſe.—We had a great, an extraordinary abundance of fruit in 1759 and 1760, but ſcarcely any Dyſenteries.—I have ſeen eleven patients in one houſe in the Dyſentery, of whom nine were very tractable ; they eat fruit and recovered. The grandmother and one child, whom ſhe loved more than the reſt, were carried off. She managed the child after her own faſhion, with burnt wine, oil, and ſome ſpices, but no fruit. She conducted herſelf in the very ſame manner, and both died.—This ſame diſtemper had nearly deſtroyed a Swiſs regiment in garriſon in the South of France; the captains purchaſed the whole crop of ſeveral acres of vineyard; there they carried the ſick ſoldiers, and gathered the grapes for ſuch as could not bear being carried into the vineyard; thoſe who were well eating nothing elſe: after this not one died, nor were any more even attacked with the Dyſentery.'——An unbounded and promiſcuous uſe of fruit in every ſpecies of Dyſentery may not always be proper; but in thoſe Dyſenteries which occur in the camp or navy;—wherever nature points out this practice by the ardent longings of the patient;—or where there is a broken diſſolved ſtate of the blood, and a putrid acrimony infeſts the bowels;—an indulgence in eating ſound ripe fruit, will generally be attended with happy effects.

CHAP. XXVIII. *Directions with reſpect to Drowned Perſons.*

We ſhould have made no farther extracts from this work, had we not apprehended that the contents of this chapter cannot be too univerſally known.

'Whenever a perſon, ſays Dr. Tiſſot, has remained a quarter of an hour under water, there can be no conſiderable hopes of his recovery: nevertheleſs, as ſeveral circumſtances may happen to have continued life, in ſuch an unfortunate ſituation, beyond the ordinary term, we ſhould always endeavour to afford them the moſt effectual relief, and not to give them up as irrecoverable too ſoon: ſince it has often been known, that until the expiration of two, and ſometimes even three hours, ſuch bodies have exhibited ſome apparent tokens of life.'——The water, our Author obſerves, which is ſometimes indeed forced into the ſtomach of a drowned perſon, is not the cauſe of death: the real cauſe is ſuffocation, or an interception in the action of breathing: the water which deſcends into the lungs, during the painful ſtruggles of the unhappy ſufferer to draw breath, not only ſtops the action of the lungs themſelves, but intercepts alſo the return of the blood from the head, and hence an apoplexy is complicated with the ſuffocation. This ſecond cauſe, however, the deſcent of water into the lungs, is far from being general, as is ſufficiently evident from diſſections: the ſtoppage of reſpiration only, without the additional cauſe of water forced into the lungs, will neceſſarily produce ſuffocation and apoplexy.

In theſe unhappy caſes, the only intentions to be purſued, are, to unload the lungs and brain, and to reſtore the extinguiſhed circulation. To obtain theſe ends it is neceſſary, immediately to ſtrip the ſufferer, to put him into a warm bed, and to rub him well with dry coarſe linnen:—a ſtrong and healthy perſon ſhould breathe forcibly into the patient's lungs, and the ſmoke of tobacco ſhould in like manner be introduced:—the jugular vein, or any large vein in the neck, muſt be opened, and ten or twelve ounces of blood taken away; this is particularly indicated, in order to renew the circulation, and to diminiſh the diſtention of the brain and lungs:—the fume of tobacco ſhould be thrown up, as ſpeedily and plentifully as poſſible, into the inteſtines, by the fundament:—the ſtrongeſt volatiles ſhould be applied to the noſtrils; and the powder of ſome ſtrong dry herb, ſage, roſemary, mint, rue, and eſpecially marjoram or well-dried tobacco, ſhould be blown up the noſe:—as long as there are no ſigns of life, it is dangerous to pour much liquid of any kind into the mouth; but as ſoon as it can be done with ſafety, five or ſix common ſpoonfuls of oxymel of ſquills diluted with warm water ſhould be taken within the ſpace of one hour; if this is not at hand, a ſtrong infuſion of the bleſſed thiſtle, ſage, chamomile flowers, ſweetened with honey; or even warm water, with the addition of a little common ſalt, ſhould be given:—not to deſert the patient too ſoon, after the firſt appearances of recovery;—and to be attentive whether any other diſeaſe ſupervenes.——Dr. Tiſſot diſapproves of wrapping a drowned perſon in the warm, juſt-flea'd ſkin of an animal; the rolling him in an empty hogſhead; or the hanging him up by the feet.

'A girl of eighteen years old was motionleſs, frozen as it were, inſenſible, her eyes cloſed, her mouth wide open, a livid colour, a ſwoln viſage, with a tumour of the whole body, which was over-laden or water-ſoaked: this miſerable object was extended on a kind of bed, of hot or very warm aſhes, quickly heated in great kettles; and by laying her quite naked on theſe aſhes; by covering her with others equally hot; by putting a bonnet round her head, with a ſtocking round her neck, ſtuffed with the ſame, and heaping coverings over all this, at the end of half an hour her pulſe returned, ſhe recovered her ſpeech, and cried out, *I freeze, I freeze*; a little cherry-brandy was given her, and then ſhe remained buried, as it were, eight hours under the aſhes; being taken out of them afterwards without any other complaint, except that of great laſſitude, which went entirely off the third day.'——This method deſerves imitation, but ſhould not make us inattentive to other means. Our Author ſays, heated gravel or ſand, mixed with ſalt, or hot ſalt alone, have been found equally efficacious.

CHAP. XXXIII. *Of Mountebanks, Quacks, and Conjurers.*

This chapter contains ſo many excellent obſervations, ſo thorough a knowlege of mankind, and ſo great a degree of benevolence, that we ſhall give our Readers a ſhort abſtract of it.——'One dreadful ſcourge, ſays Dr. Tiſſot, ſtill remains to be treated of; and which, as long as it continues, will defeat our utmoſt precautions to preſerve the health and lives of the common people. This, or rather theſe ſcourges, for they are very numerous, are the mountebanks or travelling quacks, and thoſe pretended phyſicians in villages and country-places, both male and female, known in Swiſſerland by the name of Conjurers, and who very effectually unpeople it.——The firſt of theſe, the mountebanks, without viſiting the ſick, ſell different medicines for their diſtempers, which are often attended with pernicious and dreadful effects. If we are viſited by one of theſe wandering caitiffs, it certainly proves fatal to ſome of our inhabitants; and thoſe who eſcape with their lives, are robbed of their money, and left in ſo languid and inactive a ſtate, as to be but little able to bear the hard exerciſe of a labourer.——The reſiding conjurers do not indeed carry away the current money of the country, but then the havoc they make among their fellow-ſubjects is without intermiſſion. Without knowlege or experience, either of the powers of medicines or of the nature of the diſeaſes of their unhappy patients, and offenſively armed with three or four active or even violent remedies, they commence practitioners; ſlight diſorders they aggravate, others they render mortal.——The robber who aſſaſſinates on the highway, leaves the traveller the reſource of defending himſelf, and the chance of being aided by the arrival of other travellers: but the poiſoner, who forces himſelf into the confidence of a ſick perſon, is an hundred times more dangerous, and as juſt an object of puniſhment.——An ignorant, knaviſh, lying and impudent fellow, will always ſeduce the groſs and credulous maſs of people; otherwiſe their blindneſs and prejudice, with reſpect to theſe two ſorts of maleficent beings, would be inconceivable.

'Would but the common people either reaſon for themſelves, or attend to the arguments of others, it were eaſy to diſabuſe them.—The very meaneſt trade requires ſome inſtruction: a man does not commence a cobler, a botcher of old leather, without ſerving an apprenticeſhip.——We do not confide the mending, or cleaning a watch, to any who have not ſpent ſeveral years in learning how a watch is made: and yet the movements of the moſt complex, the moſt exquiſite, the moſt eſtimable machine upon earth, are boldly entruſted to the wild management of ſome ignorant pretender.—Let a ſoldier who is either diſcarded or a deſerter from his regiment, a bankrupt, a diſreputable eccleſiaſtic, a drunken barber, or any other the moſt worthleſs creature, advertiſe that he mounts, ſets, and fits up in perfection jewels and trinkets of every kind; if he is not known in the place; if no perſon has ſeen any of his work; or if he cannot produce authentic teſtimonies of his ability and honeſty; not a ſingle individual will truſt him with the leaſt trifle. But if, inſtead of profeſſing himſelf a jeweller, he poſts himſelf up as a phyſician, the gaping multitude are extremely happy in his condeſcending to cheat them; and purchaſe at a high price, the pleaſure of truſting him with their lives, the remainder of which he rarely fails to empoiſon.

'In an excellent memoir, ſays Dr. Tiſſot, which will ſhortly be publiſhed, on the population of Swiſſerland, we ſhall find an important and very affecting remark, which ſtrictly demonſtrates the havoc made by theſe immedical magicians or conjurers; and which is this: that in the common courſe of years, the proportion between the numbers and deaths of the inhabitants of any one place, is not extremely different in city and country: but when the very ſame epidemical diſeaſe attacks the city and the villages, the difference is enormous; and the number of deaths of the former compared with that of the inhabitants of the villages, where the conjurer exerciſes his bloody dominion, is infinitely more than the deaths in the city.

Our author endeavours to point out the moſt probable means of diminiſhing theſe evils, and then proceeds to the conſideration of another extravagance; which is that blindneſs and facility, with which many ſuffer themſelves to be impoſed upon, by the pompous advertiſement of ſome *catholicon*, ſome univerſal remedy, ſome mighty ſecret or *noſtrum*. Perſons of a claſs or two above the populace do not care to run after a mountebank, from ſuppoſing they ſhould depreciate themſelves by mixing with the herd. Yet if that very quack, inſtead of coming among us, were ſome foreign pretender, ſays Dr. Tiſſot, who reſided in ſome diſtant city; if, inſtead of poſting up his lying puffs at the corners of the ſtreets, he ſhould get them inſerted in the gazettes and news-papers; if, inſtead of ſelling his boaſted remedies in perſon, he ſhould eſtabliſh ſhops or offices for that purpoſe in every city; and, finally, if, inſtead of ſelling them twenty times above their real value, he ſhould ſtill double that price: then the wealthy citizen, and perſons of all ranks, and from almoſt every country, would quickly become his cuſtomers. —'Fortunately, ſays our Author, for the human ſpecies, but few of theſe *noſtrums* have attained an equal reputation with Ailhaud's Powders, an inhabitant of Aix in Provence, and unworthy the name of a phyſician; who has over-run Europe for ſome years, with a violent purge, the remembrance of which will not be effaced before the extinction of all its victims. I attend now, and for a long time paſt, ſeveral patients, whoſe diſorders I palliate, without hopes of ever curing them; and who owe their preſent melancholy ſtate of body to nothing but the manifeſt conſequences of theſe powders; and I have actually ſeen, very lately, two perſons who have been cruelly poiſoned by this boaſted remedy.'——Were the real effects of moſt of our faſhionable and popular *noſtrums* as fairly related, as their boaſted cures are obtruded upon the public; they would be found to be either trifling and inſignificant, or would deſerve to be ranked with the Powders of Ailhaud.——There are ſo many varieties in conſtitutions;—ſuch a prodigious variety of diſeaſes;—the very ſame diſeaſe ſo different in different ſubjects;—and the different ſtages of any one diſeaſe require ſo very different a management, if judiciouſly treated;—that to advertiſe a general remedy for any one diſeaſe, or an univerſal remedy for every diſeaſe, is the groſſeſt impoſition; and the deluded purchaſer is as truly ridiculous, as the moſt romantic ſearcher after the *Philoſopher's Stone*.

This unbounded credulity of the common people is really ſurprizing, but the blind confidence which perſons of a ſuperior claſs repoſe in *ſecrets* and *advertiſed remedies*, is ſtill more ſurprizing.—Our Author however endeavours to ſolve theſe difficulties, and the laſt obſervation he makes with this view is the following: — 'that ſeven eighths of mankind are managed by, or follow the other eighth; and generally ſpeaking, the eighth that are ſo very forward to manage, are the leaſt fit and worthy to do it. A man of excellent ſenſe frequently ſees only through the eyes of a fool, an intriguing fellow, or a cheat; in this he judges wrong, and his conduct muſt be ſo too.—A man of real merit cannot connect himſelf with thoſe who are addicted to caballing; and yet ſuch are the perſons, who frequently conduct others.'——It were to be wiſhed, that the cavils and cabals here hinted at, did not infeſt the faculty themſelves; and that in a liberal profeſſion, a falſe pride or mean ſelfiſhneſs did not ſometimes ſo overpower integrity and humanity, that the united abilities of conſulting phyſicians are not exerted for the good of the patient.—But there are ſome practitioners who deſcend to a ſtill more contemptible degree of meanneſs; and who by half ſpeeches and baſe inſinuations, poiſon the ears, and miſlead the judgement of thoſe, who have twice their underſtanding and knowlege on any other ſubject.—Pity it is, but that ſuch hidden deſtroyers, ſuch ruthleſs devourers of tender and invaluable reputation, ſhould be openly detected, expoſed to the frown of honeſt indignation, and trampled upon with contempt.

A ſuccinct Account of the Proceedings relative to the Diſcovery of the Longitude, from the Year 1714, *to the preſent Time. Extracted from two Pamphlets written on that Subject, the one entitled,* "An Account of the Proceedings, in order to the Diſcovery of the Longitude, &c." *and the other,* "A Narrative of the Proceedings, relative to the Diſcovery of the Longitude at Sea, &c." The firſt in 4to, Pr. 1 s. The ſecond in 8vo. Pr. 6 d. Sandby.

IN a former Review, we promiſed to give our readers an account of the whole proceedings relative to the diſcovery of the longitude by means of Mr. Harriſon's time-keeper, and ſhould much ſooner have fulfilled our engagement, had not ſome diſputes aroſe between the commiſſioners of longitude and the inventor, which have both delayed the long expected deciſion of this weighty affair, and prevented the public from reaping the benefit of ſo important a diſcovery. Unhappily theſe diſputes are not yet terminated; but we were unwilling to poſtpone our account any longer, leſt our readers ſhould imagine we had promiſed what we never intended to perform.

It is well known that the longitude of any place is an arch of the equator, intercepted between the firſt meridian and the meridian of that place; and that this arch is proportional to the quantity of time that the ſun requires to move from the one meridian to the other: conſequently the difference of longitude between any two places may be eaſily determined, provided the difference of time between them can be found. If therefore a machine can be ſo conſtructed as to keep equal time, without being affected by either heat or cold, or by the motion of the ſhip, the difference of time between any place and that to which the time-piece was originally ſet, may be found, and conſequently the longitude, by a ſimple reduction of the difference of time into degrees and minutes.

This is what Mr. Harriſon has attempted, and, according to the accounts before us, completed, to a degree of accuracy more than ſufficient to entitle him to the largeſt reward offered by parliament for the diſcovery of the longitude.

The firſt who attempted making a time-piece for diſcovering the longitude at ſea, was the celebrated M. Huygens of Zulichem; who, in 1664, invented the pendulum-watch, with which Major Holmes, in a voyage from the coaſt of Guinea the following year, predicted the longitude of the iſland of Fuego, to a very great degree of accuracy. This ſucceſs encouraged M. Huygens to improve the ſtructure of his watches; an account of which was afterwards publiſhed in the Philoſophical Tranſactions No. 47. for the mouth of May 1669. But experience ſoon convinced that able mathematician, that unleſs ſome expedient could be diſcovered for preventing either heat or cold from having any effect on the regular motion of the machine, it could never anſwer the intention of diſcovering the longitude, and this he was never able to perform.

In 1714, a bill was paſſed for giving a reward to the perſon who ſhould diſcover the longitude at ſea, proportioned to the degree of accuracy that might be attained by ſuch method, viz. a reward of 10,000 l. if it determines the ſaid longitude to one degree of a great circle, or ſixty geographical miles; 15,000 l. if it determines the ſame to two-thirds of that diſtance; and 20,000 l. if it determines it to half that diſtance. It is added,

" That one moiety or half part of ſuch reward, or ſum, ſhall " be due and paid when the ſaid commiſſioners, or the major " part of them do agree, that any ſuch method extends to the " ſecurity of ſhips, within eighty geographical miles from the " ſhores, which are places of the greateſt danger; and the " other moiety, or half part, when a ſhip, by the appointment " of the ſaid commiſſioners, or the major part of them, ſhall " thereby actually ſail over the ocean, from Great Britain to " any ſuch port in the Weſt-Indies, as thoſe commiſſioners, or " the major part of them, ſhall chuſe, or nominate for the experiment, without loſing her longitude beyond the limits " above-mentioned."

In conſequence of this encouragement, Mr. John Harriſon applied himſelf to the making of a pendulum-clock, which in the year 1726 was found to keep time ſo exactly with the heavens, as not to err above a ſecond in a month for ten years together. And ſoon after he added ſuch improvements to his machine, as prevented its motion from being interrupted by the agitation and various accidents to which it muſt be expoſed at ſea.

Having brought his time-piece to this degree of accuracy, Mr. Harriſon obtained a certificate in the year 1735, ſigned by Dr. Halley, Dr. Smith, Dr. Bradley, Mr. John Machin, and Mr. George Graham, importing, that the principles of his machine promiſed a very great and ſufficient degree of accuracy.

It was now thought neceſſary to have recourſe to experience, and accordingly Mr. Harriſon's machine, in the year 1736, was put on board a man of war, and by its exact meaſure of time, in the ſhip's return from Liſbon, corrected an error of almoſt a degree and a half, in the computations of the ſhip's reckoning.

This ſucceſs encouraged Mr. Harriſon to contrive a ſecond machine upon the ſame principles, but of a conſtruction ſomething different; and that no encouragement might be wanting, the commiſſioners of longitude gave him the ſum of 1250 l. This machine was finiſhed in 1739, and various experiments were made, by which it appeared that the motion of the time-piece was ſufficiently regular and exact for finding the longitude of the ſhip, within the neareſt limits propoſed by parliament.

But, not yet ſatisfied with his ſucceſs, Mr. Harriſon undertook a third time-piece, ſtill upon the ſame principles, but of a more plain and ſimple conſtruction, of a much ſmaller ſize, and leſs ſubject to any diſorder.

This time-piece was finiſhed in 1758, and ſoon after a fourth, improperly called a watch; but being perſuaded that his third machine was ſufficiently exact, to entitle him to the higheſt reward, mentioned in the act of Queen Anne, he applied to the commiſſioners for orders to make a trial of that inſtrument to ſome port in the Weſt-Indies, as directed by the ſaid ſtatute.

Purſuant to this requeſt, obſervations of equal altitudes were taken at Portſmouth by Mr. Robertſon, maſter of the Royal Academy, and the watch was ſet to the true time of that place; and on the 18th of November 1761, Mr. Harriſon ſailed from Portſmouth, for Jamaica, in the Deptford, commanded by captain Digges.

On the 8th of December, by obſervation, the Deptford was, in the latitude 35°. 17′ N. and in the longitude by the watch 15°. 17′ W. from Portſmouth; but by the ſhip's reckoning only 13°. 50′. and moſt of the ſhip's company were ſo confident of their reckoning being right, that they wanted to ſteer more to the weſtward in order to make the iſland of Porto Santo, as they were in want of beer, and afraid of loſing time. The captain, however, though he offered to lay five to one that the ſhip was three days run too far to the eaſtward, refuſed to alter his courſe, as Mr. Harriſon affirmed, that if the above iſland was accurately laid down in the maps they muſt ſee it the next morning.

His prediction proved true; for at ſeven in the morning the iſland appeared, upon which both the captain and crew were very thankful to Mr. Harriſon for keeping the ſhip's reckoning by the watch, as otherwiſe they ſhould not have ſeen the iſland of Madeira at all.

During the voyage from Madeira to Jamaica, the time-piece corrected the errors of the log, when they were full as great as in the voyage from Portſmouth. On their arrival at Jamaica, it appeared that the difference of longitude as found by the time-piece, and calculated by the obſervations of the tranſit of Mercury, was only five ſeconds of time, which, at Jamaica is little more than a geographical mile.

After ſtaying a few days on the iſland, Mr. Harriſon ſailed for England in the Merlin ſloop, and the weather during great part of their paſſage proved ſo very tempeſtuous that they were obliged to place the time-piece on the counter in order to avoid its being perpetually expoſed to the ſea-water. In this ſituation it ſuffered continual violent agitations, which could not fail of retarding its motion in ſome degree, yet it was found that the time-piece during the whole voyage from Portſmouth till its return had loſt only one minute fifty-four ſeconds and a half; which in the latitude of Portſmouth amounts to about eighteen geographical miles, or minutes of a great circle, whereas the act requires no more than that it ſhould come within the diſtance of thirty geographical miles.

But notwithſtanding the accuracy with which the time was kept by the machine, ſome difficulties aroſe with regard to the longitude of Jamaica, which was ſaid to be not ſufficiently known, notwithſtanding it had been determined by accurate obſervations on a tranſit of Mercury over the ſun on the 25th of

October 1743. Mr. Harriſon, however, ſubmitted to make a ſecond experiment of the correctneſs of his time-keeper, by another voyage to the Weſt-Indies; and the iſland of Barbadoes was fixed upon by the commiſſioners of longitude for that purpoſe.

Accordingly Mr. Harriſon carried his machine on board the Tartar at Spithead, and on the 8th of March 1764, ſailed for Barbadoes. In their paſſage to the Canaries they met with hard and contrary gales, eſpecially in the Bay of Biſcay. On the 18th of April, Mr. Harriſon declared, that they were forty-three miles to the eaſtward of Porto Santo; on which the captain (Sir John Lindſey) ſteered directly for it, and at one the next morning they ſaw the iſland, which exactly agreed with the diſtance given by Mr. Harriſon.

On the 13th of May they arrived at Barbadoes, Mr. Harriſon having during the whole voyage declared how far they were diſtant from that iſland, according to the beſt accounts of its longitude. The day before they made the iſland he declared the diſtance, and the captain found his declaration to be true.

Soon after their return, Mr. Harriſon preſented a memorial to the commiſſioners of longitude, in anſwer to which they declared, they were unanimouſly of opinion, that the memorialiſt's time-keeper had kept its time with ſufficient exactneſs, and without loſing its longitude in a voyage from Portſmouth to Barbadoes, beyond the neareſt limit required by the act of the twelfth of queen Anne; but even conſiderably within the ſame. They added, however, ‘ that as Mr. Harriſon had not made a diſcovery of the principles upon which his ſaid time-keeper is conſtructed, nor of the method of carrying thoſe principles into execution, by means whereof other time-keepers might be framed, of ſufficient correctneſs to find the longitude at ſea, within the limits required by the act, whereby the invention might be adjudged practicable and uſeful in terms of the ſaid act, and agreeable to the true intent and meaning thereof; they did not therefore think themſelves authoriſed to grant any certificate to Mr. Harriſon until he has made a full and clear diſcovery of the ſaid principles and method, and the ſame ſhall have been found practicable and uſeful to their ſatisfaction. They however declared they were of opinion, that application ſhould be made to parliament for leave to pay to Mr. Harriſon, on his producing his time-keeper to certain perſons to be named by the commiſſioners, and diſcovering to them the principles and manner of making the ſame, ſo much money as will make up the ſums already advanced to him 10,000 l. excluſive of what he has received on account of improving his time-keeper; and moreover to pay him the remainder of the reward of 20,000 l. on proof being made to

‘ their ſatisfaction that his method will be of *common* and *general* utility in finding the longitude at ſea, within the neareſt limits required by the act of the 12th of queen Anne.’

Application was accordingly made to parliament and a bill in conſequence of it was paſſed during the laſt ſeſſion, for granting Mr. Harriſon 10,000 l. for diſcovering the longitude by his time-piece, and 10,000 l. more if it ſhould equally anſwer in a voyage to be made by way of trial to Hudſon's Bay. But diſputes have hitherto prevented Mr. Harriſon from receiving the above reward.

It has indeed been ſaid, that the inſtrument does not keep equal time, being conſiderably affected by heat and cold, and that Mr. Harriſon, in order to determine the variations of his machine, has conſtantly had recourſe to a thermometer. But we cannot help doubting the validity of this objection, becauſe it appeared, that the inſtrument had loſt only one minute fifty-four ſeconds and a half during the whole paſſage to and from Jamaica, as we have already obſerved. And it muſt therefore ſurely be very abſurd to ſuppoſe that the errors ariſing from heat and cold could ſo accurately correct each other, eſpecially when it is remembered that the voyage to Jamaica was in December, and conſequently the ſhip muſt paſs from extream cold to extream heat; whereas the voyage home was four months after, and therefore at a time when the weather was very different with regard to heat and cold. To which if we add the finding the Madeiras, and other iſlands during the paſſage to Jamaica, it ſeems hardly poſſible to doubt that the machine kept equal time during the whole voyage.

It muſt after all be admitted, however, that even ſuppoſing Mr. Harriſon's machine ſufficiently exact, it is *poſſible* that it *may* not entitle him to the reward of 20,000 l. above-mentioned. For, if its conſtruction be of ſo nice and complicated a nature, as not to admit of its being of *common and general utility* at ſea, his method certainly does not come within the intent and meaning of the act by which that reward is granted. The inſtrument can be of little uſe, if it requires the conſtant attendance of an artiſt of equal experience and ingenuity with the inventor. On the other-hand, it is preſumed the Commiſſioners of the Longitude do not expect that Mr. Harriſon's machine ſhould come as cheap, or be as little liable to accidents, as the common foreſtaves, and compaſs-boxes that are ſold at the Ship-chandlers. Hence we conceive that the difference between Mr. Harriſon and the Commiſſioners might be eaſily adjuſted, if they could agree about the conſtruction of the words *common* and *general* utility.

Minutes of the Proceedings of the Commiſſioners appointed by Act of Parliament for the Diſcovery of the Longitude at Sea, at their Meetings on the 25th, 28th, and 30th of May, *and 13th of* June, 1765, *with reſpect to carrying into Execution ſo much of an Act paſſed in the laſt Seſſions of Parliament, as relates to the giving Mr.* John Harriſon *a Reward, upon his making a Diſcovery of the Principles of his* Watch *or* Time-keeper. 4to. 6d. Billingſley.

THESE minutes relate to the difference between the Commiſſioners of Longitude, and Mr. Harriſon; and the following are the principal circumſtances.

At a meeting at the Admiralty on Tueſday the 28th of May, 1765, the act paſſed in the laſt ſeſſion of parliament for explaining and amending thoſe of the 12th of Queen Anne, and 26th of George II. was read: after which the board went into the conſideration of proper means for carrying the ſaid act into execution; and having diſcourſed ſome time upon that part of it which relates to giving a reward to Mr. John Harriſon, upon his diſcovering the principles of his watch or time-keeper, his ſon, who was attending, was deſired to inform the board, in what manner his father propoſes to diſcover the ſaid principles. He anſwered, that he was commiſſioned by him to deliver to the board the identical drawings from which his ſaid watch or timekeeper was made, with explanations thereof in writing; and that his father expects that the Commiſſioners will, upon receipt of the ſaid drawings and explanations, give him a certificate to enable him to receive the firſt reward directed to be paid him by the above-mentioned act; and that he is not authorized by his father to offer any other mode of diſcovery. *He then withdrew.*

The board then took into conſideration the method of diſcovery propoſed by Mr. Harriſon, and being unanimouſly of opinion, that drawings and written explanations alone, will not be a ſufficient and ſatisfactory diſcovery of the principles of the ſaid watch or time-keeper, agreeable to the before-mentioned act; *Reſolved,* That Mr. Harriſon be acquainted, that the Commiſſioners do expect his compliance with what is undermentioned, before they can give him the certificate he requires, viz.

1. That he ſhall diſcover fully, by drawings and a written explanation, the principles upon which his ſaid watch is conſtructed, and deliver the ſame to this board, upon oath.

2. That he ſhall give a farther explanation by word of mouth, and experimental exhibitions where judged neceſſary, of the ſaid principles, and of every thing relative to the conſtruction of the ſaid watch; producing the ſame; taking it to pieces; and

anſwering, upon oath, to every queſtion propoſed by the board, and ſuch perſons as may be appointed by them for the examination thereof.

3. That he is to make over the property of the three ſeveral timekeepers, and the watch, when he ſhall receive his certificate.

Mr. Harriſon's ſon was then called in, and theſe reſolutions having been read to him, and a copy given him to ſhew to his father, he withdrew.

At a meeting at the Admiralty on Thurſday the 30th of May, 1765, Mr. John Harriſon was called in, (together with his ſon) and diſcourſed with concerning the method propoſed for the diſcovery of the principles of his watch or time-keeper; and conſented to do it agreeable to the reſolutions of the laſt board.

The board then took into conſideration the nomination of proper perſons to be preſent when the diſcovery ſhall be made: And, after ſome time ſpent therein, Mr. Harriſon and his ſon were again called in; and ſome perſons, who were named by the Commiſſioners, having been objected to by them, the board came to the following reſolutions, which were agreed to by Mr. Harriſon, viz.

That, in addition to ſuch of the Commiſſioners who ſhall chuſe to be preſent, three gentlemen ſkilled in mechanicks, and three watchmakers, be appointed to attend when the above-mentioned diſcovery ſhall be made.

Reſolved,

That it be an inſtruction to ſuch of the above-mentioned * gentlemen and watchmakers, as may be inclined to attend, to meet Mr. Harriſon as ſoon as poſſible, and to continue their meetings with him without interruption: And that they be enjoined not to make any diſcovery of the principles of the watch to any but the board, *without leave of the Commiſſioners.*

AT a meeting at the Admiralty on Thurſday the 13th of June, 1765,

PRESENT,

Right Honourable Earl of Egmont, Firſt Lord Commiſſioner of the Admiralty.
Sir John Cuſt, Speaker of the Houſe of Commons.
Henry Oſborn, Eſq; Admiral of the White.
Honourable John Forbes, } Admirals of the Blue.
Sir George Pocock, }

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* They are named in the minutes; but we have omitted them in this *abſtract.*

Right Honourable Earl of Morton, Preſident of the Royal Society.
Reverend Mr. Maſkelyne, Aſtronomer Royal.
Reverend Mr. Hornſby, Savilian Profeſſor of Aſtronomy at Oxford.
Reverend Mr. Betts, Savilian Profeſſor of Geometry at Oxford.
Reverend Mr. Shepherd, Plumian Profeſſor of Aſtronomy and Experimental Philoſophy at Cambridge.
Sir Thomas Saluſbury, Judge of the High Court of Admiralty.
Philip Stephens, Eſq; Secretary of the Admiralty.
George Cokburne, Eſq; Comptroller of the Navy.
Reverend Dr. Long, Lowndes's Profeſſor of Aſtronomy at Cambridge.

Mr. Harriſon, who was attending, was then called in, (together with his ſon) and being informed that the board was now ready to fix upon a time for his making the above-mentioned diſcovery, agreeable to the reſolutions of the two laſt boards, which had been communicated to him, and to which he had before given his aſſent; he denied ever having given ſuch aſſent, and abſolutely refuſed to do it agreeable to thoſe reſolutions; and, at the ſame time, referred the board to a letter, which he ſaid he had delivered at their laſt meeting, containing his objections thereto. The board, not recollecting any thing of that letter, were naturally led into an enquiry concerning it; and thereupon found, that ſuch a one had been diſcovered, lying upon the table, by ſome of the Commiſſioners who remained after the laſt board broke up, and had been given by them to the Secretary; but it did not appear to whom the ſaid letter had been delivered, or how it came upon the table. It was then called for, and read in the words following, viz.

My Lords and Gentlemen,

" ON Tueſday I received, by the hand of my ſon, your " reſolutions on that day; the firſt of which is what I thought " you would demand, therefore my ſon was commiſſioned to " comply with it.

" The firſt part of the ſecond reſolution, viz. " That I " " ſhall give a farther explanation by word of mouth," may " alſo be complied with; but it muſt be mentioned who I am " to give this farther explanation to, for I will never attempt " to explain it to the ſatisfaction of the Commiſſioners, and " who they may appoint; nor will I ever come under the " directions of men of theory. As to the other part of this " your ſecond reſolution, viz. " Experimental exhibitions, " " where judged neceſſary, relative to the ſaid watch, pro- " " ducing the ſame, taking it in pieces, and anſwering " " upon oath to every queſtion propoſed by the board, and

“ “ſuch perſons as may be appointed by them for the examination thereof;” theſe are terms which I cannot comply with.

“As to your third reſolution, that I certainly will comply with, when I have got my juſt reward.

“I cannot help thinking but I am extremely ill uſed by gentlemen who I might have expected a different treatment from; for if the Act of the 12th of Queen Anne be deficient, why have I ſo long been encouraged under it, in order to bring my invention to perfection? and, after the completion, why was my ſon ſent twice to the Weſt-Indies? Had it been ſaid to my ſon, when he received the laſt inſtructions, there will, in caſe you ſucceed, be a new Act at your return, in order to lay you under new reſtrictions, which were not thought of in the Act of the 12th of Queen Anne; I ſay, had this been the caſe, I might have expected ſome ſuch treatment as I now meet with.

“It muſt be owned that my caſe is very hard, but I hope I am the firſt, and, for my country's ſake, ſhall be the laſt that ſuffers by pinning my faith on an Engliſh Act of Parliament. Had I received my juſt reward, for certainly it may be ſo called after 40 years cloſe application in the improvement of that talent which it had pleaſed God to give me, then my invention would have taken the courſe which all improvements in this world do, that is, I muſt have inſtructed workmen in its principles and execution, which I ſhould have been glad to have had an opportunity of doing: but how widely this is different to what is now propoſed, viz. for me to inſtruct people that I know nothing of, and ſuch as may know nothing of mechanicks; and if I do not make them underſtand to their ſatisfaction, I may then have nothing! hard fate indeed to me, but ſtill harder to the world, which may be deprived of this my invention, which muſt be the caſe, except by my open and free manner of deſcribing all the principles of it to gentlemen and workmen, who almoſt, at all times, have had free recourſe to ſee my inſtruments; and if any of theſe workmen ſhall have been ſo ingenious as to have got my invention, how far you will pleaſe to reward them for their piracy, muſt be left for you to determine; and I muſt ſit myſelf down in old age, and thank God I can be more eaſy in that I have made the conqueſt, and though I have no reward, than if I had come ſhort of the matter, and by ſome deluſion had the reward. I am, Lords and Gentlemen, your humble Servant,

“May 30, 1765. “JOHN HARRISON.”

Mr. Harriſon was then told, by a majority of the Commiſſioners preſent, that with regard to experimental exhibitions, to which he ſeemed to make ſo much objection, all that the board meant thereby, was, that in caſe there ſhould be any particular operations relating to the conſtruction of his time-keeper, which could not be ſufficiently explained by words, ſo as to convey a full and clear idea of the method of executing the ſame, in ſuch caſe the board would expect to ſee the operation performed, or the experiment made. The method of tempering his ſprings was inſtanced as one of thoſe operations or experiments; and it was ſuppoſed there might be others of the like nature. Upon which he left the board abruptly, declaring, "*That he never would conſent to it, ſo long as he had a* "*drop of Engliſh blood in his body.*"

The form of an oath (grounded upon the above-mentioned reſolutions of the 28th and 30th of laſt month) was then drawn up, and Mr. Harriſon's ſon (his father being gone) was called in; and the ſaid form having been ſhewn to him, he was aſked, if he thought his father would take it previous to the diſcovery; he anſwered in the negative, and told the board, that his father had declared, before he went, "*that he would have nothing fur-*" "*ther to do with it.*"—He was then deſired to withdraw.

Reſolved, nem. con.

That it is the opinion of this board, that the terms which have been propoſed to Mr. Harriſon, for a diſcovery of the principles and conſtruction of his watch, or time-keeper, are reaſonable and proper; and that, as he has ſo peremptorily refuſed to comply therewith, they do not think themſelves authorized to give him any certificate, or that it is to any purpoſe to treat with him any further upon the matter, till he alters his preſent ſentiments.

On a very attentive and impartial peruſal of the above minutes, we cannot help being of opinion with the Commiſſioners, that the terms propoſed to Mr. Harriſon, are by no means unreaſonable or improper; and cannot conceive why he ſhould object to them; unleſs he hath ſome private reaſon for diſtruſting his own diſcovery or their honour; againſt the latter of which we think he hath thrown out ſome groundleſs inſinuations.

MONTHLY CATALOGUE,

For JULY, 1765.

Art. 12. *The Contraſt: With Corrections and Reſtorations. And an Introductory Diſſertation on the Origin of the Feuds and Animoſities in the State.* Small 8vo. 3s. 6d. Kearſley.

THE Contraſter was originally a political Eſſayiſt in the Daily Gazetteer, in which paper he firſt made his appearance, on the 29th of June, 1763, and was continued, on Wedneſdays only, till the 14th of December following; when the Author took leave of the public, in 'The Farewell Contraſt,' N°. 24. His eſſays having excited ſome degree of attention, he has here collected them into a decent volume, with corrections (which they much needed) and a reſtoration of ſuch paſſages as, in their firſt form, the printer's caution induced him to omit.

The Contraſter is a bold, ſpirited, but irregular huſſar kind of Writer; haſty to aſſert; keen at invective; mean and ſcurrilous in his language; incorrect and inelegant in his ſtyle: partial to the people whoſe cauſe he eſpouſes, and prejudiced, in the higheſt degree, againſt thoſe whom he attacks. Of the *firſt*, Mr. Pitt ſtands foremoſt; and he is an hero, a patriot, a character immaculate: equalled only by 'the patriotic common[*] council of the city of London.' Among the latter, the moſt diſtinguiſhed are, the diſſenters, the Earl of Bute, and the Scotch; and they are—horrible monſters! hated by Gods and men!

In his *introductory diſcourſe* on the origin of the late feuds and animoſities in the ſtate, he thus ſpeaks of the FAVOURITE. 'Among the Scots appointed to office about the Heir apparent, was a man whoſe determined reſolution of oppoſing government, whether right or wrong, had juſtly excluded him from being one of the ſixteen peers, during the adminiſtration of Sir Robert Walpole: and who, after his excluſion, in diſguſt, had retired for ſome years to the Iſle of Bute, where, by converſing only with his vaſſals and dependents, he increaſed his natural reſerved and tyrannical diſpoſition, which had before rendered him ill-ſuited to the Engliſh. His good fortune, and his Scotch friends, procured him a very high office at Saville-houſe: the Scotch talent is to acquire favour; he applied himſelf to every ingratiating art, he ſucceeded to the utmoſt of his wiſhes, becoming the favourite and excluſive ruler of that court.'—Thus far, p. 6 and 7. At p. 27 his lordſhip again appears on the ſtage; and now, indeed, he is repreſented as appearing on the *ſtage*, in a literal ſenſe.—'The Scot now[†] aſſumed the whole power of the nation, and this he did, like the valiant Drawcanſir, "becauſe he dared," having no pretence for ſo doing, but that it was his humour, his country's intereſt, and that the power of promoting himſelf was in his own hands[‡]. If *Diſintereſtedneſs* herſelf[‖] was to draw the negative qualities of the firſt officer of ſtate in this kingdom, it would be *much*

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[*] In the dedication of his book, to this 'truly loyal and honourable' body, he ſtyles them, 'the conſtant friends and patrons of the VIRTUOUS: the never failing opponents to the wicked and oppreſſive; the zealous ſupporters of the JUST PREROGATIVES of the CROWN; the watchful guardians of the liberties of their fellow SUBJECTS;—who have with zeal and affection faithfully ſerved the ILLUSTRIOUS HOUSE of HANOVER; who deteſt and abhor the very name of STUART; and who glory in their ſteady attachment to REVOLUTION PRINCIPLES.'—Nothing can exceed this; no, not even the late addreſs of the magiſtrates of Konigſberg—'To the moſt ILLUSTRIOUS, NOBLE, LEARNED, and VENERABLE, the Lord Mayor and Senators of the renowned City of London.'

[†] After Mr. Pitt's reſignation.

[‡] Odd ſort of *pretences* theſe!

[‖] Who the deuce is *ſhe*?

ſuch a character as had now aſſumed the reigns of government. He was a man that at no part of life had opportunity or inclination of applying to buſineſs. When young, he was diſpoſed to gaiety; and though, as I before mentioned, having been, at the cloſe of a ſeſſion, elected one of the ſixteen peers, yet by his oppoſing, right or wrong, all meaſures of government, was at the next election excluded, and then in diſguſt retired to an iſle in the kingdom of Scotland, where he ſpent *many* [*] years in cloſe monaſterial retirement. This being the prime of his life, in which moſt men, after the ſchool of books, enlarge their ideas in the *only* [†] uſeful ſchool, the converſation of men, he formed his from theory; became reſerved, full of ſtrong prejudices, and unfit for any thing but the tyrannic domain of an highland clan.

' When he returned, as if fate was ſtill making him her ſport, one time exalting him, the more compleatly to depreſs him another, he was taken notice of on an occaſion, that no one could have conceived introductory to the prime-miniſterſhip. The Dutcheſs of Queenſberry having entertained her friends with the play of the FAIR PENITENT, the part of Lothario fell to the lot of his lordſhip, in which he ſucceeded ſo much better than in his late performances in the character of a ſtateſman, that he was greatly admired, and particularly by his late Royal Highneſs Frederic Prince of Wales, who took great notice of this occaſional Roſcius, and invited him to Leiceſter-houſe, which laid the foundation of a connection, that I fear England will ever *repent* [‡].

' After the death of this excellent prince, at the ſettling of the houſhold at Saville houſe, his lordſhip became a great favourite; his talents, however unfit for public imploy, very deſervedly made him amiable to his young maſter, in a private capacity; his morals were unexceptionable, and he was well diſpoſed to arts and artiſts, though he has ever been directed by national attachments, caprice, or private friendſhips, and not by a diſintereſted zeal for real merit. If any doubt theſe aſſertions, I appeal to thoſe miſerable pictures that diſgrace Guildhall. If they boaſt his judgment in ſculpture, I appeal to the new-invented figure at the Royal Exchange. If they ſay that he knows more of poetry than an Hottentot does of cookery, I appeal to thoſe unfortunate people who yawned at the excellent Scotch performance, called *Agis* [‖], King of Sparta. But if it ſhould be ſaid that his private regard for Ramſay, Wilton, and Home, make him promote them at the expence of his own reputation for taſte, I then applaud his good-nature, but cannot acquieſce in his public pretenſions of being a Mæcenas. He was in every reſpect adapted to the ſmall circle of a coal-fire; here his virtues were known, and his ſincere attachments made him amiable; but when viewed in the enlarged light of a miniſter, or Mæcenas, were truly ridiculous or contemptible, and the means of bringing thoſe works of genius into diſgrace, that he had made a parade of promoting.

' This was the man that became ſo great a dupe to his pride, vanity and ambition, and the ſelfiſhneſs of his dependents; that, after the expulſion of the ableſt and moſt approved miniſtry this nation ever had, during which there was the greateſt union and harmony ever known between the people and government, he weakly and arrogantly aſſumed *abſolute rule* in their *ſtead*[*].'

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[*] Query, how *many*?

[†] All *other* ſchols, then, are of no uſe!

[‡] Was England then *guilty of* forming this connection?

[‖] See Review, Vol. XVIII. p. 275.

Such is the character here given of Lord Bute; how far it is juſt, thoſe only who are perſonally acquainted with his lordſhip, can with certainty judge. It may, however, ſerve as a ſpecimen of this Writer's talents, temper, and *party*. This laſt word we have ventured to uſe, although our Author diſclaims all party-connection. On this ſubject, he has a right to be heard in his own defence; and let the public judge between us. Speaking of his *eſſays*, at the concluſion of his introductory diſcourſe; he declares, that 'the utmoſt of his ambition is to have them deemed the product of an honeſt patriotic Engliſhman, unconnected with party, and zealous to ſupport the rights of the crown. If he has been ſo happy, in the rage of party, when law was diſregarded—in treating of theſe important ſubjects, to have attended to the conſtitution, he ſhall reckon his papers, however deficient in other merit, worthy of Britiſh patronage, and as ſuch ſubmits them to their candour.'

[*] Did the preceding miniſtry, then, rule abſolutely?

Art. 13. *An Honeſt Man's Reaſons for declining to take any Part in the new Adminiſtration, in a Letter to the Marquis of* ———. 8vo. 6d. Wilkie.

This honeſt man aſſumes the air and rank of a perſon of conſequence. What his rank or importance in the world may be, we know not; but, certainly, he is no ordinary Writer. He talks of great things with great freedom, and expreſſes himſelf with eaſe, if not elegance. There is a tone of reſentment, however, obſervable in his manner; and it is very obvious, that he is a particular friend of Mr. Grenville's; for he ſeems to be not a little piqued at that gentleman's preſent retirement from public buſineſs. That reſentment is, perhaps, the main ſpring of all that he has here ſaid againſt the new adminiſtration:—of whom he ſpeaks with the utmoſt contempt. 'I will not enquire, ſays he, whether the favourite whom they pretend to abjure, is not the great magician, who gives even the appearance of ſolidity to this phantom of an adminiſtration; whether they did not receive from his hand the deputed wands of which they are ſo vain; whether they do not owe their introduction to his reſtleſs ambition; and whether he did not *therefore* introduce them becauſe he thinks them unable to acquire that ground of public confidence, which, incapable of procuring himſelf, his envy and intrigue will never ſuffer any public man to enjoy? I will not therefore enquire whether this is a merit peculiar to theſe gentlemen. I have ever been perſuaded that the late miniſter acted *without concert* or *dependence* on the Earl of Bute, and that *upon that condition* he accepted the treaſury; the public too muſt now be perſuaded of it, and convinced that he is removed only becauſe he diſdained to hold his employment by any other tenure than that of public ſervice; and becauſe he had the ſpirit to inſiſt upon the taking down that Scotch banner which had hitherto been ſo triumphantly flying over ſo great part of the united kingdoms.

'But be it as they pretend, and ſuppoſe them to be attempting in earneſt the deſtruction of the Scotch favourite's power and followers: what is to be the gain to the public? Is this any thing more than a ſquabble about places, or is a Scotch favourite the only one to be feared? The very liſt of appointments proves only that the favourites of others are to ſucceed to the vacant Places: but if neither abilities nor experience are the recommendations, for my own part I feel leſs indignation at being governed by the favourite of the prince, than by the dependants on any ſubject: ſtill leſs reaſon ſurely has the public to rejoice; ſtill leſs have I to give any aſſiſtance, if, what I am convinced of, ſhall appear to be the truth, that we are now to be under the dominion of double favouritiſm, and that the creatures of the dukes of ——— and ——— are to ſhare the graces of the crown, with thoſe for whom Lord Bute has gratefully ſtipulated a protection.’

He lays great ſtreſs, and we think with ſufficient reaſon, on Mr. Pitt's declining to take any part in the preſent political manœuvres. ‘But theſe young gentlemen, *who have never appeared on any ſtage before*, in order to conciliate to themſelves the good opinion of the public, have been induſtrious to inform us, that they undertake the repreſentation of this political drama at the particular deſire of the *popular ſtateſman*. They have circulated, with uncommon aſſiduity, and aſſerted with great authority, that Mr. Pitt heartily approved of the new ſyſtem, that he would give to it himſelf, and ſolicit for it from his friends, a cordial ſupport. As I have no commerce with that gentleman, I can only judge of the part which he will take, from what I think his temper, his opinions, and his character would lead him to. The plan was not even formed when they pretended to have received his approbation. The leading voice of the houſe of commons, that from which every friend of government is to take its tone, was not even named, when it was aſſerted, that this gentleman had engaged to eccho its ſentiments.—Did he really approve the ſyſtem, to which for the ſake of procuring more numerous ſubſcriptions, they have prefixed his name in ſuch capital letters, I am perſuaded he would have taken ſome official department; that he would have nominated men, to whoſe intereſts he was attached, and on whoſe principles and plans he could have depended; and that being ſecure of anſwering his own purpoſes, by accepting the ſorts of government, he would not have ſuffered them to have dropped into the hands of a miniſtry compoſed of the extravagancies of youth, and of the infirmities of age.’

He has ſome very particular glances, at the D. of C———: whoſe ‘reſpectable name, ſays he, is held out as the ſhield of Ajax, under which theſe military ſtateſmen are to march to conqueſt;’ but for what he adds concerning his R. H. we refer to the pamphlet.

Towards the end of his letter, the Writer undertakes to evince that there *can* be *no* permanency for any office, under the new adminiſtration. In the firſt place he is very ſure that their *ſupport* will either fail or betray them. To explain this, he proceeds: ‘Either the Earl of Bute privately engages to ſupport this adminiſtration with his influence; or he takes no part in it: and I ſtate this as the queſtion on which their ſucceſs muſt depend, as ſeparate from, and more eſſential to, their continuance than that of their parliamentary ſtrength, becauſe it is the grounds on which *they themſelves* principally rely. It is equally impoſſible for them to expect an adequate ſupport from a minority which was reduced laſt winter ſo low as thirty-ſix. And however forcible the power of the crown may ſeem preſſing upon the neceſſities or vanity of individuals, and how much ſoever the veterans of this corps may pique

themſelve

themſelves on their adroitneſs and former ſucceſs in applying to theſe neceſſities, I do not eſtimate the honeſty of the times ſo low as to imagine that even the very dependants of government will at once abruptly, and without heſitation, contradict and repeal every meaſure with which they have, for theſe two laſt years, concurred. But were the expectations of the new miniſtry ever ſo well grounded, were they even ſecure of a parliamentary ſupport, *the diſmiſſion of that miniſter on whoſe fall they riſe, is a proof that the moſt extenſive confidence, both within doors and without, acquired and ſupported by rectitude of meaſures and ability of adminiſtration, is no ſecurity againſt a ſecret but more powerful influence.*'

After ſome farther arguments, to ſhew what the preſent adminiſtration have to expect, when the day comes, in which Lord Bute *will require* a *return* for the temporary ſacrifices in which he may have acquieſced; he proceeds to take the other branch of the alternative. If, ſays our honeſt man, 'the enmity, which the new miniſtry profeſſes to Lord Bute is ſincere, they will be repaid in kind, and their ruin then is at the diſtance of a few months only; for it is not probable that the man who has repeatedly broken his word of neutrality with thoſe to whom he had been ſo conſiderably indebted ſhould keep it to thoſe who declare open war with him. They cannot themſelves be blind to this, but muſt expect that he who removed a well-grounded and ſucceſsful miniſter to revenge the diſmiſſion of his brother, will not ſit tamely by and ſee the reſt of his friends proſcribed by a ſet of men, who have neither popularity nor abilities to delay their deſtruction.'

Our Author ſays, he knows the anſwer with which the creatures of his L——p have even foreſtalled theſe objections,—' they publicly declare that he had no concern in the late removal.' But this the Writer treats as a piece of court-artifice; and illuſtrates his arguments by ſhewing, that if B moves K, K moves C, and C removes G. B is as much the remover of G, as if he did not act by the intervention of K. and C.

Conſidering the favourite, therefore, as having miſreported and miſrepreſented a miniſter; ——— alienated the mind of his ———, and corrupted that confidence which is ſo neceſſary to the immediate ſervant of the ———; and then, after having adminiſtered the poiſon, retiring to a ſafe diſtance to watch its effects;—he makes ſome reflections on the daſtardlineſs of ſuch procedure in itſelf; the cruelty of ſuch behaviour to his patron; and the inſult offered to the public, by endeavouring to conceal, under that name which is too reſpectable to be even mentioned, the dictates of his own enmity and ambition.——On the whole, therefore, this honeſt man thus concludes, —' For myſelf, I cannot ſtoop for a moment to lend any aſſiſtance to ſuch duplicity and ill intention.——It is moſt grating to me, to ſee thoſe high offices, to which I had ever connected the ideas of ability and reſpect, debaſed by being offered to any acceptant. The ill conſequence to the public from this fluctuation of affairs muſt be great, and whatever adminiſtration ſhall be now eſtabliſhed, will ſeverely feel the pernicious effects of the late total diſſolution of all government. The public will feel too the ſad reſults of that rapacity for office and emolument, which having been ſteadily withſtood and repreſſed for two years, is now by this change awakened and increaſed.'

Here our Author caſts another glance at a great military perſonage, [illegible] we do not chuſe to tranſcribe; but ſhall diſmiſs the article with his laſt reflections on the favourite: ' that profound ſtateſman who betrays his friends upon principle, and contrives political confuſion upon ſyſtem, the utmoſt of whoſe policy reaches only to the promoting, by low arts, diſſentions in every private family, who flatters himſelf that he ſhall be forever maſter of the fates and fortunes of the firſt nobility, and who will deprive the greateſt and beſt of them of every degree of influence which his apprehenſions repreſent to him as an object of his jealouſy, and who ſtill dares to think that the peace and happineſs of three kingdoms were given him to ſport with. On the contrary, I will purſue this man, who has ſacrificed the honour of the crown, the intereſts of the public, and the reputation of Great Britain, both at home and abroad, with a warm and honeſt indignation.—It cannot be long before thoſe who think, will have an opportunity of acting with me in contempt both of his promiſes and power, and in vindication of thoſe meaſures which we have approved and ſupported. Securely as he may, during the receſs of parliament, make and unmake miniſters, he may find at its meeting, that no ſubject is beyond its reach. A cordial union of the well intentioned and well-informed repreſentatives of the kingdom, will burſt this cobweb adminiſtration, behind which he is concealed, and leave him expoſed to public juſtice and contempt. To this union all honeſt men are invited: let them but for a few months withſtand the importunities and corrupt arts of thoſe who would enſnare them, they will find their intereſt united with their fidelity; and will have the moſt ſolid ſatisfaction which an Engliſh mind is capable of feeling, that of having contributed to the ſafety of our country.'

MISCELLANEOUS.

Art. 14. *An Eſſay on Modern Luxury: Or, an Attempt to delineate its Nature, Cauſes, and Effects.* By S. Fawconer, M. A. 8vo. 1 s. Fletcher.

The Writer of this Eſſay, determined, no doubt, to go to the bottom of things, ſets out with obſerving, that ' man is made up of two diſtinct parts, a ſoul and a body: each of which had its reſpective functions aſſigned it from the beginning of their formation;' that is, we preſume, before they were actually formed; but how the Author knows this, we know not. It is from this early ſituation of things, nevertheleſs, that he deduces the ſource of modern luxury. In this deduction, it is true, he advances little more than hath been often repeated, in the various tracts which have appeared on this trite and thread-bare ſubject. It is notwithſtanding, a ſenſible well-penned remonſtrance againſt the prevailing effects of luxury, and that inordinate love of pleaſure; which, however favourable they may be to public ſhew and the external appearance of political happineſs, are extremely prejudicial to the private and perſonal happineſs of individuals. Not that we think his reflections are always juſt. ' There was a time, ſays he, when the people of this country were the dread and envy of the nations around; but how are we degenerated from our forefathers!' How indeed! it does by no means appear from this reflection. Degenerated as we may be from our forefathers, other nations are at leaſt as much degenerated from theirs; for never did this nation ſtand higher in the eſtimation of foreigners, than it hath done of late. There is a better foundation for the following reflections; ‘ We pleaſe ourſelves with the fond conceit of being a free-born people: but, with all our boaſted privileges, what have we remaining but the ſhadow of freedom? A liberty to ſell ourſelves, and to entruſt our rights and properties with ſuch, as are unable to maintain their own.’ It is certain, that our boaſts of ſuperior freedom over ſome other nations, have excited them to throw off their chains, while we have tamely ſubmitted to thoſe which corruption and venality have impoſed on us.

Art. 15. *An hiſtorical Narrative of a moſt extraordinary Event, which happened at the Village of Bergemoletto, in Italy: where three Women were ſaved out of the Ruins of a Stable, in which they had been buried thirty-ſeven Days by a heavy Fall of Snow. With curious Remarks.* By Ignazio Somis, Phyſician to the King of Sardinia. Tranſlated from the Italian. 12mo. 2s. 6d. Oſborne.

We have here a very circumſtantial, not to ſay tedious, narrative of a terrible accident, which many of our Readers will doubtleſs remember to have ſeen recorded in the news papers and magazines of the year 1755. when it happened *. We ſhall not repeat the ſtory, therefore, from Dr. Somis, eſpecially as we find ſo little to admire either in his manner of narration, or even in the *curious* remarks with which it is interlarded. As an hiſtorian, to be ſure, he hath all the merit of circumſtantiality; having attended to the minuteſt particulars of the affair; ſo particularly indeed, as to be able to aſſure us that the cloaths of the poor women were almoſt entirely rotted with the ſnow-water; ‘ Mary Anne’s ſhift being little better than lint, and ſo very dirty that four waſhings in boiling lie, were hardly ſufficient to make it clean again.’

Our narrative-writer aſſures us alſo, that Mary Anne Roccia appeared in a dream to her relation Anthony Bruno, and gave him notice of her diſtreſs.—Now had theſe facts been recorded by an hiſtorian who was no philoſopher, they might have paſſed off well enough, with the hearſays of a Livy, a Carte, or a *******; but when a profeſſed philoſopher writes hiſtory, we muſt look for ſomething like the ſagacity and preciſion of a Tacitus, a Machiavel or a Hume. We would aſk Dr. Somis, whether he had the firſt of the above-cited facts authenticated by Mary Anne’s waſherwoman? and if ſo, how it came about that a ſhift little better than lint, impregnated (as he ſays) with dirt, could ſtand four waſhings in boiling lie?—As to the dreaming Anthony Bruno, the Brunos are well-known to be a dreaming family; and ſo we ſhall take the ghoſt’s word. We muſt have better authority, however, for ſeveral of the ſtrange ſtories occaſionally introduced, before we can give any farther credit to them, than to recommend them to a place in the *Wonderful* Magazine. As to the Author’s philoſophical remarks and experiments, they are for the moſt part, common-place, puerile and inconcluſive.

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* But more particularly in the *Philoſophical Tranſactions*, Vol. 49, Part II. publiſhed in 1757.

Art. 16,

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Art. 16. *A Treatiſe on Domeſtic Pigeons; comprehending all the different Species known in England; deſcribing the Perfections and Imperfections of each, agreeable to the great Improvement they are at this time arrived at; together with the Method of building and furniſhing a Loft, Area, Trap, &c. the Method of breeding the moſt curious and valuable Sorts, as practiſed by the beſt Fanciers. With Obſervations and Remarks on their Diet; the Diſtempers they are ſubject to, and the Method of curing them: With the fraudulent Methods uſed in the Sale of bad Pigeons, clearly demonſtrated.* Carefully compiled from the beſt Authors. To which is added, *an ample Deſcription of that celebrated and beautiful Pigeon, called the* Almond Tumbler. The whole calculated, as well for the uſe of thoſe who are Fanciers, as thoſe who are utterly unacquainted with their Properties and Perfections; which are here ſet forth in the cleareſt manner. Illuſtrated with a Frontiſpiece and Cuts, elegantly and accurately engraved from Life, by the moſt able and eminent artiſts, under the immediate inſpection of very experienced Fanciers. 8vo. 2s. 6d. ſewed. Barry, Stevens, Walter, &c.

An explanation and improvement of Moore's *Columbarium*; a tract which has been ſcarce, for ſome years paſt. We do not remember that Mr. Moore made any mention of the Almond Tumbler, which this compiler hath added to the deſcriptions of the other ſorts. The copper-plates appear to be tolerably exact; though not engraved with that extraordinary elegance which is ſo pompouſly ſet forth in the title-page.—On the whole, we believe this to be the moſt uſeful treatiſe on pigeons, that hath appeared in this country.

Art. 17. *An Account of the Culture of Carrots; and their great Uſes in feeding and fattening Cattle.* By Robert Billing, Farmer, at Weaſeham, Norfolk. 8vo. 6d. Dodſley.

We obſerve, that this account of the culture of carrots, is publiſhed by deſire of that patriot ſociety, whoſe laudable endeavours for promoting the arts, manufactures, and commerce of their country, we have ſo often, and with ſo much pleaſure, taken notice of. The honeſt Farmer's repreſentation of the great advantage he met with, in feeding his beeves, milch-cows, calves, horſes, ſheep and hogs, is farther atteſted by Mr. Franklin, the Vicar of the Pariſh; and will naturally influence other farmers, &c. to try the like experiments, in hopes of reaping the ſame advantages. We have heard that PARSNIPS, alſo, rightly cultivated, will turn out to equal if not greater profit, in feeding moſt ſorts of cattle.

Art. 18. *A Treatiſe of Gauging. Containing not only what is common on the Subject, but likewiſe a great Variety of new and intereſting Improvements.* By Thomas Moſs. 8vo. 5s. Owen.

Among the Variety of uſeful treatiſes on this art, Mr. Moſs's performance will be diſtinguiſhed for its plainneſs and preciſion. He hath, as his title-page juſtly expreſſes it, given demonſtrations of ſeveral remarkable properties of veſſels, and inſtruments relative to this art; illuſtrated with neceſſary examples, and adapted both to the ſpeculative and practical reader.

Art. 19. *The Modern Part of an Univerſal Hiſtory, from the earlieſt Account of Time.* Compiled from original Writers. By the Authors of the Ancient Part. Vol. XLIII. 8vo. 5s. Boards. Millar, &c.

We are at *length* come towards the concluſion of this moſt voluminous undertaking. The compilers, in their previous advertiſement, inform the public, that there yet remains one volume in *folio* [*], and one in *octavo*, each including a copious Index, to complete both editions; which will be publiſhed as ſoon as the Indexes can be finiſhed.

To accommodate their readers ' with the moſt effectual aſſiſtances for peruſing a work containing ſo vaſt an extent, and ſuch variety of territories, they likewiſe intend to publiſh a collection of maps, adapted to both editions, deſcribing the countries mentioned in the body of the work; which, they apprehend, would be imperfect without ſo material an improvement and auxiliary of hiſtorical knowlege. To which will be added, a general preface to the work.'——We have ſo often mentioned this undertaking, during the courſe of its tedious publication, and given ſo many ſpecimens of it, that we think nothing is now requiſite to be added.

[*] There are 15 Volumes of the Folio Edition publiſhed, Pr. 1l. 10s. per Vol. in ſheets. Our accounts of this work have been uniformly extracted from the Octavo Edition.

Art. 20. *Eſſays.* By Mr. Goldſmith. 12mo. 3s. Griffin.

Mr. Goldſmith hath here publiſhed a collection of Eſſays, which have been ſo often printed in the news-papers, magazines, and other periodical productions, that we deſpair of ſelecting a ſpecimen from any one, that will not be previouſly known to our Readers. But, notwithſtanding their being ſo well calculated for curſory inſpection, and notwithſtanding their tranſient ſucceſs among the duller topics of the day, we apprehend that the ingenious Author of the Traveller[*], will make no great addition, to the honour he acquired by that poem, from this publication. There is no ſpecies of writing that ſeems to require fewer, and in fact requires more and greater talents, than that which relates to men and manners. It is eaſy to collect from books and converſation, a ſufficiency of ſuperficial knowlege to enable a writer to flouriſh away with tolerable propriety through a news-paper-eſſay; but when theſe his lucubrations aſſume the form of a book, it is alſo eaſy for the critical reader to diſcover whether they poſſeſs that conſiſtency of ſentiment, which attends on real knowlege, and diſtinguiſhes the author who writes from his own ideas, from the copyiſt of other men's thoughts. The Author tells us, in his preface, that he could have made theſe eſſays *more*

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[*] For our account of that poem, ſee Review for January laſt, p. 47.

metaphyſical, had he thought fit; for our part, we do not find any of them, with which metaphyſics have much to do. But be this as it may, we look upon it as a great mark of Mr. Goldſmith's prudence, that he did neither *meddle* nor *make* with them.

THEATRICAL.

Art. 21. *Electra, a Tragedy.* By William Shirley. 4to. 5s. Newbery.

This tragedy is not altogether deſtitute of ſpirit, poetry, or pathos; yet there is ſomething wanting towards dramatic perfection, which it is not eaſy to expreſs. We ſee no reaſon, however, why a *licence* for repreſentation ſhould have been refuſed, nor can we diſcover how that circumſtance ſhould juſtify the Author in fixing ſuch an extraordinary price upon it; though he has annexed to it a performance called the Birth of Hercules, a maſk, in honour of the birth of the prince of Wales.

Art. 22. *The Commiſſary: A Comedy, in three Acts. As it is performed at the Theatre in the Hay-market.* By Samuel Foote, Eſq; 8vo. 1s. 6d. Vaillant.

The ſummer ſubjects, for the year 1765, are, I. Mr. Fungus, whoſe employment, as an army-commiſſary, has enabled him to bring 'home from the wars,' as Mrs. Mecklin ſays, 'a whole cart-load of money;' and who, though ſprung from a dunghill, is now ambitious of being a gentleman: to which laudable end he employs the dancing-maſter, the fencing-maſter, the muſic-maſter, the riding-maſter, and the profeſſor of oratory,—who all furniſh their quota towards making their pupil compleatly ridiculous. II. Mrs. Loveit; 'the rich, old, liquoriſh dowager, from Devonſhire ſquare;' who wants a young huſband to manage her intricate and weighty affairs. III. Dr. Cat-gut, the muſician; in which character, a celebrated maſter is *highly taken off*, as the phraſe goes. IV. Mr. Gruel, the orator;—with various ſubordinate characters: the whole furniſhing a very laughable entertainment: which is all that the town expects from this modern PROTEUS.

Art. 23. *The Siege of Calais, a Tragedy.* From the French of M. de Belloy, with Hiſtorical Notes. 8vo. 1s. 6d. Fletcher, &c.

The exceſſive applauſe which this piece met with, on its firſt repreſentation at Paris, and the loud encomiums on its Author, which were reſounded over every part of Europe, very naturally excited the curioſity, and raiſed the expectations of the literati, in regard to its uncommon excellence. It is diſadvantageous, however, even to real merit, to entertain too extravagant expectations of it before it is known; and perhaps it was owing to this latter cauſe, in a great degree, that the public appeared ſo much diſappointed, on its being circulated from the preſs. It would be highly injurious, nevertheleſs, to the ingenious Author, to ſuppoſe any circumſtance could ſink his work ſo low in the opinion of the Reader, as its being viewed through the medium of ſo wretched a tranſlation as that before us.

Example. ACT IV. SCENE VII.

HARCOURT, ST. PIERRE, *Six Citizens, Officers and Guards.*

HARCOURT, *to the Officer.*
Sir, I have orders from the king, to ſpeak
In private with the pris'ners.
[*Officers and Guards depart.*]
Faithful ſons
Of France, (O were I worthy of that name!)
I ſee in your diſdainful eyes my juſt
Rebuke; it is what I deſerve *. I am
The cauſe of yours and of my brother's death,
And what is worſe, I fear my country's ruin.
To make ſome compenſation for my crime
And to alleviate your diſtreſs, I bring
A pardon for your ſon.

ST. PIERRE.
All gracious heav'n!

HARCOURT.
'Twere ſhocking † that one family alone
Should ſuffer for the reſt.

ST. PIERRE.
Does any other then
Preſent himſelf to ſuffer death for him?

HARCOURT.
No doubt; and one that has a greater right ‡. (*To Aurelius.*)
Depart; th' exchange is made; to Philip haſte;
His camp is near. Go, and preſerve a life
More uſeful to your country than your death.
Go and aſſure my king that Harcourt will
Ere yet he dies, convince him of his faith ‖.

AURELIUS.
What I! forſake my father—no my lord §.

HARCOURT, *à l'Officier & aux Gardes.*
Sortez, braves Guerriers;
J'ai des ordres ſecrets pour voir ces priſonniers. [*L'Officier & les Gardes ſortent.*]
[*Aux Bourgeois.*]
Français—Ah! de ce nom ne pourrai-je être digne?"
Je vois qu'à mon aſpect votre vertu s'indigne:
Oui, j'ai perdu mon frere, & vous, & mon pays;
Cette main fume encor du ſang de votre fils:
Mais je viens adoucir le ſort qui vous menace
De ce jeune guerrier j'apporte ici la grace.

ST. PIERRE, *avec joie.*
Ciel!

HARCOURT.
Il ferait affreux que du commun malheur
Un ſeule famille épuiſât la rigueur—

ST. PIERRE.
Quoi!—quelqu'autre pour lui s'offre-t-il au ſupplice?

HARCOURT, [*Vivement, comme une choſe qui lui échappe.*]
Sans doute, un autre y court avec plus de juſtice. (*A Aurèle, en ſe reprenant.*)
Partez, l'échange eſt fait, marchez au camp Français:
Il n'eſt pas loin de nôtre, & vous guides ſont prêts.
Allez, & renonçant à des vertus ſtériles,
Plus que votre trépas rendez vos jours utiles:
Vous pourrez, dans une heure, aſſurer à mon roi
Qu' Harcourt ne mourra pas ſans lui prouver ſa foi.

AURELE.
Mon père—Non, Seigneur. Qui? moi, que j'abandonne—

The French Reader may ſee the whole of this; with the preceding and following ſcenes, by turning to the Appendix of our laſt volume.

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* And what do you deſerve, Mr. Tranſlator, for foiſting in this tame expreſſion, and leaving out 'This hand ſtill reeking with your darling's blood?'

† Very *ſhocking*, indeed! It ſhocks one even to read it thus related.

‡ Harcourt might ſuffer more *juſtly* than the other, but it might alſo puzzle a civilian to determine who had the beſt *right*. We find criminals ſometimes admitting the juſtice of their ſentence; but never have heard of their diſputing about their *right* to the gallows.

‖ Quære, Whether the Tranſlator meant, that Harcourt would make a convert of the king, or whether he would convince the king of his being himſelf an orthodox believer?

§ By the remarkable tameneſs and inſipidity of this whole quotation, the Reader may judge how far the Tranſlator has *kept up*, as he pretends, *to the ſpirit and enthuſiaſm of the Author.*

POETICAL.

Art. 24. *Bribery; a Poem.* By Thomas Lumley. 4to. 1s. 6d. Flexney.

Mr. Lumley ſeems to poſſeſs no other qualification for a poetical ſatiriſt, than *rage*; yet, even in this reſpect, we are afraid he runs rather on the wrong ſide of the poſt; and is apt to be a little *outrageous*.—If, however, he would but moderate his fury, his talents might, at this juncture, perhaps, procure him preferment at court: for it has been *whiſper'd*, as our diurnal politicians have it, that the Scotch *bellman* of St. James's has ſome thoughts of *retiring*, with his friends.

Art. 25. *The Death of a Friend, a Poem in Blank Verſe.* 4to. 6d. Walter.

One would ſuſpect this poem to have been written by the Undertaker; ſo regularly does the Author go about the funeral proceſſion.—The bell tolls; the pſalm is given out; the coffin is 'ſcutcheon'd; the mourners are arranged, &c. &c. in verſe that might be pardonable in a ſchool-boy of the inferior claſſes.

Art. 26. *The Trial for Murder; or, the Siege of Calais beſieged.* Inſcribed to Lord ——— and Monſ. Belloy. 4to. 2s. 6d. Moran.

Some anonymous Scribbler, here, abuſes one Mr. Dennis[*], as the tranſlator of the Siege of Calais; ſee Art. 23. He quotes a number of bad lines from the ſaid tranſlation; but he gives Mr. Dennis full revenge, by writing worſe—much worſe, verſes, himſelf. It is the kennel-raker calling the duſtman 'dirty ſcoundrel.'

[*] Probably the Author of a volume of fables, ſee Rev. Vol. X. p. 305; and of ſeveral other poetical performances. Alſo, in conjunction with the late Mr. Lloyd, of a tranſlation of Marmontel's Tales: ſee Rev. Vol. XXX. p. 59.

Art. 27. *Agriculture and Commerce, a Dialogue, written in Autumn* 1764. 4to. 1s. Becket.

In this dialogue, Agriculture and Commerce, in rhymes frequently uncouth and ſeldom perſpicuous, find fault with each other, apparently to no purpoſe.

Art. 28. *Rodogune, or the Rival Brothers, a Tragedy.* Done from the French of M. Corneille. 8vo. 1s. 6d. Dodſley.

This is a very indifferent tranſlation of a very excellent tragedy of Corneille's. The Tranſlator's name, as appears from the preface, is Aſpinwall.

Art. 29. *The Angel and Curate, a Poem.* By Nathaniel Weekes. 4to. 1 s. Coote.

The Author of this poem calls it the production of impetuous GENIUS; but Dullneſs too is ſometimes impetuous, and to have given it to the right parent would both have been more modeſt, and more juſt.

Art. 30. *The Temple Student. An Epiſtle to a Friend.* 4to. 1 s. Dodſley.

Mr. Skeate, Author of *The Alps*, a beautiful deſcriptive poem; of *An Epiſtle from Lady Jane Gray to Lord Guildford Dudley*; and of a curious *Account of the Republic of Geneva*, has here tried his muſe in a looſer ſpecies of poetry: in which he humorouſly attacks the ſtudy and profeſſion of the law. It is an entertaining piece; although it may not be deemed ſo favourable a ſpecimen of the Author's poetical abilities, as the Alps, or even as his Ruins of Netley-Abbey: for the firſt, ſee Review, Vol. XXVIII. p. 376; for the ſecond, Vol. XXIX. p. 322; and for his Account of Geneva, ſee Vol. XXIV. p. 205.

NOVELS.

Art. 31. *The Fruit-ſhop, a Tale.* 12mo. 2 Vols. 5s. Moran.

One of the numerous and worthleſs imitations of Shandy,—totally deſtitute of the *eaſy art* and *happy nature*[*] of the original: copying the incoherency and obſcenity of Sterne, without his ingenuity or his wit.

[*] May we not ſay of Sterne, what Pope has ſaid of Voiture—

> His eaſy art, may happy nature ſeem;
> Trifles themſelves are elegant in him.

Art. 32. *The Generous Briton; or the authentic Memoirs of William Goldſmith, Eſq;* 12mo. 6s. Henderſon.

A decent, ſober, and truly moral ſtory, of an amiable young gentleman, an orphan, who was generouſly taken care of, excellently educated, and munificently provided for, by a moſt worthy, benevolent gentleman of Caermarthenſhire, in Wales. The work is not a maſter-piece of writing; but it abounds with intereſting tales, and affecting ſcenes; and it preſents us alſo with a variety of exemplary characters: not, indeed, ſuch as we uſually meet with in real life, but ſuch, however, as we ſhould *wiſh* to meet with. The whole is intended for the improvement as well as entertainment of the riſing generation; which ſeems, indeed, to be a favourite point with the Author: as his readers may conclude, before they have peruſed more than his title-page, from his very proper choice of a motto, viz.

> Delightful taſk! to rear the tender thought,
> To teach the young idea how to ſhoot,
> To pour the freſh inſtruction o'er the mind,
> To breathe th' inſpiring ſpirit, and to plant
> The generous purpoſe in the glowing breaſt. THOMSON.

Art. 33. *Chryſal: or, the Adventures of a Guinea, &c. &c.* Vols. III. and IV. 12mo. 6s. Becket and De Hondt.

What we have already ſaid of the two former volumes of this work[*], may ſerve for an idea of thoſe now before us; the ſame ſcheme being continued; and the time ſince elapſed, furniſhing plenty of the ſame ſort of characters, for the bountiful ſtigma of an author who ſeems to take peculiar delight in the exerciſe of the branding iron.

[*] See Review, Vol. XXIII. p. 157.

Art. 34. *The Hiſtory of the Marquis de Creſſy.* Tranſlated from the French. Small 8vo. 2s. 6d. Becket.

Knowing as our bookſellers and publiſhers are generally ſuppoſed to be, the Knowing ones are ſometimes taken in. They do not always recollect what books are tranſlated from foreign languages; and the induſtry of hackney tranſlators ſometimes impoſes on the ignorance of our literary Merchants, dealers, and chapmen. Manuſcripts are brought to market, the goods paſs for neat and genuine, and the purchaſer imagines he has bought a new commodity; when, upon farther examination, behold! it is ſecond-hand, ſtale, or thread-bare.—To ſome ſuch kind of dealing as this, it was owing, probably, that the Hiſtory of the Marquis de Creſſy is now printed and publiſhed as a new book, although it before appeared in an Engliſh dreſs, and was unſucceſsfully offered to the acceptance of the public, in the year 1759. See Rev. Vol. XX. p. 467.

ADDENDA.

POLITICAL.

Art. 35. *A Letter to the Earl of B—, relative to the late Changes that have happened in the Adminiſtration.* 8vo. 1s. Richardſon and Urquhart.

A keen invective againſt the northern Earl, in the form of an expoſtulatory addreſs to his Lordſhip; maliciouſly ſetting in view before him, the alledged malefactions of his miniſterial conduct. The Writer does not appear to poſſeſs an uncommon knowlege of facts, or great literary abilities, or even to be very ſcrupulous in point of good manners. —If the unpopular favourite deſerves the reſentment of his country, let him *feel it*, but let him feel it in a manner becoming both his country's dignity, and the honour of his own rank. Let him, as the poet hath it, be carved out a diſh fit for the Gods;—not hack'd and mangl'd like a carcaſe for the hounds.

Art. 36. *A ſhort, ſeaſonable, plain Addreſs from an old Man to the good People of England, on their preſent critical Situation.* 8vo. 6d. Wilkie.

It having been currently inſinuated that, with reſpect to the new adminiſtration, we are ſtill in the ſame ſituation as before; having only changed the names, although the ſame deſtructive meaſures are ſtill purſued;—our good *old man* (we had like to have wrote *woman*) endeavours to perſuade us, that this is a falſe and groundleſs report: and that, if we will but have a little patience, we ſhall moſt certainly find that every thing will be right. He particularly reſts the matter, on his Majeſty's happy choice of ſo unexceptionable a perſonage, as the Marquis of Rockingham; of whom he gives a very advantageous character; and thinks that we ought, by no means, to draw any inference to the diſadvantage of the Marquis, from the circumſtance of his keeping race horſes; ſince that great ſtateſman, the Earl of Godolphin, was no leſs famed upon the turf, than in the cabinet.

MISCELLANEOUS.

Art. 37. *An Eſſay on the Duty and Qualifications of a Sea-Officer, written originally for the Uſe of two young Officers.* 8vo. 2 s. Johnſton.

A ſenſible and plain expoſition of the duty of a ſea-officer, in its various branches; with an earneſt exhortation to young officers to peruſe the inſtructions here laid down. It cannot be expected that *we* ſhould be qualified to judge of the propriety of the particular injunctions, contained in an eſſay of this nature.

SERMONS.

I. *The Free Grace of God exalted, in the Character of the Apoſtle Paul.*——At St. Alban's, May 26, 1765. By John Gill, D. D. Keith.

II. *Difference of Conditions conſidered, with reſpect to Learning and Morals.*—Before the Univerſity of Cambridge. By John Manwaring, B. D. Fellow of St. John's College. Whiſton.

III. At the Viſitation of the Biſhop of Wincheſter, at Kingſton upon Thames, May 23, 1763. By Thomas Herring, M. A. Preb. of York, and Rector of Culleſden, Surry. Whiſton.

IV. *The Uſe and Office, with ſome Inſtances of the Weakneſs and Imperfection of Reaſon in Matters of Religion.*—At the triennial Viſitation of the Dean and Chapter, at the Cathedral Church at Litchfield, April 20, 1765. By Thomas Shaw, M. A. late of Queen's College, Oxford. Rivington.

V. *The Nature and Obligation of an Oath.*—In the Chapel of his Majeſty's Caſtle of Dublin, Nov. 13, 1763. Before the Earl of Northumberland, Ld. Lieut. of Ireland. By Will. Henry, D. D. F. R. S. Dean of Killaloe, and Chaplain to his Excellency. Kearſly.

THE MONTHLY REVIEW,

For AUGUST, 1765.

An Eccleſiaſtical Hiſtory, Ancient and Modern, from the Birth of Chriſt, to the Beginning of the preſent Century: In which the Riſe, Progreſs, and Variations of Church Power are conſidered in their Connexion with the State of Learning and Philoſophy, and the Political Hiſtory of Europe during that Period. By the late learned John Lawrence Moſheim, D. D. and Chancellor of the Univerſity of Gottingen. Tranſlated from the Original, and accompanied with Notes and Chronological Tables, by Archibald Maclaine, M. A. Miniſter of the Engliſh Church at the Hague. 4to. 2 Vols. 2l. 2s. Boards. Millar.

DR. Moſheim's character for learning, judgment, and candor, is too well eſtabliſhed in the republic of letters, to ſtand in need of any praiſes from us. Such of our Readers as are unacquainted with his works will, in the hiſtory now before us, meet with abundant proofs of uncommon erudition, diſcernment, and induſtry. The plan of it is excellent; a ſpirit of freedom and moderation breathes through the whole; and it may with truth be affirmed, that no eccleſiaſtical hiſtory has hitherto appeared, that, upon the whole, is ſo impartial and inſtructive. In a work of ſuch extent, comprehending ſo great a variety of objects, errors and miſtakes are indeed unavoidable; the moſt conſiderable of theſe, however, are corrected by the ingenious and learned Tranſlator, who has added many uſeful and judicious notes, which do honour to his abilities and taſte, and render the tranſlation much more valuable than the original.

The account Mr. Maclaine gives of his tranſlation is as follows:—' How far juſtice has been done to this excellent work, in the following tranſlation, is a point that muſt be left to the deciſion of thoſe who ſhall think proper to peruſe it with attention. I can ſay, with the ſtricteſt truth, that I have ſpared no pains to render it worthy of their gracious acceptance; and this conſideration gives me ſome claim to their candour and indulgence, for any defects they may find in it. I have endeavoured to render my tranſlation faithful, but never propoſed to render it entirely literal. The ſtyle of the original is, by no means, a model to imitate in a work deſigned for general uſe. Dr. Moſheim affected brevity, and laboured to croud many things into few words; thus his diction, though pure and correct, became ſententious and harſh, without that harmony which pleaſes the ear, and thoſe tranſitions which make a narration flow with eaſe. This being the caſe, I have ſometimes taken conſiderable liberties with my author, and followed the *ſpirit* of his narrative without adhering ſtrictly to the *letter*. Where, indeed, the Latin phraſe appeared to me elegant, expreſſive, and compatible with the Engliſh idiom, I have conſtantly followed it; in all other caſes, I have departed from it, and have often added a few ſentences to render an obſervation more ſtriking, a fact more clear, a portrait more finiſhed. Had I been tranſlating Cicero or Tacitus, I ſhould not have thought ſuch freedom pardonable. The tranſlation of a claſſic author, like the copy of a capital picture, muſt exhibit not only the *ſubject*, but alſo the *manner* of the original; this rule, however, is not applicable to the work now under conſideration.

'When I entered upon this undertaking, I propoſed rendering the additional notes more numerous and ample, than the Reader will find them. I ſoon perceived that the proſecution of my original plan would render this work too voluminous, and this induced me to alter my purpoſe. The notes I have given are not, however, inconſiderable in number; I wiſh I could ſay as much with reſpect to their merit and importance.—I would only hope, that ſome of them will be looked upon, as not altogether unneceſſary.'

Such are the modeſt terms in which Mr. Maclaine ſpeaks of his tranſlation: we ſhall only add, that whoever takes the pains of comparing it with the original, will find that he has executed his taſk with fidelity and judgment.

Dr. Moſheim, in his preface, acquaints his readers, that his principal care has been employed in eſtabliſhing upon the moſt ſolid foundations, and confirming by the moſt reſpectable authority, the credit of the facts related in his hiſtory;—that for this purpoſe, he has drawn from the fountain-head, and gone to thoſe genuine ſources from whence the pure and uncorrupted ſtreams of evidence flow;—that he has conſulted the beſt authors of every age, and chiefly thoſe who were contemporary with the events they relate, or lived near the periods in which v happened;—and that he has endeavoured to report their nts with brevity, perſpicuity, and preciſion.

'In the execution of my taſk, ſays he, I can affirm with truth, that I have not been wanting in perſeverance, induſtry, or attention; and yet with all theſe, it is extremely difficult to avoid miſtakes of every kind, as thoſe who are acquainted with the nature of hiſtorical reſearches abundantly know. How far I have approached to that inacceſſible degree of exactneſs, which is chargeable with no error, muſt be left to the deciſion of thoſe whoſe extenſive knowlege of the Chriſtian hiſtory entitles them to pronounce judgment in this matter. That ſuch may judge with the more facility, I have mentioned the authors who have been my guides; and, if I have in any reſpect miſrepreſented their accounts or their ſentiments, I muſt confeſs that I am much more inexcuſable than ſome other hiſtorians, who have met with and deſerved the ſame reproach, ſince I have peruſed with attention, and compared with each other, the various authors to whoſe teſtimony I appeal, having formed a reſolution of truſting to no authority inferior to that of the original ſources of hiſtorical truth.'

The Doctor divides the hiſtory of the church into two general branches, which he calls its *external* and *internal* hiſtory. The *external* hiſtory comprehends all thoſe proſperous and calamitous events that have diverſified the external ſtate and condition of the church; the *internal* comprehends the changes and viciſſitudes that have happened in its inward conſtitution, in that ſyſtem of diſcipline and doctrine by which it ſtands diſtinguiſhed from all other religious ſocieties.

He adopts the uſual diviſion into centuries preferably to all others, becauſe moſt generally liked; though it be attended with difficulties and inconveniencies. In order to remove a conſiderable part of theſe inconveniencies, however, beſides this ſmaller diviſion into centuries, he adopts a larger one, and divides the ſpace of time that has elapſed between the birth of Chriſt and the preſent times into four periods, diſtinguiſhed by ſignal revolutions or remarkable events. Accordingly, he comprehends the whole of his hiſtory in four books: the firſt is employed in exhibiting the ſtate and viciſſitudes of the Chriſtian church, from its commencement, to the time of Conſtantine the Great. The ſecond comprehends the period, that extends from the reign of Conſtantine to that of Charlemagne, which produced ſuch a remarkable change in the face of Europe; the third contains the hiſtory of the church, from the time of Charlemagne to the memorable period when Luther aroſe in Germany, to oppoſe the tyranny of Rome, and to deliver divine truth from the darkneſs that covered it; and the fourth carries down the hiſtory from the riſe of Luther to the preſent times.

The hiſtory of each century is divided into two parts, viz. the *external* and *internal* hiſtory of the church. The internal hiſtory comprehends the ſtate of letters and philoſophy,—the doctors and miniſters of the church, and the form of its government,—together with its doctrines, ceremonies, and hereſies.

Such is the method purſued in this valuable work; in our account of which we muſt confine ourſelves to ſome of the moſt intereſting parts, as it is impoſſible to give a regular abſtract of the whole.—The Author introduces his hiſtory of the firſt century with a ſhort view of the civil and religious ſtate of the world at the birth of Chriſt, in order to ſhew that mankind, in that period of darkneſs and corruption, ſtood highly in need of ſome divine teacher to convey to the mind *true and certain principles* of religion and wiſdom, and to recall wandering mortals to the ſublime paths of piety and virtue. The conſideration of this wretched condition of mankind, he obſerves, will be ſingularly uſeful to thoſe who are not ſufficiently acquainted with the advantages, the comforts, and the ſupport, which the ſublime doctrines of Chriſtianity are ſo proper to adminiſter in every ſtate, relation, and circumſtance of life.—'A ſet of miſerable and unthinking creatures, ſays he very juſtly, treat with negligence, nay, ſometimes with contempt, the religion of Jeſus, not conſidering that they are indebted to it for all the good things which they ſo ungratefully enjoy.'

He now proceeds to give an account of the civil and religious ſtate of the Jewiſh nation at the birth of Chriſt. After mentioning ſome of the principal matters that were debated among the three famous Jewiſh ſects, he tells us, that none of them ſeemed to have the intereſts of real and true piety at heart, and that their principles and diſcipline were not at all adapted to the advancement of pure and ſubſtantial virtue.

The Phariſees, he ſays, courted popular applauſe by a vain oſtentation of pretended ſanctity, and an auſtere method of living, while, in reality, they were ſtrangers to true holineſs, and were inwardly defiled with the moſt criminal diſpoſitions, with which our Saviour frequently reproaches them. They alſo treated the commandments and traditions of men with more veneration, than the ſacred precepts and laws of God. The Sadducees, by denying a future ſtate of rewards and puniſhments, removed, at once, the moſt powerful incentives to virtue, and the moſt effectual reſtraints upon vice, and thus gave new vigour to every ſinful paſſion, and a full encouragement to the indulgence of every irregular deſire. As to the Eſſenes, they were a fanatical and ſuperſtitious tribe, who placed religion in a certain ſort of ſeraphic indolence, and, looking upon piety to God as incompatible with any ſocial attachment to men, diſ- d, by this pernicious doctrine, all the great bonds of hu- ciety.

The multitude, we are told, were totally corrupt in their religion and morals; ſunk in the moſt deplorable ignorance of God, and of divine things; and had no notion of any other way of rendering themſelves acceptable to the Supreme Being, than by ſacrifices, waſhings, and the other external rites and ceremonies of the Moſaic law.

Various cauſes, he ſays, may be aſſigned for ſuch enormous degrees of corruption in that very nation which God had, in a peculiar manner, ſeparated from an idolatrous world to be the depoſitory of divine truth. *Firſt*, It is certain, that the anceſtors of thoſe Jews, who lived in the time of our Saviour, had brought from Chaldæa, and the neighbouring countries, many extravagant and idle fancies, which were utterly unknown to the original founders of the nation. The conqueſt of Aſia, by Alexander the Great, was, alſo, an event from which we may date a new acceſſion of errors to the Jewiſh ſyſtem; ſince, in conſequence of that revolution, the manners and opinions of the Greeks began to ſpread themſelves among the Perſians, Syrians, Arabians, and likewiſe among the Jews, who, before that period, were entirely unacquainted with letters and philoſophy. We may, farther, our Author ſays, rank among the cauſes, that contributed to corrupt the religion and manners of the Jews, their voyages into the adjacent countries, eſpecially Egypt and Phænicia, in purſuit of wealth. For, with the treaſures of theſe corrupt and ſuperſtitious nations, they brought home alſo their pernicious errors, and their idle fictions, which were imperceptibly blended with their religious ſyſtems. Nor ought we to omit, he ſays, in this enumeration, the peſtilential influence of the wicked reigns of Herod and his ſons, and the enormous inſtances of idolatry, error, and licentiouſneſs, which this unhappy people had conſtantly before their eyes in the religion and manners of the Roman governors and ſoldiers, which, no doubt, contributed much to the progreſs of their national ſuperſtition, and corruption of manners.

Dr. Moſheim concludes what he ſays on this ſubject with telling us, that the Jews multiplied ſo prodigiouſly, that the narrow bounds of Paleſtine were no longer ſufficient to contain them. They poured, therefore, their increaſing numbers into the neighbouring countries, and that with ſuch rapidity, that, at the time of Chriſt's birth, there was ſcarcely a province in the empire, where they were not found carrying on commerce, and exerciſing their lucrative arts.

' All this, ſays our Author, appears to have been moſt ſingularly and wiſely directed by the adorable hand of an interpoſing Providence, to the end that the people, which was the ſole depoſitory of the true religion, and of the knowlege of one Supreme God, being ſpread abroad through the whole earth, might be every where, by their example, a reproach to ſuperſtition, contribute in ſome meaſure to check it, and thus prepare the way for that yet fuller diſcovery of divine truth, which was to ſhine upon the world from the miniſtry and goſpel of the Son of God.'

After a ſhort view of the life and actions of our Saviour, Dr. Moſheim proceeds to the *external* hiſtory of the church in the firſt century: and here he enquires, how it happened, that the Romans, who were troubleſome to no nation on account of their religion, and who ſuffered even the Jews to live under their own laws, and follow their own method of worſhip, treated the Chriſtians with ſuch ſeverity. One of the principal reaſons of this ſeverity, he ſays, ſeems to have been the abhorrence and contempt, with which the Chriſtians regarded the religion of the empire, which was ſo intimately connected with the form, and indeed with the very eſſence of its political conſtitution. For though the Romans gave an unlimited toleration to all religions, which had nothing in their tenets dangerous to the commonwealth, yet they would not permit that of their anceſtors, which was eſtabliſhed by the laws of the ſtate, to be turned into deriſion, nor the people to be drawn away from their attachment to it. Theſe, however, were the two things which the Chriſtians were charged with, and that juſtly, though to their honour. They dared to ridicule the abſurdities of the pagan ſuperſtition, and they were ardent and aſſiduous in gaining proſelytes to the truth. Nor did they only attack the religion of Rome, but alſo all the different ſhapes and forms under which ſuperſtition appeared in the various countries where they exerciſed their miniſtry. From hence the Romans concluded, that the Chriſtian ſect was not only inſupportably daring and arrogant, but, moreover, an enemy to the public tranquillity, and every way proper to excite civil wars and commotions in the empire. It is, probably, on this account, our Author imagines, that Tacitus reproaches them with the odious character of *haters of mankind*, and ſtyles the religion of Jeſus a *deſtructive ſuperſtition*; and that Suetonius ſpeaks of the Chriſtians, and their doctrine, in terms of the ſame kind.

Another circumſtance, that irritated the Romans againſt the Chriſtians, we are told, was the ſimplicity of their worſhip, which reſembled, in nothing, the ſacred rites of any other people. The Chriſtians had neither ſacrifices, nor temples, nor images, nor oracles, nor ſacerdotal orders; and this was ſufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without theſe. Thus they were looked upon as a ſort of atheiſts; and, by the Roman laws, thoſe who were chargeable with atheiſm were declared the peſts of human ſociety. But this was not all:

the ſordid intereſt of a multitude of lazy and ſelfiſh prieſts were immediately connected with the ruin and oppreſſion of the Chriſtian cauſe. The public worſhip of ſuch an immenſe number of deities was a ſource of ſubſiſtence, and even of riches, to the whole rabble of prieſts and augurs, and alſo to a multitude of merchants and artiſts. And as the progreſs of the goſpel threatened the ruin of this religious traffic, and the profits it produced, this raiſed up new enemies to the Chriſtians, and armed the rage of mercenary ſuperſtition againſt their lives and their cauſe.

Our Author introduces his account of the ſtate of learning and philoſophy in the firſt century with obſerving, that if we had any certain or ſatisfactory account of the doctrines, which were received among the wiſer of the eaſtern nations, when the light of the goſpel firſt roſe upon the world, this would contribute to illuſtrate many important points in the ancient hiſtory of the church. But the caſe, he ſays, is quite otherwiſe: the fragments of the ancient oriental philoſophy that are come down to us, are few in number; and ſuch as they are, they yet require the diligence, erudition, and ſagacity of ſome learned man, to collect them into a body, to arrange them with method, and to explain them with perſpicuity.

'Of all the different ſyſtems of philoſophy, continues he, that were received in Aſia and Africa about the time of our Saviour, none was ſo detrimental to the Chriſtian religion, as that which was ſtyled *gnoſis*, or ſcience, i. e. *the way to the true knowledge of the deity*, and which we have above called the *oriental doctrine*, in order to diſtinguiſh it from the Grecian philoſophy. It was from the boſom of this pretended oriental wiſdom, that the chiefs of thoſe ſects, which in the three firſt centuries perplexed and afflicted the Chriſtian church, originally iſſued forth. Theſe ſupercilious doctors, endeavouring to accommodate to the tenets of their fantaſtic philoſophy, the pure, the ſimple, and ſublime doctrines of the ſon of God, brought forth, as the reſult of this jarring compoſition, a multitude of idle dreams and fictions, and impoſed upon their followers a ſyſtem of opinions, which were partly ludicrous, and partly perplexed with intricate ſubtleties, and covered over with impenetrable obſcurity. The ancient doctors, both Greek and Latin, who oppoſed theſe ſects, conſidered them as ſo many branches that derived their origin from the platonic philoſophy. But this was pure illuſion: an apparent reſemblance between certain opinions of Plato, and ſome of the tenets of the eaſtern ſchools, deceived theſe good men, who had no knowledge but of the Grecian philoſophy, and were abſolutely ignorant of the oriental doctrines. Whoever compares the platonic and gnoſtic philoſophy together, will eaſily perceive the wide difference that there is between them.

'The firſt principles of the oriental philoſophy ſeem perfectly conſiſtent with the dictates of reaſon; for its firſt founder muſt undoubtedly have argued in the following manner: "There are many evils in this world, and men ſeem impelled by a natural inſtinct to the practice of thoſe things which reaſon condemns; but that eternal mind, from which all ſpirits derive their exiſtence, muſt be inacceſſible to all kinds of evil, and alſo of a moſt perfect and beneficent nature; therefore the origin of thoſe evils, with which the univerſe abounds, muſt be ſought ſomewhere elſe than in the deity. It cannot reſide in him who is all perfection; and therefore it muſt be *without* him. Now, there is nothing *without* or *beyond* the deity, but *matter*; therefore *matter* is the center and ſource of all evil, of all vice." Having taken for granted theſe principles, they proceeded further, and affirmed, that matter was eternal, and derived its preſent form, not from the will of the ſupreme God, but from the creating power of ſome inferior intelligence, to whom the world and its inhabitants owed their exiſtence. As a proof of this aſſertion, they alleged that it was incredible, that the ſupreme deity, perfectly good, and infinitely removed from all evil, ſhould either create or modify matter, which is eſſentially malignant and corrupt, or beſtow upon it, in any degree, the riches of his wiſdom and liberality. They were, however, aware of the inſuperable difficulties that lay againſt their ſyſtem; for when they were called to explain, in an accurate and ſatisfactory manner, how this rude and corrupt matter came to be arranged into ſuch a regular and harmonious frame as that of the univerſe, and, particularly, how celeſtial ſpirits were joined to bodies formed out of its malignant maſs, they were ſadly embarraſſed, and found that the plaineſt dictates of reaſon declared their ſyſtem incapable of defence. In this perplexity, they had recourſe to wild fictions and romantic fables, in order to give an account of the formation of the world, and the origin of mankind.

'Thoſe who, by mere dint of fancy and invention, endeavour to caſt a light upon obſcure points, or to ſolve great and intricate difficulties, are ſeldom agreed about the methods of proceeding, and, by a neceſſary conſequence, ſeparate into different ſects. Such was the caſe of the oriental philoſophers, when they ſet themſelves to explain the difficulties mentioned above. Some imagined *two eternal principles* from whence all things proceeded, the one preſiding over *light*, and the other over *matter*, and, by their perpetual conflict, explained the mixture of good and evil, that appears in the univerſe. Others maintained, that the being, which preſided over matter, was not an eternal principle, but a ſubordinate intelligence, one of thoſe whom the ſupreme God produced from himſelf. They ſuppoſed that this being was moved, by a ſudden impulſe, to reduce to order the rude maſs of matter, which lay excluded from the manſions of the deity, and alſo to create the human race. A third ſort fell upon a ſyſtem different from the two preceding, and formed to themſelves the notion of a *triumvirate* of beings, in which the *ſupreme deity* was diſtinguiſhed both from the *material, evil principle*, and from the *creator* of this ſublunary world. Theſe, then, were the three leading ſects of the oriental philoſophy, which were ſubdivided into various factions, by the diſputes that aroſe, when they came to explain more fully their reſpective opinions, and to purſue them into all their monſtrous conſequences. Theſe multiplied diviſions were the natural and neceſſary conſequences of a ſyſtem which had no ſolid foundation, and was no more, indeed, than an airy phantom, blown up by the wanton fancies of ſelf-ſufficient men. And that theſe diviſions did really ſubſiſt, the hiſtory of the Chriſtian ſects, that embraced this philoſophy, abundantly teſtifies.

‘ It is, however, to be obſerved, that as all theſe ſects were founded upon one common principle, their diviſions did not prevent their holding, in common, certain opinions concerning the deity, the univerſe, the human race, and ſeveral other ſubjects. They were all, therefore, unanimous in acknowledging the exiſtence of an eternal nature, in whom dwelt the fulneſs of wiſdom, goodneſs, and all other perfections, and of whom no mortal was able to form a complete idea. This great being was conſidered by them, as a moſt pure and radiant *light*, diffuſed through the immenſity of ſpace, which they called *pleroma*, a Greek word, which ſignifies fullneſs; and they taught concerning him, and his operations, the following things: “ The *eternal nature*, infinitely perfect and infinitely happy, having dwelt from everlaſting in a profound ſolitude, and in a bleſſed tranquillity, produced, at length, from *itſelf*, two minds of a different ſex, which reſembled their ſupreme parent in the moſt perfect manner. From the prolific union of theſe two beings others aroſe, which were alſo followed by ſucceeding generations; ſo that, in proceſs of time, a celeſtial family was formed in the *pleroma* [*k*]. This divine progeny, being immutable in its nature, and above the power of mortality, was called, by the philoſophers, *æon* [*l*],” a term which ſignifies, in the Greek language,

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‘ [(*k*) It appears highly probable, that the apoſtle Paul had an eye to this fantaſtic mythology, when, in the firſt chapter of his *Firſt Epiſtle to Timothy*, v. 4. he exhorts him not to *give heed to fables and endleſs* GENEALOGIES; *which miniſter queſtions*, &c.]

‘ [(*l*) The word *αἰὼν*, or *æon*, is commonly uſed by the Greek writers, but in different ſenſes. Its ſignification in the Gnoſtic ſyſtem is not extremely guage, an eternal nature. How many in number theſe *æons* were, was a point much controverted among the oriental ſages.

“ Beyond the manſions of *light*, where dwells the *deity* with his celeſtial offspring, there lies a rude and unwieldy maſs of *matter*, agitated by innate, turbulent, and irregular motions. One of the celeſtial natures deſcending from the *pleroma*, either by a fortuitous impulſe, or in conſequence of a divine commiſſion, reduced to order this unſeemly maſs, adorned it with a rich variety of gifts, created men, and inferior animals of different kinds to ſtore it with inhabitants, and corrected its malignity by mixing with it a certain portion of light, and alſo of a matter celeſtial and divine. This creator of the world is diſtinguiſhed from the ſupreme deity by the name of *demiurge*. His character is a compound of ſhining qualities, and inſupportable arrogance; and his exceſſive luſt of empire effaces his talents and his virtues. He claims dominion over the new world he has formed, as his ſovereign right; and, excluding totally the ſupreme deity from all concernment in it, he demands from mankind, for himſelf and his aſſociates, divine honours.”

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tremely evident, and ſeveral learned men have deſpaired of finding out its true meaning. Αἰὼν, or *æon*, among the ancients, was uſed to ſignify the age of man, or the duration of human life. In aftertimes it was employed by philoſophers to expreſs the duration of ſpiritual and inviſible beings. Theſe philoſophers uſed the word χρόνος, as the meaſure of corporeal and changing objects; and αἰὼν, as the meaſure of ſuch as were immutable and eternal. And as God is the chief of thoſe immutable beings, which are ſpiritual, and conſequently not to be perceived by our outward ſenſes, his infinite and eternal duration was expreſſed by the term αἰὼν, or *æon*, and that is the ſenſe in which that word is now commonly underſtood. It was, however, afterwards attributed to other ſpiritual and inviſible beings; and the oriental philoſophers, who lived about the time of Chriſt's appearance upon earth, and made uſe of the Greek language, underſtood by it the *duration* of eternal and immutable things, the *ſpace* or period of time, in which they exiſt. Nor did the variations, through which this word paſſed, end here: from expreſſing only the *duration* of beings, it was by a *metonymy* employed to ſignify the beings themſelves. Thus the ſupreme being was called αἰὼν, or *æon*; and the angels diſtinguiſhed alſo by the title of *æons*. All this will lead us to the true meaning of that word among the Gnoſtics. They had formed to themſelves the notion of an inviſible and ſpiritual world, compoſed of *entities* or *virtues*, proceeding from the ſupreme being, and ſucceeding each other at certain intervals of time, ſo as to form an *eternal chain*, of which our world was the terminating link; a notion of eternity very different from that of the Platoniſts, who repreſented it as ſtable, permanent, and void of ſucceſſion. To the beings that formed this eternal chain, the Gnoſtics aſſigned a certain term of duration and a certain ſphere of action. Their *terms of duration* were, at firſt, called αἰῶνες, and they themſelves were afterwards *metonymically* diſtinguiſhed by that title.]

"Man is a compound of a terreſtrial and corrupt body, and a ſoul which is of celeſtial origin, and, in ſome meaſure, an emanation from the divinity. This nobler part is miſerably weighed down and encumbred by the body, which is the ſeat of all irregular luſts and impure deſires. It is this body that ſeduces the ſoul from the purſuit of truth, and not only turns it from the contemplation and worſhip of the ſupreme being, ſo as to confine its homage and veneration to the creator of this world, but alſo attaches it to terreſtrial objects, and to the immoderate purſuit of ſenſual pleaſures, by which its nature is totally polluted. The ſovereign mind employs various means to deliver his offspring from this deplorable ſervitude, eſpecially, the miniſtry of divine meſſengers whom he ſends to enlighten, to admoniſh, and to reform the human race. In the mean time, the imperious *demiurge* exerts his power in oppoſition to the merciful purpoſe of the ſupreme being, reſiſts the influence of thoſe ſolemn invitations, by which he exhorts mankind to return to him, and labours to efface the knowledge of God in the minds of intelligent beings. In this conflict, ſuch ſouls, as, throwing off the yoke of the creators and rulers of this world, riſe to their ſupreme parent, and ſubdue the turbulent and ſinful motions, which corrupt *matter* excites within them, ſhall, at the diſſolution of their mortal bodies, aſcend directly to the *pleroma*. Thoſe, on the contrary, who remain in the bondage of ſervile ſuperſtition, and corrupt matter, ſhall, at the end of this life, paſs into new bodies, until they awake from their ſinful lethargy. In the end, however, the ſupreme God ſhall come forth victorious, triumph over all oppoſition, and, having delivered from their ſervitude the greateſt part of thoſe ſouls that are impriſoned in mortal bodies, ſhall diſſolve the frame of this viſible world, and involve it in a general ruin. After this ſolemn period, primitive tranquillity ſhall be reſtored in the univerſe, and God ſhall reign with happy ſpirits, in undiſturbed felicity, through the everlaſting ages."

In treating of the ſeditions and hereſies which troubled the church during the firſt century, our Author tells us, that the Chriſtian church was ſcarcely formed, when, in different places, there ſtarted up certain pretended reformers, who, not ſatisfied with the ſimplicity of that religion which was taught by the apoſtles, meditated changes of doctrine and worſhip, and ſet up a new religion, drawn from their own licentious imaginations. The influence of theſe new teachers, we are told, was but inconſiderable at firſt. During the lives of the apoſtles, their attempts towards the perverſion of Chriſtianity were attended with little ſucceſs, and the number of their followers was exceeding ſmall. They, however, acquired credit and ſtrength by degrees; and even, from the firſt dawn of the goſpel, laid, imperceptibly,

perceptibly, the foundation of thoſe ſects, whoſe animoſities and diſputes produced afterwards ſuch trouble and perplexity in the Chriſtian church. The true ſtate of theſe diviſions, our Author ſays, is more involved in darkneſs than any other part of eccleſiaſtical hiſtory; and this obſcurity proceeds partly from the want of ancient records, partly from the abſtruſe and unintelligible nature of the doctrines that diſtinguiſhed theſe various ſects; and finally, from the ignorance and prejudices of thoſe, who have tranſmitted to us the accounts of them, which are yet extant.—'Of one thing indeed, continues he, we are certain, and that is, that the moſt of theſe doctrines were chimerical and extravagant in the higheſt degree; and ſo far from containing any thing that could recommend them to a lover of truth, that they rather deſerve to occupy a place in the hiſtory of human deluſion and folly.'

Among the various ſects that troubled the tranquillity of the Chriſtian church, the leading one, we are told, was that of the Gnoſtics. Theſe enthuſiaſtic and ſelf-ſufficient philoſophers boaſted of their being able to reſtore mankind to the *knowledge (gnoſis)* of the true and ſupreme being, which had been loſt in the world. They alſo foretold the approaching defeat of the *evil principle*, to whom they attributed the creation of this globe, and declared, in the moſt pompous terms, the deſtruction of his aſſociates, and the ruin of his empire. An opinion has prevailed, derived from the authority of Clemens the Alexandrian, that the firſt riſe of the Gnoſtic ſect is to be dated after the death of the apoſtles, and placed under the reign of the Emperor Adrian; and it is alſo alledged, that, before this time, the church enjoyed a perfect tranquillity, undiſturbed by diſſentions or ſects of any kind. But the ſmalleſt degree of attention to the language of the holy ſcriptures, not to mention the authority of other ancient records, will, our Author ſays, prevent our adopting this groundleſs notion. For, from ſeveral paſſages of the ſacred writings, he tells us, it evidently appears, that, even in the firſt century, the general meeting of Chriſtians was deſerted, and ſeparate aſſemblies formed in ſeveral places, by perſons infected with the gnoſtic hereſy; though, at the ſame time, it muſt be acknowledged, that this pernicious ſect was not conſpicuous, either for its number or reputation, before the time of Adrian.—The Doctor thinks it proper to obſerve here, that, under the general appellation of Gnoſtics, are comprehended all thoſe, who, in the firſt ages of Chriſtianity, corrupted the doctrine of the goſpel by a profane mixture of the tenets of the oriental philoſophy, (concerning the origin of evil, and the creation of the world) with its divine truths.

As the account which our learned Author gives of the ſeveral ſects which ſprung from the oriental philoſophy is, in our opinion,

nion, one of the moſt curious parts of his whole work, our Readers, we flatter ourſelves, will not be diſpleaſed with our inſerting what he ſays concerning the doctrines of the Gnoſtics.

‘ It was from this oriental philoſophy, ſays he, of which the leading principles have been already mentioned, that the Chriſtian Gnoſtics derived their origin. If it was one of the chief tenets of this philoſophy, that rational ſouls were impriſoned in corrupt matter, contrary to the will of the ſupreme deity; there were however, in this ſame ſyſtem, other doctrines which promiſed a deliverance from this deplorable ſtate of ſervitude and darkneſs. The oriental ſages expected the arrival of an extraordinary meſſenger of the moſt high upon earth; a meſſenger inveſted with a divine authority, endowed with the moſt eminent ſanctity and wiſdom, and peculiarly appointed to enlighten, with the knowledge of the ſupreme being, the darkened minds of miſerable mortals, and to deliver them from the chains of the tyrants and uſurpers of this world. When, therefore, ſome of theſe philoſophers perceived that Chriſt and his followers wrought miracles of the moſt amazing kind, and alſo of the moſt ſalutary nature to mankind, they were eaſily induced to believe that he was the great meſſenger expected from above, to deliver men from the power of the malignant *genii*, or ſpirits, to which, according to their doctrine, the world was ſubjected, and to free their ſouls from the dominion of corrupt matter. This ſuppoſition once admitted, they interpreted, or rather corrupted all the precepts and doctrines of Chriſt and his apoſtles, in ſuch a manner, as to reconcile them with their own pernicious tenets.

‘ From the falſe principle abovementioned aroſe, as it was but natural to expect, a multitude of ſentiments and notions moſt remote from the tenor of the goſpel doctrines, and the nature of its precepts. The Gnoſtic doctrine, concerning the creation of the world by one or more inferior beings of an evil, or, at leaſt, of an imperfect nature, led that ſect to deny the divine authority of the books of the Old Teſtament, whoſe accounts of the origin of things ſo palpably contradicted this idle fiction. Through a frantic averſion to theſe ſacred books, they laviſhed their encomiums upon the *ſerpent*, the firſt author of ſin, and held in veneration ſome of the moſt impious and profligate perſons, of whom mention is made in ſacred hiſtory. The pernicious influence of their fundamental principle carried them to all ſorts of extravagance, filled them with an abhorrence of Moſes and the religion he taught, and made them aſſert that in impoſing ſuch a ſyſtem of diſagreeable and ſevere laws upon the Jews, he was only actuated by the malignant author of this world, who conſulted his own glory and authority, and not the real advantage of men. Their perſuaſion that *evil* reſided in *matter*, as its center and ſource, prevented their treating the body with that regard that is due to it, rendered them unfavourable to wedlock, as the means by which corporeal beings are multiplied, and led them to reject the doctrine of the reſurrection of the body, and its future reunion with the immortal ſpirit. Their notion that malevolent *genii* preſided in nature, and that from them proceeded all diſeaſes and calamities, wars, and deſolations, induced them to apply themſelves to the ſtudy of magic, to weaken the power, or ſuſpend the influences of theſe malignant agents. I omit the mention of ſeveral other extravagancies in their ſyſtem, the enumeration of which would be incompatible with the character of a compendious hiſtory.

'The notions of this ſect concerning Jeſus Chriſt were impious and extravagant. For, though they conſidered him as the ſon of the ſupreme God ſent from the *pleroma*, or habitation of the everlaſting father, for the happineſs of miſerable mortals; yet they entertained the moſt unworthy ideas both of his perſon and offices. They denied his deity, looking upon him as the ſon of God, and conſequently inferior to the father; and they rejected his humanity, upon the ſuppoſition that every thing concrete and corporeal is in itſelf eſſentially and intrinſically evil. From hence the greateſt part of the Gnoſtics denied that Chriſt was cloathed with a *real* body, or that he ſuffered *really*, for the ſake of mankind, the pains and ſorrows which he is ſaid to have ſuſtained, in the ſacred hiſtory. They maintained that he came to mortals with no other view, than to deprive the tyrants of this world of their influence upon virtuous and heaven-born ſouls, and, deſtroying the empire of theſe wicked ſpirits, to teach mankind, how they might ſeparate the divine mind from the impure body, and render the former worthy of being united to the father of ſpirits.

'Their doctrine relating to morals and practice was of two kinds, and thoſe extremely different from each other. The greateſt part of this ſect adopted rules of life that were full of auſterity, recommended a ſtrict and rigorous abſtinence, and preſcribed the moſt ſevere, bodily mortifications, from a notion that they had a happy influence in purifying and enlarging the mind, and in diſpoſing it for the contemplation of celeſtial things. As they looked upon it to be the unhappineſs of the ſoul to have been aſſociated, at all, to a malignant, terreſtrial body, ſo they imagined that the more that body was extenuated, the leſs it would corrupt and degrade the mind, or divert it from purſuits of a ſpiritual and divine nature; all the Gnoſtics, however, were not ſo ſevere in their moral diſcipline. Some maintained that there was no moral difference in human actions; and thus, confounding right with wrong, they gave a looſe rein to all the paſſions, and aſſerted the innocence of following blindly all their motions, and of living by their tumultuous dictates [r]. There is nothing ſurprizing or unaccountable in this difference between the Gnoſtic moraliſts. For, when we examine the matter with attention, we ſhall find that the ſame doctrine may very naturally have given riſe to theſe oppoſite ſentiments. As they all in general conſidered the body, as the center and ſource of evil, thoſe of that ſect, who were of a moroſe and auſtere diſpoſition, would be hence naturally led to mortify and combat the body as the enemy of the ſoul; and thoſe who were of a voluptuous turn might alſo conſider the actions of the body, as having no relation, either of congruity or incongruity, to the ſtate of a ſoul in communion with God.

'Such extraordinary doctrines had certainly need of an undoubted authority to ſupport them; and as this authority was not to be found in the writings of the evangeliſts or apoſtles, recourſe was had to fables and ſtratagems. When the Gnoſtics were challenged to produce the ſources from whence they had drawn ſuch ſtrange tenets, and an authority proper to juſtify the confidence with which they taught them; ſome referred to fictitious writings of Abraham, Zoroaſter, Chriſt and his apoſtles; others boaſted of their having drawn theſe opinions from certain ſecret doctrines of Chriſt, which were not expoſed to vulgar eyes; others affirmed, that they had arrived to theſe ſublime degrees of wiſdom by an innate force and vigour of mind; and others aſſerted that they were inſtructed in theſe myſterious parts of theological ſcience by Theudas, a diſciple of St. Paul, and by Matthias one of the friends of our Lord. As to thoſe among the Gnoſtics, who did not utterly reject the books of the New Teſtament, it is proper to obſerve, that they not only interpreted thoſe ſacred books in the moſt abſurd manner, by neglecting the true ſpirit of the words and the intention of the writers, but alſo corrupted them, in the moſt perfidious manner, by curtailing and adding, in order to remove what was unfavourable, or to produce ſomething conformable to their pernicious and extravagant ſyſtem.

'It has been already obſerved, that the Gnoſtics were divided in their opinions before they embraced Chriſtianity. This appears from the account which has been given above of the oriental philoſophy; and from hence we ſhall comprehend the reaſon, why they were formed into ſo many different ſects after their receiving the Chriſtian faith. For, as every one endeavoured to force the doctrines of the goſpel into a conformity with their particular ſentiments and tenets, ſo Chriſtianity muſt have appeared in different forms, among the different members

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'[r] See Clemens Alexandrinus, *Stromatum* lib. iii. cap. v. p. 539. edit. Potter.

of a ſect, which paſſed, however, under one general name. Another circumſtance which alſo contributed to the diverſity of ſects among this people, was, that ſome being Jews by birth (as Cerinthus and others) could not ſo eaſily aſſume that contempt of Moſes, and that averſion to his hiſtory, which were ſo virulently indulged by thoſe who had no attachment to the Jewiſh nation, nor to its religious inſtitutions. We obſerve, in the laſt place, that the whole religious and philoſophical ſyſtem of the Gnoſtics was deſtitute of any ſure or ſolid foundation, and depended, both for its exiſtence and ſupport, upon the airy ſuggeſtions of genius and fancy. This conſideration alone is a ſufficient key to explain the diviſions that reigned in this ſect; ſince *uniformity* can never ſubſiſt, with aſſurance, but upon the baſis of evident, and ſubſtantial truth; and *variety* muſt naturally introduce itſelf into thoſe ſyſtems and inſtitutions, which are formed and conducted by the ſole powers of invention and fancy.'

As the Chriſtian religion was, in its firſt riſe, corrupted in ſeveral places by the mixture of an impious and chimerical philoſophy with its pure and ſublime doctrines, our Author thinks it proper to mention the heads of thoſe ſects, who, in the firſt century, caſt a cloud upon the luſtre of the riſing church. Among theſe many give the firſt place to Doſitheus, a Samaritan. It is certain, the Author ſays, that about the time of our Saviour, a man, ſo named, lived among the Samaritans, and abandoned that ſect; but all the accounts we have of him tend to ſhew, that he is improperly placed among thoſe called Heretics, and ſhould rather be ranked among the enemies of Chriſtianity. For this delirious man ſet himſelf up for the Meſſiah, whom God had promiſed to the Jews; and diſowning, of conſequence, the divine miſſion of Chriſt, could not be ſaid to corrupt his doctrine.

The ſame obſervation holds true, we are told, with reſpect to Simon Magus. This impious man is not to be ranked among the number of thoſe who corrupted the purity and ſimplicity of the Chriſtian doctrine; nor is he to be conſidered as the parent and chief of the heretical tribe, in which point of light, he has been injudiciouſly viewed by almoſt all ancient and modern writers. He is rather to be placed in the number of thoſe who were enemies to the progreſs and advancement of Chriſtianity. For it is manifeſt, the Doctor ſays, from all the records we have concerning him, that, after his defection from the Chriſtians, he retained not the leaſt attachment to Chriſt, but oppoſed himſelf openly to the divine Saviour, and blaſphemouſly aſſumed to himſelf the title of the *Supreme Power* of God.

' The accounts, continues our Author, which ancient writers give us of Simon the Magician, and of his opinions, ſeem ſo different, and indeed ſo inconſiſtent with each other, that certain learned men have conſidered them as regarding two different perſons, bearing the name of Simon, the one a magician and an apoſtate from Chriſtianity; the other a Gnoſtic philoſopher. This opinion, which ſuppoſes a fact without any other proof than a ſeeming difference in the narration of the ancient hiſtorians, ought not to be too lightly adopted. To depart from the authority of ancient writers in this matter is by no means prudent, nor is it neceſſary to reconcile the different accounts already mentioned, whoſe inconſiſtency is not real, but apparent only. Simon was, by birth, a Samaritan, or a Jew: when he had ſtudied philoſophy at Alexandria [*u*], he made a public profeſſion of magic (which was nothing very uncommon at that time) and perſuaded the Samaritans, by fictitious miracles, that he had received from God the power of commanding and reſtraining thoſe evil beings by which mankind were tormented [*w*]. Having ſeen the miracles which Philip wrought, by a divine power, he joined himſelf to this apoſtle, and embraced the doctrine of Chriſt, but with no other deſign than to receive the power of working miracles in order to promote a low intereſt, and to preſerve and encreaſe his impious authority over the minds of men. When St. Peter pointed out to him ſolemnly the impiety of his intentions, and the vanity of his hopes, in that ſevere diſcourſe recorded in the eighth chapter of the *Acts of the Apoſtles*; then the vile impoſtor, not only returned to his former ways by an entire defection from the Chriſtians, but alſo oppoſed, wherever he came, the progreſs of the goſpel, and even travelled into different countries with that odious deſign. Many things are recorded of this impoſtor, of his tragical end, and of the ſtatue erected to him at Rome, which the greateſt part of the learned reject as fabulous. They are at leaſt uncertain, and deſtitute of all probability [*x*].

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' [*u*] *Clementina Homil.* ii. p. 633. tom. ii. *PP. Apoſt.*

' [*w*] Acts viii. 9, 10.

' [*x*] See Beauſobre *Hiſtoire de Manich.* p. 203. 395. Van Dale's diſſertation, *De Statua Simonis*, ſubjoined to his diſcourſe concerning the ancient oracles. Deylingius *Obſervat. Sacr.* lib. i *Obſerv.* xxxvi. p. 140. Tillemont, *Memoires pour ſervir à l' Hiſtoire de l' Egliſe*, tom i. p. 340. [The circumſtances of Simon's tragical end, *viz.* His having pretended to fly by a miraculous power in order to pleaſe the emperor Nero, who was fond of magic; his falling to the ground and breaking his limbs in conſequence of the prayers of St. Peter and St Paul; and his putting himſelf to death, through ſhame and deſpair, to have been thus defeated by the ſuperior power of the apoſtles: all theſe romantic fictions have derived their credit from a ſet of eccleſiaſtical writers, who, on

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'It is beyond all doubt, that Simon was in the claſs of thoſe philoſophers, who not only maintained the eternity of *matter*, but alſo the exiſtence of an *evil being*, who preſided and thus ſhared the empire of the univerſe with the ſupreme and beneficent *mind*. And as there was a good deal of variety in the ſentiments of the different members of this ſect, it is more than probable that Simon embraced the opinion of thoſe who held that matter, moved, from eternity, by an intrinſic and neceſſary activity, had by its innate force produced, at a certain period of time, from its own ſubſtance, the *evil principle* which now exerciſes dominion over it, with all his numerous train of attendants. From this pernicious doctrine, the other errors attributed to him concerning *fate*, *the indifference of human actions*, *the impurity of the human body*, *the power of magic*, and ſuch like extravagancies, flow naturally as from their true and genuine ſource [*y*]. But this odious magician ſtill proceeded to more ſhocking degrees of enormity in his monſtrous fictions; for he pretended, that in his perſon reſided the greateſt and moſt powerful of the divine *æons*; that another *æon* of the female ſex, the mother of all human ſouls, dwelt in the perſon of his miſtreſs Helena [*z*], and that he came, by the command of God, upon earth to aboliſh the empire of thoſe that had formed this material world, and to deliver Helena from their power and dominion.'

Our Author concludes his hiſtory of the firſt century with a ſhort account of the Nicolaitans and of Cerinthus.—As to the Nazarenes and Ebionites, though they are generally placed among the ſects of the apoſtolic age, yet they really belong, he ſays, to the ſecond century, which was the earlieſt period of their exiſtence as a ſect.

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many occaſions, prefer the *marvellous* to the *truth*, as favourable to a ſyſtem of religion, or rather ſuperſtition, which truth and reaſon loudly diſown.]

'[y] The diſſertation of Horbius, concerning Simon the magician. which was publiſhed not long ago, in the *Biblioth. Hæreſiologica* of Voigtius, tom. i. par. III. p. 511. ſeems preferable to any thing elſe upon that ſubject, though it be a juvenile performance, and not ſufficiently finiſhed. He follows the ſteps of his maſter Thomaſius, who, with admirable penetration, diſcovered the true ſource of that multitude of errors, with which the Gnoſtics, and particularly Simon, were ſo diſmally polluted. Voigtius, in the place above cited, p. 567. gives a liſt of the other authors, who have made any mention of this impoſtor.

'[z] Some very learned men have given an allegorical explication of what the ancient writers ſay concerning Helena the miſtreſs of this magician, and imagine that by the name Helena is ſignified either *matter*, or *ſpirit*. But nothing is more eaſy than to ſhew upon what ſlight foundations this opinion is built.'

'Before we conclude this firſt part of the article, it will be proper to acquaint our Readers, that the references to the *original* notes of the Author are included in *crotchets only*, and thoſe to the *additional* ones of the Tranſlator in *parentheſes*, with a crotchet at the beginning and end of each reſpective note.

[*To be continued.*]

Reports of Caſes argued and determined in the High Court of Chancery, in the Time of Lord Chancellor Hardwicke. Collected and methodized by John Tracy Atkyns, of Lincoln's Inn, Eſq; Curſitor Baron of the Exchequer. With Notes and References, and three Tables; one of the ſeveral Titles with their Diviſions, another of the Names of the Caſes, and a third of the principal Matters. Vol. I. Folio. 1l. 11s. 6d. Worall, &c.

IN former times, when the adjudications of the ſeveral courts of juſtice were conſidered as the *dicta ſapientum*, and were deſervedly held in eſteem and reverence, certain perſons of approved knowlege, experience, and accuracy, were authorized to collect the reports of the ſeveral caſes argued and determined in the courts of law. To the labours of theſe able and diligent reporters we are indebted for thoſe awful volumes called the *Year Books*, which contain a fund of knowlege that few modern lawyers have the courage, or ability to explore, and which they therefore affect to ſlight. But however they may be contemned by the ignorant and the indolent, they will never loſe their value with thoſe who know how to prefer the ſolid and weighty deciſions of men thoroughly ſkilled in their profeſſion, to the flimſy and fluctuating adjudications of more modern and ſuperficial lawyers.

In the language of former times, judges were often complimented with the appellation of *grave and ſad* men. Our anceſtors were not ſo refined as to deem a gravity and decorum of character, a mark of a narrow and contracted mind. It was not become the faſhion to prefer men to the ſeat of judgment on the ſcore of their genius and vivacity, but on account of their knowlege and experience. Judges were ſelected out of thoſe who were diſtinguiſhed by long practice for their abilities at the bar, before they roſe to the bench. It was not enough that they had figured in the national council, and that they could boaſt a flippancy of tongue to ſupport or perplex an adminiſtration. As they were not promoted to the ſeat of judgment by any kind of parliamentary influence, neither, when ſeated there, were they biaſſed by any party principles. In the early days of which we are ſpeaking, they did not, on one hand, ſtrain the law by rigid conſtructions, to favour miniſterial oppreſſion; nor on the other did they looſen the ties of government by partial interpretations, in order to forward the deſigns of factious oppoſition: neither yet did they affect a brutal independance, and growl and ſnarl, ſometimes on one ſide, ſometimes on another, as caprice or ill-humour directed them.

The judges of thoſe times were not induſtrious to contravert in one court, the principles laid down in another; they were rather ſtudious to preſerve an uniformity of deciſion, than which nothing is more conducive to the ſecurity and welfare of the ſubject: for it is ſometimes, perhaps, of little conſequence what the law is, provided that, ſuch as it is, it be well known and invariably purſued: and we may juſtly ſay, that *miſera eſt ſervitus ubi jus eſt vagum aut incognitum.*

Nothing therefore can be more inconſiderate than the affectation of totally diſregarding *precedents* as ſo many ſervile ſhackles. The greateſt lawyers have ever held them in moſt eſteem: and there are many inſtances where ſuch have declared that they thought themſelves bound by former adjudications, though if the caſe before them had been of a new impreſſion, they would have inclined to a contrary opinion.

In this view, our report-books, if well digeſted, may be conſidered as ſo many monuments of the wiſdom of former times. But it muſt be confeſſed that many of later date, are rather repoſitories of error. Indeed ſome of them are more properly common-place books than reports: as they contain little more than the bare judgment of the court; or, if they hazard a ſtate of the caſe, it is too often imperfectly or erroneouſly reported.

With regard, however, to the volume now before us, it is but juſtice to acknowlege, that the caſes are very fully and accurately ſtated. The reader here may enter into the true grounds on which the ſeveral determinations are founded, as the able Reporter has not only in general preſerved the arguments of the council on both ſides, but likewiſe the reaſoning of the chancellor: and it is no ſmall recommendation of theſe decrees, when we conſider that they are the deciſions of a judge, who, whatever the world may conclude, as to his political character, will, as a lawyer, ever be ranked among the ornaments of the profeſſion.

The caſes in this volume are ranged in an alphabetical ſeries, which, as the Reporter obſerves in his preface, by including the whole that relates to each ſeparate branch, prevents the Reader from being confounded by ſtepping abruptly from one head of equity to another.

Of a work of this kind, a general account is all that can be expected. Particular extracts and obſervations, on ſuch dry ſubjects, would be very unintereſting to moſt of our Readers. But as a ſpecimen of our Reporter's performance, we will give an abſtract of Lord Hardwicke's decree in the famous caſe of Mr. Spencer, in which he was aſſiſted by ſeveral of the judges. The report of this caſe alone takes up 55 pages of this volume, and is, in ſubſtance, thus:

In 1738 Mr. Spencer applied to Sir Abraham Janſſen, and borrowed of him 5000 l. on bond, conditioned for the payment of 10,000 l. ſoon after the death of the Dutcheſs of Marlborough, in caſe he ſhould ſurvive her, not otherwiſe. The dutcheſs died in 1744; and on Sir Abraham's delivering up the above bond to be cancelled, Mr. Spencer executed a new bond, in the penalty of 20,000 l. conditioned for payment of 10,000 l. with intereſt; and at the ſame time executed a warrant of Attorney, impowering the defender to enter up a judgment againſt him for the penalty, which was done accordingly.

Some time after Mr. Spencer died, leaving the reſidue of his eſtate, after payment of his debts and legacies, to his ſon; and his executors brought a bill to be relieved againſt the defendant's demand, as an unconſcionable demand, and an uſurious contract. After many learned arguments of ſome of the moſt eminent council at the bar, and hearing the opinions of the chief juſtices, the maſter of the rolls, &c. the lord chancellor pronounced the decree, of which the following is an abſtract:

Lord Chancellor: "Before I proceed, it is proper to mention, that Lord Chief-Juſtice Willes, being ill, has furniſhed me with his reaſons by letter, and authorized me to ſay, he concurs in opinion with me in the three points that are made in the cauſe.

In the next place, the able aſſiſtance I have had in this cauſe, makes my taſk much eaſier, and unleſs the novelty of the caſe called upon me to give my reaſons, I might very well be excuſed from ſaying any thing on a ſubject, which has been ſo fully and learnedly diſcuſſed already; and if I could have foreſeen on what points this matter would have turned, ſhould have ſpared the learned judges their trouble.

The firſt point, Whether the firſt bond is void in law, by virtue of the ſtatutes of uſury?

The ſecond point, If it is valid in law, whether it is contrary to conſcience, and relievable upon any head or principle of equity.

The third point is, Whether the new ſecurity given by Mr. Spencer after the death of the Dutcheſs of Marlborough, amounts to a confirmation, and is ſufficient to bar the plaintiffs of relief?

The firſt is a mere queſtion of law, on the conſtruction of the ſtatutes, and therefore to be conſidered exactly in the ſame light, as in a court of common law, and as if an action had been brought on the bond.

My lords the judges are very clear in their opinion, the bond was not uſurious; and if I had been doubtful myſelf in this point, I ſhould have thought notwithſtanding, I was as much bound by their judgment now, as if I ſent it to be tried at law.

But I have no doubt at all of this contract's being out of the ſtatutes of uſury, and do not intend to go through the authorities on this head, as they have been fully obſerved upon already: it is a plain wager, and not within the ſtatutes, becauſe no loan.

The counſel for the plaintiffs, by way of objection, laid great ſtreſs on *dictums* of judges, that particular care muſt be taken there is no communication for the loan of money; therefore ſay they, this being originally an agreement for borrowing on one part, and lending on the other, is uſurious.

A very good anſwer has been already given to this, that the real and ſubſtantial foundation of the agreement muſt be conſidered, and not mere expreſſions only; but I will add to it, that loans upon a real and fair contingency cannot be ſaid to be uſurious, any more than in the caſe of bottomree-bonds.

And the very ſtating of the fact, on the purchaſing of an annuity, or on the ſale of goods, will prove the obſervation.

A man may purchaſe an annuity, on as low terms as he can; but if he ſets out at firſt with borrowing a ſum of money, and then turns it into the ſhape of an annuity afterwards, this is a ſhift, and an evaſion to avoid the ſtatutes.

It is lawful likewiſe for a man to ſell his goods as dear as he can, in a fair way of ſale; but if A. applies to B. to lend money, and offers to allow more than the legal intereſt, and B. ſays, No! I will not agree to your propoſal on theſe terms, but I will give you ſuch a quantity of goods, and you ſhall pay me ſo much at a future time for them, beyond the price I now fix, and then charges an extravagant profit; this is a ſhift to get more than the legal intereſt, and is uſurious.

On the ſecond head, I ſhall follow the prudent example of Mr. Juſtice Burnet, by not giving any direct opinion, but at the ſame time, the arguments in this cauſe have made it neceſſary to ſay ſomething.

No wiſe and good man will aſſert ſuch bargains deſerve encouragement, for as they are productive of prodigality on the one hand, ſo do they beget extortion on the other; want and avarice always generating one another, and theſe contracts may be truly ſaid to be *vitia temporis*.

This court can certainly relieve againſt all kinds and ſpecies of fraud.

Fraud may either be *dolus malus*, a clear and expreſs fraud, or fraud may ariſe from circumſtances, and the neceſſity of the perſon at the time.

There are alſo hard unconſcionable bargains, which have been conſtrued fraudulent, and there are inſtances where even the common law hath relieved for this reaſon expreſsly.

But this court will relieve againſt preſumptive fraud, ſo that equity goes further than the rule of law, for there fraud muſt be proved, and not preſumed only.

To take an advantage of another man's neceſſity, is equally bad, as taking advantage of his weakneſs, and in ſuch ſituation, as incapable of making the right uſe of his reaſon, as in the other.

In the marriage-brocage bonds, one of the parties to the marriage only is deceived and defrauded, and not either of the parties to the marriage-brocage bond, and yet the court have relieved, for they hold it infected by the fraud, and relieve for the ſake of the public, as a general miſchief.

In like manner, where a Debtor enters into an agreement with a particular creditor, for a compoſition of 10s. in the pound, provided the reſt of the creditors agree, and this creditor at the ſame time makes a private clandeſtine agreement for his whole debt, and though no particular fraud to the debtor, yet as it is a fraud on the creditors in general, who entered into the agreement, on a ſuppoſition the compoſition would be equal to them all, the court has relieved.

So in bargains to procure offices, neither of the parties is defrauded or unapprized of the terms, but it ſerves to introduce unworthy objects into public offices; and therefore, for the ſake of the public, the bargain is reſcinded.

Political arguments, in the fulleſt ſenſe of the word, as they concern the government of a nation, muſt, and have always been of great weight in the conſideration of this court; and though there may be no *dolus malus*, in contracts as to other perſons, yet if the reſt of mankind are concerned as well as the parties, it may properly be ſaid, that it regards the public utility.

Mr. Attorney General ſaid, that it was a vain and wild imagination, to think any general law can prevent prodigality and extravagance, and yet the law-makers in ancient Rome, though they were not ſo weak as not to know, that laws to reſtrain prodigals might be uſeleſs in many inſtances, thought it neceſſary ſtill to put a prodigal under the care of a curator, and alſo made their famous *ſenatus-conſultum Macedonianum* merely with a view to prevent it.

Whatever may be called a legiſlative authority in this court, I utterly diſclaim; but ſo far as the court have already gone in caſes, ſo far as Lord Nottingham, Lord Cowper, Lord King, Lord Talbot have gone in the ſeveral caſes before them, I think myſelf under an indiſpenſable obligation of following.

I have ſpent ſo much time principally with this view, that the work of this day may not be miſunderſtood, *as if the court had departed from their former precedents*, and eſtabliſhed a new one for unconſcionable bargains.

The third point is, Whether the new ſecurity given by Mr. Spencer, after the death of the Dutcheſs of Marlborough, amounts to a confirmation, and is ſufficient to bar the plaintiff of relief.

If the firſt bond had been void at law, no new agreement would have made it better, the original corruption would have infected it throughout.

But as bargains that are not cognizable at law, are properly the ſubject of this court's conſideration, new agreements and new terms may confirm what might otherwiſe have admitted a queſtion as to the fairneſs of it.

The evidence ſeems to prove clearly, that there was no compulſion on Mr. Spencer at this time, his neceſſities were entirely over, for 21,000l. a-year was, by the diſpoſition in the dutcheſs's will, added to 7000l. a-year he had before, ſo that a little more than a third of his annual income would have diſcharged the defendant's whole demand.

Upon the whole, I am opinion the only relief the court can give, is againſt the penalty and judgment, and as the plaintiffs had *probabilis cauſa litigandi*, and the defendant's a caſe far from entitling him to the favour of the court, I ſhall not therefore give him coſts againſt the plaintiffs; for I agree entirely with the Maſter of the Rolls, that the plaintiffs, as truſtees, are to be greatly commended for ſubmitting a queſtion of this nature to the conſideration of a court of equity.

Let it be referred therefore to a maſter, to take an account of principal and intereſt due on the bond in 1744, and the judgment thereon, and to tax the defendant his coſts at law; and on payment to the defendant by the plaintiffs, of what ſhall be due at law, let the defendant deliver up the bond to be cancelled, and let ſatisfaction be acknowledged on the judgment, and the expence of the plaintiffs."

The limits of our publication will not allow us to give more than the above extract, but we imagine that this article may prove ſufficient to induce the Reader to have recourſe to the work itſelf; where he may peruſe the caſe at large, in the Author's own words.

Obſervations on the Nature, Cauſes, and Cure, of thoſe Diſorders, which have been commonly called Nervous, Hypochondriac, or Hyſteric. To which are prefixed ſome Remarks on the Sympathy of the Nerves. By Robert Whytt, M. D. F. R. S. Phyſician to his Majeſty, Preſident of the Royal College of Phyſicians, and Profeſſor of Medicine in the Univerſity of Edinburgh. 8vo. 6s. Becket and De Hondt.

WHEN a writer who has given repeated proofs of his intimate acquaintance with the ſubjects on which he treats, attempts the diſcuſſion of others, within his own profeſſion, that are conſiderably abſtruſe and curious, the expectations of thoſe who are engaged in the ſame purſuits, are agreeably excited: and though the moſt penetrating of them ſhould previouſly be aſſured, that an effectual and thoroughly ſatisfactory inveſtigation of the ſubject exceeds the powers of the human mind, they will rejoice in its being enterprized by a gentleman, who ſeems beſt qualified to attain at leaſt a partial ſucceſs, by reflecting ſome new light on the topic; ſince its natural abſtruſeneſs might have been ſtill farther augmented by the attempts of a leſs adequate inveſtigator.

The ſubject, and the Author, of the preſent work, appear to us to be thus circumſtanced; and Dr. Whytt's ſhort, but ſenſible and modeſt preface informs us, that ‘the intention of the treatiſe is to wipe off the reproach, that affirms phyſicians have beſtowed the character of *nervous* on all thoſe diſorders, of whoſe nature and cauſes they were ignorant; and alſo to throw ſome light on nervous, hypochondriac, and hyſteric complaints; as well as to ſhew how far the principles laid down in his Eſſay on the Vital and other Involuntary Motions of Animals, may be of uſe, in explaining the nature of ſeveral diſeaſes, and, conſequently, in leading to the moſt proper method of cure.’

Towards obtaining ſo deſirable a conſequence, and to make his diſcuſſion as clear as poſſible, by diſplaying it in all its neceſſary diſtinctneſs and connection, Dr. Whytt divides his work into eight chapters. The firſt treats of the ſtructure, uſe, and ſympathy of the nerves; and having premiſed here, that we can have no idea of the exility of a ſingle nervous fibril, he adds, that though it ſeems probable the nerves derive a fluid from the ſubſtance of the brain, yet its extreme ſubtilty makes us wholly ignorant of its nature and properties; and equally ignorant, whether ſuch fluid ſerves only for the nouriſhment and ſupport of the nerves; or whether it be not the *medium* by which all their actions are performed. But from the continued motion of the heart and other muſcles, after their ſeparation from the body, he very naturally concludes, that the contraction of irritated

muſcles

quently uſed by learned writers, are all improper. We may take it for granted here, that the conditions and properties of the nerves, in their natural vital ſtate, (which is ſo difficult, if not impoſſible, to inſpect) did not wholly eſcape the contemplations of this eminent phyſician and profeſſor; though perhaps they might afford him but little, ſufficiently concluſive, to preſent to his readers.

Towards the end of this curious and inquiſitive chapter, Dr. W. acknowledges and exemplifies certain corporal ſympathies, which he thinks owing to the vicinity of the parts; and though he refers many of theſe to the general ſympathy obtaining throughout the body, he inſtances ſeveral others, for which he deſpairs to account; very juſtly concluding, that—'the farther we puſh our enquiries into nature, the more ſhall we be convinced of our ignorance, and how ſmall a portion is known of the works of the great CREATOR.'

The ſecond chapter treats of nervous and hypochondriac diſorders in general. The Author having obſerved that the nerves may be diſordered, either from a fault in their coats, their medullary ſubſtance in the brain, or ſpinal marrow, adds, that, with reſpect to the fluid they are ſuppoſed to contain, as we are wholly ignorant of its nature, we can never know when diſeaſes of the nerves ariſe from a fault in it; though their action muſt be conſiderably affected, whenever it is vitiated. He takes notice of the little benefit that could reſult from a long contemplation of thoſe faults, in parts, whoſe ſubtilty often makes it impoſſible for us to diſcover, either before or after death, the preciſe cauſes of their diſeaſes; yet he thinks their effects may be reduced to ſome change in that ſenſibility or motion the nerves communicate throughout the body. This ſentient or feeling power of the nerves, he ſuppoſes, may be either too acute, too obtuſe, depraved, or wholly wanting; and through ſeveral pages he exemplifies the effects of theſe cauſes. But here he obſerves, that from the very general diſtribution of the nerves to every part, and the conſequent ſenſibility of almoſt every part of the body, it proves extremely difficult, or perhaps impoſſible, to fix a certain *criterion* for diſtinguiſhing nervous diſeaſes from all others; ſince all diſeaſes may, in ſome ſenſe, be called nervous affections, the nerves being, more or leſs, affected in all. Nevertheleſs, he adds here ſome very illuſtrating inſtances to diſtinguiſh what may, or what ſhould not, be called nervous diſeaſes or ſymptoms; as in the tooth-ach, which is not termed nervous, notwithſtanding the ſevere pain from the affected nerve of the tooth: though if the violence of the pain occaſion convulſions or fainting, theſe ſymptoms are juſtly termed nervous: and to this inſtance many others equally clear and diſtinguiſhing are added. What he propoſes, however, to conſider as nervous diſeaſes, are ſuch, he ſays, as phyſicians commonly term flatulent, ſpaſmodic, hypochondriac and hyſteric, whatever parts or organs they may affect; concluding (with the celebrated Dr. Mead) of the hypochondriac diſeaſe, that it is not confined to any one part, but may be termed a diſeaſe of the whole body.

Some enſuing pages are employed in a long catalogue of theſe diſorders and ſymptoms, with their variouſly fatal conſequences, when of a long continuance: after which, he divides the ſubjects of nervous diſorders into three claſſes; conſidering the complaints of the firſt as *ſimply nervous*: the ſecond, in compliance with cuſtom, he terms *hyſteric*, and the laſt *hypochondriac*; tho' he chuſes to diſſent from thoſe learned writers, who ſuppoſe the two laſt to be diſtinct diſeaſes; for which diſſent he gives ſome availing arguments. The remainder of this chapter is chiefly employed in enumerating what various phyſicians have conſidered as the cauſes of this diſeaſe, and in ſubjoining his opinion, which does not entirely co-incide with any of them.

The third chapter treats of the prediſpoſing cauſes of theſe diſeaſes; which cauſes he reſolves into, 1. Too great a delicacy and ſenſibility of the whole nervous ſyſtem; and, 2. An uncommon weakneſs, or a depraved, or an unnatural feeling in ſome of the organs of the body. He ſuppoſes the firſt may be either natural, or the effect of diſeaſes or irregularities which he ſpecifies. Many ſucceding pages contain ſeveral appoſite reflections, with which ſome illuſtrating caſes, and not a few pertinent phyſiological queries, are occaſionally interſperſed, on this ſubject; the whole being expatiated on and connected, in as clear and pleaſing a manner as can be expected. The *rationale* of the effect of different medicines and applications is alſo diſcuſſed, in the modeſt and diffident ſtyle of interrogation.

In entering on the ſecond cauſe, viz. an exceeding and morbid ſenſibility, or unnatural depraved feeling of the nervous ſyſtem in general, he gives many inſtances from his own knowlege, or from different authors, of ſome odd and perſonal antipathies to different ſmells, or ſubſtances. But he ſuppoſes the unnatural ſtate of the ſtomach and alimentary canal, to be by much the moſt frequent cauſe of the diſeaſes he treats of. And this morbid ſtate of the ſtomach and bowels he does not ſuppoſe to conſiſt *ſolely* in their weakneſs, but chiefly in the uncommon diſpoſition of their nerves, which have a feeling very different from what is natural. Dr. W. had previouſly mentioned, with a juſt and pious admiration, the divine wiſdom, in annexing certain very different ſenſations and feelings to different organs, which are ſo perfectly adapted to thoſe things nature intended to be applied to them. Here he alſo reflects, how much the condition of the ſtomach and inteſtines will vary in the ſame individual at different times, of which he recites ſome inſtances, ſuch as many may have experienced in themſelves, or have ſeen in others. But wherein the various kinds and degrees of the feelings of the cardiac and other nerves conſiſt, we no more know, as he juſtly obſerves, than we know their peculiar ſtructure, or how they are endued with any ſenſation; though we ſee manifeſt morbid changes effected in different nerves. However, as theſe predisponing cauſes *alone* do not very commonly produce the many nervous or hypochondriac diſeaſes and ſymptoms, our learned and methodical Author proceeds to his fourth chapter, which treats of thoſe procatarctic, or occaſional cauſes, that, meeting with the former, effectually bring on this numerous train of complaints and diſeaſes.

Such cauſes he divides into general and particular, the former being ſuppoſed to reſide in the maſs of fluids; the latter, in ſome particular organ: and theſe general cauſes are reſolved either into,—1. Some morbid matter bred in the blood. 2. The diminution or retention of ſome accuſtomed evacuation; or, 3. The want of a ſufficient quantity of blood, or of blood of a proper denſity. In proof of theſe diſtinctions, Dr. W. gives us two curious caſes, from p. 144 to 152: and though he ſuppoſes this morbid matter may ariſe, either from bad food; from a ſcorbutic or ſcrophulous habit; from fevers attended with imperfect criſes, &c. yet as he judges, and we think very rationally, the moſt frequent taint in the blood affecting the nerves, to be an arthritic matter determined to different parts, he gives two remarkable caſes on this point, from p. 156 to 161. All theſe caſes deſerve the young medical Reader's attention; not only for the clear and exact manner in which they are related, but for an ingenuous detail of all the medicines the patient took; and for a particular acknowledgment of thoſe, which were of no uſe to them. Our Author having had ſuch frequent occaſion to mention this arthritic matter in the courſe of this chapter, and which is certainly not a little active in many caſes that have been termed *nervous*, ſays very rationally of it, p. 173,

'Phyſicians have widely differed about the nature of that humour, which is the cauſe of the gout, ſome making it tartareous, or acid; others urinous, or alkaline. But, ſenſible how vain all ſuch diſquiſitions are, I ſhall not attempt to define the nature of that noxious matter in the blood, ſo often the cauſe of nervous, hypochondriac, and hyſteric diſorders, farther than as I have already endeavoured to ſhew, that it is moſt commonly of the arthritic kind.'——'Indeed there is no reaſon to believe, that, whatever is hurtful to the human body, muſt be either acid or alkaline, or of ſome other known ſpecies of acrimony;' he having juſtly ſaid of it, p. 168, 'that the arthritic matter affecting the ſtomach was too ſubtile to be ſeen, although active enough to deſtroy.'

Our Author's medical and practical reflections, on nervouſly morbid effects from the retention of ſome accuſtomed evacuation, are chiefly confined to the diſcharge through the veſſels of the *uterus*, and the hæmorrhoids: but not without mentioning the ceſſation of the diſcharges from iſſues, ſetons, or old ſores ſuddenly dried up, as producing ſimilar effects. What may be thought a little new here, is his aſcribing the regular menſtrual diſcharge, *en paſſant*, rather to the particular ſtructure of the womb, than to any gradual monthly increaſe of the quantity of blood, in the female ſyſtem.

In the ſection, on the want of a ſufficient quantity, or proper denſity, of the blood, as one general occaſional cauſe of nervous diſorders, our Author conſiders all immoderate hemorrhages from any part, as often occaſioning violent nervous ſymptoms. This is entirely agreeable to experience; hypochondriac, hyſteric and nervous diſorders, being generally exaſperated by any exceſſive diſcharge, through whatever paſſages or excretories. Three or four illuſtrating caſes are added in proof of this, and conclude the fourth chapter.

The fifth treats of the *particular* occaſional cauſes of theſe diſeaſes, which Dr. W. ſuppoſes to be, 1. Wind; 2. Tough phlegm; or, 3. Worms; in the ſtomach or bowels. 4. Aliments improper in quantity or quality. 5. Schirrhous or other obſtructions in the *viſcera* of the belly: and, 6. Violent affections of the mind. He treats of the conſequences of the firſt five cauſes, and of the *rationale* of each, in a brief, though phyſiological manner, having ſome caſes occaſionally interſperſed, and an account of the appearances on diſſecting thoſe who died, which was the caſe of a majority. On the article of the paſſions he is much more diffuſe, and cites many curious inſtances of their morbific energy. After affirming the effect of ſympathy, of terror, or of a mixture of both, from his own experience of ſeeing women ſeized with hyſteric fits at the Royal Infirmary in Edinburgh, by their ſeeing others attacked with them, he adds an extraordinary inſtance of the ſalutary efficacy of ſuperior fear, in curing other convulſion fits, which had been propagated, or catched as it were, by looking on in the poor's houſe at Haarlem, in Dr. Boerhaave's time, as recorded by his nephew, Dr. Kaau Boerhaave. The relation in Latin takes up two pages, but the ſubſtance of it is,—that after the failure of the moſt celebrated remedies directed by the moſt eminent phyſicians, the famous Dr. Boerhaave ordered all the ſervants of the houſe, and all the children, to be called together; when he declared, that as all medicines and methods had failed, he could think of no other remedy, but that ſeveral little hand-ſtoves, with burning coals in them, ſhould be kept ready in the hall; and that ſome iron hooks ſhould be prepared and ſhaped in a particular manner: then very gravely and authoritatively commanded, that whatever boy or girl was firſt taken with a fit, ſhould be burnt into the very bone, with one of theſe red-hot iron hooks, in a particular part of the arm. The effect of this, according to the author from whom it is cited, was, that whoever felt the ſymptoms of an approaching fit, having their minds terribly impreſſed with the notion of being dreadfully burnt, were enabled to ſuppreſs the invaſion of the fit, by the force of a more horrible expectation; ſo that they are ſaid to have been all cured.

The deſcription of ſome ſuch nervous convulſive diſorder in Zetland, which is propagated in the ſame manner, immediately follows this relation. And as this is a truly curious, though ſomewhat metaphyſical, mode of contagion, we think our ingenious Author's reaſoning upon it muſt be agreeable to moſt readers, and may ſatisfy many of them.

'We have ſeen above, that there is a remarkable ſympathy, by means of the nerves, between the various parts of the body; and now it appears that there is a ſtill more wonderful ſympathy between the nervous ſyſtems of different perſons, whence various motions and morbid ſymptoms are often transferred, from one to another, without any corporeal contact or infection.

'In theſe caſes, the impreſſion made upon the mind or *ſenſorium commune*, by ſeeing others in a diſordered ſtate, raiſes, by means of the nerves, ſuch motions or changes in certain parts of the body as to produce ſimilar affections in them: and hence it is, that the ſight only of a perſon vomiting has often excited the ſame *action* in others; that ſore eyes become ſometimes *infectious*; that yawning is propagated from one perſon through a whole company, and that convulſive diſorders are caught by looking on thoſe who are affected with them. Now, although we cannot explain how different impreſſions made on the *ſenſorium commune* ſhould occaſion, by means of the nerves, thoſe various changes in the body; yet that the nerves are really capable of producing very ſudden changes in the circulation and diſtribution of the fluids, when the mind is variouſly affected, we have full proof in that redneſs of the face which accompanies a ſenſe of ſhame, that increaſed flux of the *ſaliva* which happens to a hungry perſon upon the ſight of grateful food, and that plentiful diſcharge of tears which is ſo often produced by piteous objects or tragical ſtories.

'Thus far we know, from certain experience, that, when the nervous ſyſtem is extremely delicate, a ſmall impreſſion on any of the organs of ſenſe will often throw the whole body into diſorder. For example, I have known people of weak nerves, ſubject to wind in their ſtomach, and a ſwimming of the head, who, by looking into a mirror that was kept conſtantly moving before them, became ſo giddy, as to be in hazard of falling. Others upon the ſudden opening of a door, or any other unexpected noiſe, have been liable to be ſeized with convulſions. Nay, there have been ſome, whoſe brain and organs of ſenſe were ſo ſuſceptible of impreſſion, that they could ſcarce abſtain from imitating every motion and geſture they ſaw performed by others.'

Soon after, our learned Author thus finiſhes his diſcuſſion of the cauſes of this *genus* of diſeaſes:

'To conclude our obſervations on the cauſes of nervous diſeaſes, it may be proper to take notice, that although it appears from the diſſections of thoſe who have died of them, that the ſtomach and inteſtines, liver, ſpleen, *omentum*, meſentery, or *uterus*, have frequently been found obſtructed, ſchirrous, or otherwiſe unſound; yet as in many other caſes of the ſame diſorders, no ſuch morbid appearances have been obſerved in the body after death; it follows, that theſe ſymptoms may frequently proceed from cauſes, which, eluding our ſenſes, are not to be diſcovered by diſſection. Nay, obſtructions, *ſchirri*, and other diſorders of the *viſcera*, obſerved in thoſe who have died after long ſuffering from nervous ailments, ſeem, ſometimes to have been the conſequences of a long ſtate of bad health, rather than the cauſes of it: particularly, by the frequent attacks of that arthritic or other morbid matter which is often the cauſe of theſe diſorders; and, by the pains and ſpaſms attending them, ſome obſtructions may at length be formed in the ſmall veſſels of the ſtomach or neighbouring parts; to which every new return adds a little, juſt as new inflammations of the *cornea* always increaſe ſpecks on that membrane.'

The ſixth chapter is thoroughly repleniſhed with obſervations on ſome of the moſt remarkable ſymptoms of the diſeaſes profeſſedly treated on. Theſe he diſtinguiſhes into, 1. An uncommon ſenſation of cold or heat in different parts of the body. 2. Pains in different parts of the body, ſuddenly moving from one place to another. 3. Hyſteric faintings and convulſions. 4. A *catalepſis* and *tetanus*. 5. Wind in the ſtomach and bowels. 6. A great craving for food. 7. A black vomiting. 8. A ſudden and great flux of pale urine. 9. A nervous atrophy. 10. A nervous or ſpaſmodic *aſthma*. 11. A nervous cough. 12. Palpitations of the heart. 13. The pulſe often varying in quickneſs, ſtrength and fulneſs. 14. Periodical head-achs. 15. A giddineſs. 16. A dimneſs of ſight, without any viſible fault in the eyes. 17. Low ſpirits, melancholy and a *mania*. 18. The *incubus* or night-mare.

As this chapter is conſiderable, both for its length and import, we ſhall give a ſpecimen of our Author's reaſoning in it, principally from the firſt and laſt articles, which are not the leaſt curious, and are alſo new. On the firſt he ſays,

' The ſenſe of cold and ſhivering in the beginning of moſt fevers and inflammations, ſeems not to be owing, as ſome have imagined, to viſcid fluids ſtagnating in the ſmall cutaneous veſſels, but to a ſpaſmodic contraction of theſe veſſels, in conſequence of that irritation which the nervous ſyſtem ſuffers from the febrile *ſtimulus*, or the beginning inflammation. However, although all fevers proceed from irritation, and conſequently from an affection of the nerves, and many fevers of the low kind have had the name of nervous *peculiarly* beſtowed on them; yet a regular intermittent ſeems to deſerve that appellation better than almoſt any other ſpecies of fever; for its paroxyſms, like thoſe of the epilepſy, or other convulſive diſorders, are owing, not ſo much to any fixed obſtruction in the vaſcular ſyſtem, or general acrimony, or viſcidity of the maſs of fluids, as to an irritation or affection of the nerves of ſome particular part, ſuch as the ſtomach or inteſtines; whence the whole ſyſtem ſuffers by ſympathy, and a ſhuddering is produced, which is ſucceeded by a hot fit and a ſweating, that, for the time, removes the cauſe of the diſeaſe. And as an intermittent agrees with epileptic and bility: and there is no doubt, that low ſpirits, melancholy, and diſturbed ſleep, often proceed from a diſordered ſtate of the ſtomach. Is it not probable, that the night-mare has its ſeat chiefly in the ſame organ? If epileptic fits often proceed from the ſtomach, why may not the *incubus*, which has been conſidered by Galen as a nocturnal or ſlighter epilepſy, have its ſeat in that part? People troubled with nervous or hypochondriac ailments, and who have delicate or flatulent ſtomachs, are more ſubject than others to this diſorder.—A heavy or flatulent ſupper greatly increaſes the night-mare in thoſe who are pre-diſpoſed to it.—The ſympathy of the ſtomach with the head, heart, lungs, and diaphragm, is ſo remarkable, that there can be no difficulty in ſuppoſing the ſeveral ſymptoms of the *incubus* to ariſe from a diſagreeable affection of the nerves of that organ.

'When my ſtomach, adds he, has been out of order, and troubled with wind, I have perceived a ſlighter *incubus* ſeize me before I was fully aſleep, the uneaſineſs of which would make me get up ſuddenly. As ſoon as I was quite awake, I was generally ſenſible I had been affected with a weight and uneaſineſs about my ſtomach, attended with a faintneſs, and ſome ſort of oppreſſion or ſuffocation about my breaſt, as if the circulation in my lungs had been a good deal obſtructed. While I ſat up in bed, or lay awake, I felt nothing of theſe ſymptoms, except, perhaps, ſome degree of uneaſineſs about my ſtomach; but when I was juſt about to fall aſleep, they began to return again. In this way, I have often gone on, for two hours or more, in the beginning of the night. At laſt, I found, that a dram of brandy after the firſt attack, kept me eaſy the whole night. This remedy has never failed to ſucceed with me, the few times I have had occaſion to try it; for of late, ſince my ſtomach has been pretty ſound, I have ſeldom felt in my ſleep any of thoſe uneaſy ſenſations which reſemble the night-mare.'

In the eighth article of this chapter—on a ſudden and great flux of pale urine,—he obſerves by the way, p. 250—'That he has met with ſeveral inſtances of a great and long-continued flux of urine, from an arthritic humour turned to the kidneys.' We were the more ſtruck with this affirmation, from a poſitive experience of an arthritic perſon, turned a little of fifty, who never had the gravel, nor any nephritic complaint, paſſing with a ſudden and conſiderable irritation, a large quantity of urine, with a very copious calcarious ſediment, which quickly precipitated. This diſcharge was continued for at leaſt two days and nights, and a conſiderable quantity of this ſediment was ſaved by filtring, which being kneaded, when of a due conſiſtence, into ſmall maſſes, like levigated crabs-eyes, was much of the ſame colour with gouty chalk-ſtones, and would ſcore like chalk. This was a plain effect of the natural ſeparation and expulſion; as no complaint had preceded it, no medicine had been taken; and the perſon, to whom it happened, concluded it had ſaved him from a gouty paroxyſm, a few of which he had pretty regularly experienced.

The eleventh article of this chapter—a nervous cough—employs 20 pages, and contains a very particular account of a moſt extraordinary cough of the truly nervous, or ſympathetic kind. The caſe annexed to it was ſo uncommonly rare and curious, that it engaged our Author's ſtricteſt attention and vigilance: and the cough, after a long inveſtigation, was finally cured as compleatly as it was poſſible to expect, from a cauſe, that being inherent in the original conſtitution, was not entirely to be removed: for we are told, that, ſince September 1762, the patient has been very rarely affected with the diſorder in any conſiderable degree. Dr. W. found the juſteſt occaſion, from this extraordinary caſe, of magnifying the efficacy of a *pediluvium* or leg-bath of warm water, which inſtantaneouſly removed the cough, that was not prevented, nor even appeaſed, by half a grain of opium, and three grains of *aſſa fœtida* given morning and evening for ſeveral days. He adds, that from January 20 to March 25, vomits, bliſters, an iſſue between the ſhoulders, bark, powder of tin, rhubarb with calomel and boluſſes of Venice treacle, with camphire and valerian, were equally ineffectual. This is a circumſtance our moſt candid Author ſcarcely ever omits, and may not be the leaſt practical hint he affords us. He judges, with great probability, that warm water affects our nerves very differently, not only from a dry heat, but alſo from warm ſteams, or cloths wrung out of warm water. We find theſe *pediluvia* alſo, though without any theoriſing about them, are very ſtrongly recommended by Dr. Tiſſot, in different acute diſeaſes, and particularly upon their invaſion.

[*To be concluded in our next.*]

An Account of the Inoculation of the Small-pox in Scotland. By Alexander Monro ſenior, M. D. and F. R. S. Fellow of the Royal College of Phyſicians, and Profeſſor of Medicine and of Anatomy in the Univerſity of Edinburgh. 8vo. 1 s. Longman, &c.

THIS account was written in conſequence of five queries ſent to the Author by the Dean and Delegates of the Faculty of Medicine at Paris, with reſpect to the practice of Inoculation and its conſequences in Scotland. And though the dean and delegates, to whom it is addreſſed, had made their report

port on Inoculation, to the faculty, before Dr. Monro had received all the information contained in this pamphlet, yet as ſeveral members of the philoſophical ſociety at Edinburgh, to whom it has been read, thought the public ſhould be acquainted with the reſult of that enquiry the Author had made, by eſtabliſhing a pretty general correſpondence on this occaſion throughout Scotland, he determined to publiſh it.

As this ſubject is very trite with us, and the practice is become popular, in conſequence of long experience and plain calculation, we ſhall be very conciſe in any citation from this ſmall treatiſe, ſelecting only what is ſtrictly material, or new. The five queſtions are as follows:

1. Has Inoculation been long practiſed in your country? and with what ſucceſs?
2. Did ſome of the Inoculated die?
3. Did ſome who had undergone Inoculation take the natural Small-pox afterwards, and at what time?
4. Do you know that other diſeaſes have been ingrafted with the Small-pox, by Inoculation?
5. Whether did many, after Inoculation, labour under various diſeaſes, which ſeemed to be owing to that operation? and whether did this happen more frequently, or ſeldomer, than from the natural Small-pox?

In the courſe of our Author's circumſtantial anſwer, to the firſt query, it appears, that from the year 1744 to —53, both included, one tenth part of all the deaths in Edinburgh, and St. Cuthbert's pariſh adjoining to it, were occaſioned by the Small-pox, when Inoculation was but little uſed: and in the ten immediately ſucceeding years, from 1754 to—63 incluſive (during which term Inoculation was more frequent) the total number of deaths was 1096 leſs than in the firſt ten; and the number of deaths by the Small-pox were 71 leſs.

In anſwer to the ſecond and moſt important query, our Author gives a liſt of 5554 inoculated in different parts of Scotland by a great number of phyſicians and ſurgeons. Of which five thouſand five hundred and fifty-four, 72 died; ſo that ſcarcely one died out of 78. In this anſwer he alſo details the arguments uſed by the friends of the Inoculated, in order to deduct from the number of thoſe dying after being inoculated, as dying leſs from that practice, than from an abuſe or miſapplication of it.

Dr. M. declares, in anſwer to the third query, that almoſt all his correſpondents agree in affirming, they never ſaw any attacked by the genuine Small-pox, after they had truly received it, whether by accident or art.

In anſwer to the fourth query, Dr. M. affirms, he never ſaw other diſeaſes communicated by Inoculation; in which negative his correſpondents agree with him. He gives an inſtance from one of them, of a child's being inoculated ſrom another with a whooping-cough, and receiving the Small-pox, but not the cough. On the other hand, he gives an account of one child's being inoculated from another under an epidemical raſh, which had the raſh, as well as the Small-pox; and from whom others, being inoculated, had the raſh alſo: but he adds, that many think ſuch raſh was owing rather to its being epidemic, than to the variolous matter; which certainly ſeems reaſonable. Some children who were inoculated in England a great many years ſince have had the Meaſles ſupervene, when epidemical, upon the Pock by Inoculation; though the patients from whom the matter was taken had not the leaſt ſymptom of the Meaſles. In the courſe of his anſwer to this query, he obſerves, 'that more of the deceaſed by Inoculation loſt their lives when convulſed, either about the time of the eruption, or of the ſubſiding of the puſtules, than by any other cauſe.' Now, as very young children at the breaſt are generally more liable to convulſions, from whatever cauſe, than others who are more advanced, who have got through the greater part of dentition, and are ſtronger, we think this fatality by variolous convulſions, from Inoculation, ought conſiderably to interdict or leſſen that too popular practice of inoculating very young infants at the breaſt, or under dentition, whence convulſions frequently ſupervene. We find ſeveral pages in the ſecond edition of the *Analyſis of Inoculation* (229 to 233) written with ſuch an intention: but whether the motive that author has mentioned in the laſt of theſe pages, has ſtrongly contributed, as he thinks, to produce and ſtill to continue the practice of inoculating very young infants, we ſhall not pretend to determine.

As to the fifth query, Dr. M. ſtates, and as it appears, in the moſt impartial manner, the informations received from his correſpondents. Several ſmaller complaints or greater diſorders are admitted and ſpecified, as occurring to the Inoculated, after paſſing through the diſeaſe. But in anſwer to the ſecond part, or clauſe, of this query, he affirms, his correſpondents ſeem all to agree, that theſe bad conſequences are not near ſo numerous or various after Inoculation, as after the accidental Small-pox; adding *verbatim*—'And when I aſſure you (i. e. the dean and delegates) that I have been ſo fortunate, or perhaps timorouſly cautious, that not one of thoſe whoſe Inoculation I adviſed, had a dangerous ſymptom during the diſeaſe, nor a bad conſequence from it, you will conclude, that I muſt be of the ſame opinion.'

The whole of this ſmall pamphlet ſeems to be drawn up with great impartiality, and the ſtricteſt attachment to truth; and it muſt have coſt Dr. M. not a little time and attention to procure ſo numerous and extenſive a correſpondence on this intereſting topic. It is alſo wrote in a very plain, intelligible manner, though many of the northern phraſes and idioms make it ſound a little outhly here.

The Divine Legation of Moſes demonſtrated. In Nine Books. The Fourth Edition. By William, Lord Biſhop of Glouceſter. 8vo. 5 Vols. 1 l. 10 s. Millar.

AS many of the readers of the *Divine Legation*, we apprehend, will be curious to learn the merits of this new edition of it, on account of the *additions* which the learned Author has made, it will naturally be expected that we ſhould give an account of the moſt conſiderable of theſe additions. We ſhall, therefore, enter directly upon this taſk, after acquainting our Readers, that the firſt and ſecond volumes of the third edition remain unaltered: the third and fourth are much altered, and enlarged into three volumes.

The firſt conſiderable addition we meet with, is in the dedication to Lord Mansfield; (ſee our Review for October 1758) it is a *bon morceau*, and we ſhall make no apology for inſerting it.

'I have detained your Lordſhip, (ſays he) with a tedious ſtory; and ſtill I muſt beg your patience a little longer. We are not yet got to the end of a bad proſpect——While I, and others of my order, have been thus vainly contending *pro aris* with the unequal arms of reaſon, we had the further diſpleaſure to find, that our rulers (who, as I obſerved above, had needleſsly ſuffered thoſe ties of religion to be *unlooſed*, by which, till of late, the paſſions of the people had been reſtrained) were ſtruggling, almoſt as unſucceſsfully, *pro focis*, with a corrupt and debauched community.

'General hiſtory, in its records of the riſe and decay of ſtates, hath delivered down to us, amongſt the more important of its leſſons, a faithful detail of every ſymptom, which is wont to forerun and to prognoſticate their approaching ruin. It might be juſtly deemed the extravagance of folly to believe, that thoſe very *ſigns*, which have conſtantly preceded the fall of other ſtates, ſhould *ſignify* nothing fatal or alarming to our own. On the other hand, I would not totally condemn, in ſuch a dearth of religious proviſion, even that ſpecies of piety, which ariſes from a national pride, and flatters us with being the peculiar attention of *Heaven*; *who* will avert thoſe evils from *his* favoured people, which the natural courſe of things would otherwiſe make inevitable: for, indeed, we have ſeen (and, what is as ſtrange as the bleſſing itſelf, the little attention which is paid to it) ſomething very like ſuch an extraordinary protection already exerted; which reſiſts, and, till now, hath arreſted, the torrent juſt ready to overwhelm us. The circumſtance, I mean, is this:—that while every other part of the community ſeems to lie *in fæce Romuli*, the adminiſtration of public juſtice in England, runs as *pure as where neareſt to its cœleſtial ſource*; purer than Plato dared venture to conceive it, even in his feigned republic.

‘ Now, whether we are not to call this, the interpoſing hand of Providence; for ſure I am, all hiſtory doth not afford another inſtance of ſo much purity and integrity in one part, coexiſting with ſo much decay and ſo many infirmities in the reſt: or whether, profound politicians may not be able to diſcover ſome hidden force, ſome peculiar virtue in the eſſential parts, or in the well-adapted frame, of our excellent conſtitution:—in either caſe this ſingular and ſhining phenomenon, hath afforded a chearful conſolation to thinking men, amidſt all this dark aſpect from our diſorders and diſtreſſes.

‘ But the evil genius of England would not ſuffer us to enjoy it long; for as if envious of this laſt ſupport of government, he hath now inſtigated his blackeſt agents to the very extent of their malignity; who, after the moſt villainous inſults on all other orders and ranks in ſociety, have at length proceeded to calumniate even the king's ſupreme court of juſtice, under its ableſt and moſt unblemiſhed adminiſtration.

‘ After this, who will not be tempted to deſpair of his country, and ſay, with the good old man in the ſcene,

——“ Ipſâ ſi cupiat *ſalus*
“ Servare, prorſus non poteſt, hanc *familiam*.”

‘ Athens, indeed, fell by degenerate manners like our own: but ſhe fell the later, and with the leſs diſhonour, for having always kept inviolable that reverence which ſhe, and indeed all Greece, had been long accuſtomed to pay to her auguſt court of Areopagus. Of this modeſt reſerve, amidſt a general diſorder, we have a ſtriking inſtance in the conduct of one of the principal inſtruments of her ruin. The witty Ariſtophanes began, as all ſuch inſtruments do, (whether with wit or without) by deriding *virtue* and *religion*; and this, in the brighteſt exemplar of both, the godlike Socrates. The libeller went on to attack all conditions of men. He calumniated the magiſtrates; he turned the public aſſemblies into ridicule; and, with the moſt *beaſtly* and *blaſphemous* abuſe, outraged their prieſts, their altars, nay, the very *eſtabliſhed Gods* [*] themſelves.—But here he ſtopped; and, unawed by all beſides, whether of divine or human, he did not dare to caſt ſo much as one licentious trait againſt that venerable judicature. A circumſtance, which the readers of his witty ribaldry, cannot but obſerve with ſurprize and admiration;—not at the poet's modeſty, for he had none, but at the remaining virtue of a debauched and ruined people; who yet would not bear to ſee that clear fountain of juſtice defiled by the odious ſpawn of buffoons and libellers.

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[*] There is ſomething droll enough in the idea of an *eſtabliſhed* GOD.

‘ Nor was this the only conſolation which Athens had in its calamities. Its pride was flattered in falling by apoſtate wits of the firſt order: *while* the agents of public miſchief amongſt us, with the hoarſe notes and blunt pens of ballad-makers, not only accelerate our ruin, but accumulate our diſgraces: wretches the moſt contemptible for their parts, the moſt infernal for their manners.

‘ To conclude. Great Men, my Lord, are ſent for the Times; the Times are fitted for the reſt, of common make. ERASMUS and the preſent CHIEF JUSTICE OF ENGLAND (whatever he may think) were ſent by Providence, for the ſake of humanity, to adorn two periods, when RELIGION at one time, and SOCIETY at another, moſt needed their ſupport; I do not ſay, of their great talents, but of that HEROIC MODERATION ſo neceſſary to allay the violence of public diſorders: for to be MODERATE amidſt party-extremes, requires no common degree of patriotic courage.

‘ Such characters rarely fail to perform much of the taſk for which they were ſent; but never without finding their labour ill repaid, even by thoſe in whoſe ſervice it was employed. That *glory of the Prieſthood* left the World, he had ſo nobly benefited, with this tender complaint,——“ Hoc tempore nihil “ ſcribi aut AGI poteſt quod non pateat CALUMNIÆ; nec raro “ fit, ut dum agis CIRCUMSPECTISSIME utramque Partem of“ fendas, quum in utraque ſint qui PARITER INSANIANT.” A complaint, fated, alas! to be the motto of every Man who greatly ſerves his country.’

Leaving our Readers to their own reflections on this precious piece of adulation, we now proceed to the work itſelf.———In ſection 4th, book 4th, we have the following ſhort addition, which the curious Reader will be pleaſed with. After ſpeaking of what the Egyptians called their EPISTOLIC writing, and obſerving that it was the *firſt literary writing*, not the *firſt hieroglyphical*, which was invented for *ſecrecy*, our learned Author goes on thus:

‘ But now it may be ſaid, that though the progreſs from a *Picture* to a ſimple *Mark* hath been traced out, ſtep by ſtep, and may be eaſily followed, till we come to that untried ground where ART takes the lead of nature, the point where *real* characters end and the *literary* begin; yet here, art ſeeing a precipice before her, which ſeems to divide the two characters to as great a diſtance as at firſt ſetting out, ſhe takes ſo immenſe a leap as hath been thought to exceed all human efforts: which made Tully ſay, Summæ ſapientiæ fuiſſe ſonos vocis[*], qui infiniti videbantur, paucis literarum notis terminare [†]; and many of the ancients to believe that LITERARY WRITING was an invention of the Gods.

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[*] ‘ By *ſonos vocis*, Cicero means *words*: it was impoſſible he could ever

‘ However, if we would but reflect a little on the nature of ſound, and its unheeded connection with the objects of ſight, we ſhould be able to conceive how the chaſm cloſed, and how the paſſage from a *real* to a *literary* character was begun and ſmoothed out.

‘ While the picture, or image of the thing repreſented, continued to be *objected* to the ſight of the reader, it could raiſe no idea but of the thing itſelf. But when the *picture* loſt its form, by being contracted into a *mark* or *note*, the view of this mark or note would, in courſe of time, as naturally raiſe, in the mind, the *ſound* expreſſing the idea of the thing, as the idea itſelf. How this extenſion, from the idea to the ſound, in the uſe of the real character firſt aroſe, will be eaſily conceived by thoſe who reflect on the numerous tribe of words in all languages, which is formed on the ſound emitted by the thing or animal [‡].

‘ Yet the uſe to which this new connection might be applied, would never be thought of till the nature of human ſounds had been well ſtudied.

‘ But when men had once obſerved, (and this they could but obſerve early and eaſily, by the brute and inarticulate ſounds which they were perpetually hearing emitted) how ſmall the number is of primitive ſounds, and how infinite the words are which may be formed by various combinations of thoſe ſimple ſounds, it would naturally and eaſily occur to them, that a very

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ever conceive that brute and inarticulate ſounds were almoſt infinite.—See what is ſaid on this matter below.

‘ Long before this addition was made to the diſcourſe on hieroglyphic writing, one of the ableſt philoſophers of this age, M. l' Abbé de Condillac, in his *Eſſai ſur l'origine des connoiſſances humaines*, had the candour to ſay, that I had perfectly well diſcovered the progreſs by which men arrived to the invention of letters. Cette ſection [De L'ecriture] ſays he, etoit preſque achevée, quand *l' Eſſai ſur les Hieroglyphes* traduit de l' Anglois de M. Warburton me tomba entre les mains: Ouvrage ou l'eſprit philoſophique et l'erudition régnent egalement, &c. mes propres reflections m'avoient auſſi conduit à remarquer que l'écriture n'avoit d'abord été qu' une ſimple peinture: mais je n'avois point encore tenté de découvrir par quels progrès on étoit arrivé a l'invention des lettres, et il me paroiſſoit difficile d'y reuſſir. La choſe a été parfaitement executée par M. Warburton, p. 178. *ſec. partie.*—My own countrymen have been leſs candid: and to them the above addition is owing.

‘ [†] Tuſc. i. 25.

‘ [‡] For example, (to uſe the words of St. Auſtin) when we ſay in Latin, æris *tinnitum*, equorum *hinnitum*, ovium *balatum*, tubarum *clangorem*, *ſtridorem* catenarum, perſpicis hæc verba ita ſonare, ut res quæ his verbis ſignificantur.’

few of thoſe *marks*, which had before caſually excited the ſenſation of thoſe ſimple ſounds, might be ſelected and formed into what has been ſince called an alphabet, to expreſs them all: and then, their old accuſtomed way of combining primitive ſounds into words, would as naturally and eaſily direct them to a like combination of what were now become the ſimple marks of ſound; from whence would ariſe LITERARY WRITING.

'In the early language of men, the ſimple, primitive ſounds would be uſed, whether out of choice or neceſſity, as ſignificative words or terms, to denote the moſt obvious of thoſe things with which they perpetually converſed. Theſe ſounds, without arbitrary inſtitution, would incite the idea of the thing, ſometimes, as its *audible image*, ſometimes, as its *natural repreſentative*. Therefore the old *marks* for things, to which words of this original belonged, would certainly be firſt thought of for the figures of thoſe *alphabetic* letters by the ingenious inventer of this wonderful contrivance. And, in fact, this which appears ſo natural has been found to be actually the caſe: the moſt early *alphabets* being framed from the outlines of thoſe figures in the real characters, which, by uſe, in their *hieroglyphic* ſtate, had arrived at the facility of exciting, in the mind, the SOUND as well as THING.'

In the firſt ſection of the fifth book, we have an addition of ſeveral pages, containing ſome very pertinent and ſpirited obſervations upon what Voltaire has ſaid in regard to the Jews, in his *additions* to his General Hiſtory.——You are, ſays Voltaire to his reader, ſtruck with that hatred and contempt, which all people have always entertained for the Jewiſh nation. It is the unavoidable conſequence of *their legiſlation*; which reduced things to the neceſſity, that either the Jews muſt enſlave the whole world, or that they, in their turn, muſt be cruſhed and deſtroyed. *It was commanded them* to hold all other people in abhorrence, and to think themſelves polluted if they had eat in the ſame diſh which belonged to a man of another religion. By *the very law itſelf*, they at length found themſelves the natural enemies of *the whole race of mankind.*

It will not be eaſy to find, his Lordſhip ſays, even in the dirtieſt ſink of free-thinking, ſo much falſhood, abſurdity, and malice heaped together in ſo few words.—It might be thought unreaſonable to expect that a poet ſhould read his bible: but one might be allowed to ſuppoſe that he had heard at leaſt of its general contents. If he ever had, could he, his Lordſhip aſks, unmaſked, and in the face of the ſun, have ſaid—that the *Moſaic law* directed or encouraged the Jewiſh people to attempt extenſive conqueſts?—That very law, which not only aſſigned a peculiar and narrow diſtrict for the abode of its followers; but, by a number of inſtitutions, actually confined them within thoſe limits: ſuch as the ſtated diviſion of the land to each tribe; the prohibition of the uſe of horſe in their armies; the diſtinction of *meats* into clean and unclean; the yearly viſit of each individual to Jeruſalem, with many others.

His Lordſhip obſerves farther, that every Jew, by the *conſtitution of the law itſelf*, found all mankind to be his *brethren*. For Moſes was careful to acquaint the choſen family with the origin of the human race, and of their deſcent from one man and woman; and, in order to impreſs this ſalutary truth more ſtrongly on their minds, he draws out an exact genealogy from Adam, not only of the direct line which was to inhabit the land of Judea, but of all the collateral branches by which the whole earth was peopled.

So that were Voltaire to turn law-giver, (which he might as well do as general hiſtorian) and ſit down to contrive a method by which brotherly love and affection might be beſt eſtabliſhed amongſt the ſons of men, one might (according to this writer) defy him, with all his invention, to hit upon any, more efficacious than that which Moſes has employed. St. Paul, when he would enlarge the affections of the Athenians (to whom all other nations as well as the Jews were become *barbarians)* to that extent which Chriſtian benevolence requires, employed no other topic than this, that *God had made of one blood all nations of men:* and from thence inferred, that they all ſtand in the relation of *brethren* to one another.

‘ But it may be aſked, continues the Biſhop, what are we then to think of that ODIUM HUMANI GENERIS with which the ancient pagans charged the Jews? I have ſhewn, in the firſt volume of this work, that there was not the leaſt ſhadow from *fact* to ſupport this calumny; and that it was merely an imaginary conſequence, which they drew from the others declared hate and abhorrence of the idols of paganiſm, and firm adherence to the ſole worſhip of the *one true God*. But beſides this original, the *principles and doctrine*, there was another, the *rites and ceremonies* of the Moſaic religion; either of them ſufficient alone to perpetuate this wretched calumny amongſt ignorant and prejudiced men. That the *doctrine* was worthy of its original, the enemies of revelation confeſs: that the eſtabliſhment of the *ceremonies*, as they were neceſſary to ſupport the *doctrine*, were of no leſs importance, I ſhall now ſhew our Poet.

‘ To ſeparate one people from all others, in order to preſerve the doctrine of the *unity*, was a juſt purpoſe.

‘ No ſeparation could be made but by a ceremonial law.

‘ No ceremonial law could be eſtabliſhed for this purpoſe, but what muſt make the Gentiles be eſteemed unclean by the ſeparated people, 'The conſequence of an eſtimated *uncleanneſs*, muſt be the avoiding it with horror: which, when obſerved by their enemies, would be maliciouſly repreſented to ariſe from this imaginary *odium humani generis*. What idea then muſt we needs entertain, I will not ſay of the religion, but of the common honeſty of a modern writer, who, without the leaſt knowlege of the Jewiſh nation or their policy, can repeat an old exploded calumny with the aſſurance of one who had diſcovered a newly acknowledged truth? But the pagans were decent when compared to this rude libertine. They never had the inſolence to ſay, that this pretended *hate of all mankind* was COMMANDED BY THE LAW ITSELF. They had more ſenſe as well as modeſty. They reverenced the great Jewiſh lawgiver, whom they ſaw, by his account of the origin of the human race, had laid the ſtrongeſt foundation amongſt his people, of brotherly love to all men. A foundation, which not one of the moſt celebrated lawgivers of antiquity had either the wit to inforce, or the ſagacity to diſcover.'

His Lordſhip now proceeds to conſider what Voltaire ſays in regard to the ſterility of the promiſed land, and concludes what he advances on this ſubject in the following manner:

'On the whole, ſays he, we can form no conception how God could have choſen a people and aſſigned them a land to inhabit, more proper for the diſplay of his almighty power, than the people of Iſrael and the land of Judea. As to the people, the PROPHET in his *parable* of the Vine-tree, informs us, that they were naturally, the weakeſt and moſt contemptible of all nations: and as to the land, the POET, in his *great fable*, which he calls a General Hiſtory, aſſures us, that Judea was the vileſt and moſt barren of all countries. Yet ſomehow or other this *choſen people* became the inſtructors of mankind, in the nobleſt office of humanity, the ſcience of true theology: and the *promiſed land*, while made ſubſervient to the worſhip of one God, was changed, from its native ſterility, to a region *flowing with milk and honey*; and, by reaſon of the incredible numbers which it ſuſtained, deſervedly entitled the GLORY OF ALL LANDS.

'This is the ſtate of things which SCRIPTURE lays before us. And I have never yet ſeen thoſe *ſtrong reaſons*, from the ſchools of infidelity, that ſhould induce a man, bred up in any ſchool at all, to prefer their logic to the plain facts of the ſacred hiſtorians.

'I have uſed their teſtimony to expoſe one, who, indeed, renounces their authority: but in this I am not conſcious of having tranſgreſſed any rule of fair reaſoning. The *freethinker* laments that there is no contemporary hiſtorian remaining, to confront with the Jewiſh lawgiver, and detect his impoſtures. However, he takes heart, and boldly engages his credit to confute him from his own hiſtory. This is a fair attempt. But he prevaricates on the very firſt onſet. The ſacred hiſtory, beſides the many *civil* facts which it contains, has many of a *miraculous* nature. Of theſe, our freethinker will allow the firſt only to be brought in evidence. And then bravely attacks his adverſary, who has now one hand tied behind him: for the civil and the miraculous facts, in the Jewiſh diſpenſation, have the ſame, nay, a nearer relation to each other, than the two hands of the ſame body; for theſe may be uſed ſingly and independently, though to diſadvantage; whereas the civil and the miraculous facts can neither be underſtood or accounted for, but on the individual inſpection of both. This is confeſſed by one who, as clear-ſighted as he was, certainly did not ſee the conſequence of what he ſo liberally acknowledged. "The miracles in the Bible (ſays his philoſophic lordſhip *) are not like thoſe in Livy, detached pieces, that do not diſturb the civil hiſtory, which goes on very well without them. But the miracles of the Jewiſh hiſtorian are intimately connected with all the civil affairs, and make a neceſſary and inſeparable part. The whole hiſtory is founded in them; it conſiſts of little elſe, and were it not an hiſtory of them, it would be a hiſtory of nothing."

'From all this, I aſſume that where an unbeliever, a philoſopher if you will, (for the Poet Voltaire makes them convertible terms) pretends to ſhew the falſhood of Moſes's miſſion from Moſes's own hiſtory of it; he who undertakes to confute his reaſoning, argues fairly when he confutes it upon facts recorded in that hiſtory, whether they be of the miraculous or of the civil kind: ſince the two ſorts are ſo inſeparably connected, that they muſt always be taken together, to make the hiſtory underſtood, or the facts which it contains intelligible.'

In ſection 4th book 5th, we find a conſiderable addition of ſeveral pages, in regard to *Joſephus*, who, according to Spinoza, was as backward in the belief of miracles as any modern pagan whatſoever. The handle, for this calumny, is the hiſtorian's relation of the *paſſage* of the *Red-Sea*; which he compares to Alexander's through the *Pamphylian*, and which concludes with ſaying, that *every man may believe of it as he pleaſes*: this, our learned Author ſays, has ſo libertine an air, that it has betrayed ſome believers into the ſame falſe judgment concerning Joſephus; as if he afforded only a political or philoſophical belief to theſe things; and gave a latitude to *thoſe of his own religion*, to think as they ſhould ſee cauſe.

But here lies the difficulty, we are told; the hiſtorian is every now and then putting on a very different aſpect, and talking like a moſt determined believer. Many are the places where he expreſſes the fulleſt and firmeſt aſſent to the *divinity* of the *Moſaic* religion, and to the *truth* of the ſacred volumes. And what makes the greateſt difficulty of all, is, that the very places in which he uſes ſuch offenſive latitude of expreſſion are thoſe where he employs his utmoſt endeavours to ſhew the real divinity of his religion; of which *miracles* are produced as evidence; an evidence he ſtudiouſly ſeeks, and ſeems to dwell upon with pleaſure.

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* Bolingbroke.

This varying aſpect, ſo indifferently aſſumed, creates all the embaraſſment. But would men only do in this caſe, his Lordſhip ſays, what they ought to do in all, when they paſs their judgment on an ancient writing, that is, conſider the *end*, *time*, and *genius* of the writer, together with the character of thoſe to whom the work is addreſſed; they would find *Joſephus* to be indeed a ſteady believer of the law, and a firm believer of its *miraculous* eſtabliſhment; and, at the ſame time, diſcover the eaſy ſolution of all thoſe untoward appearances which have brought his religion into queſtion.

The caſe, with him, we are told, ſtood thus: his country was now in great diſtreſs; its conſtitution overturned, and his brethren in apparent danger of utter extirpation; calamities ariſing as much from the ill-will which the heathens had entertained of their religion for its *unſociable* nature, as for their own turbulent and rebellious carriage. This ill-will had been much increaſed by their ſuperior averſion to *Chriſtianity*, conſidered by them as a ſect of *Judaiſm*; which had carried its inſociability as far, and its pretenſions much farther: ſo far as to inſiſt on the neceſſity of all men's ſubmitting to its dominion, and renouncing their own country religions as the impoſtures of politicians, or the inventions of evil demons. This put the heathen world into a flame, and produced thoſe mad and wicked perſecutions that attended the firſt propagation of the *Chriſtian* faith.

‘ Such, ſays the Biſhop, was the unfriendly ſtate of things, when Joſephus undertook an apology for his nation, in the *Hiſtory of its Antiquities*. Now as their conquerors' averſion to them, aroſe from the ſuppoſition that their religion required the belief and obedience of all mankind (for they had, as we obſerved, confounded Judaiſm with Chriſtianity) to wipe off this invidious imputation, we muſt conclude, would be ever in the author's thoughts. So that when the courſe of his hiſtory leads him to ſpeak of the effects of God's extraordinary providence in his conduct to this people, he ſometimes adds to his relation of a miraculous adventure, *but in this every man may believe as he pleaſes*. A declaration merely to this effect; “ The Jewiſh religion was given by God for the uſe of his choſen people, therefore the Gentiles might believe as they pleaſed. The Jews did not pretend they ſhould leave their own country religion to embrace theirs: that in this they were different from the Chriſtian ſect, which required all mankind to follow the faith of a crucified

fied Saviour under pain of total deſtruction *. But that yet they were not ſo *unhoſpitable*, but that they received with open arms all who were willing to worſhip one God the Creator of the Univerſe." Thus we ſee how it came to paſs, (which was the main difficulty) that the places where he gives ſuch a latitude of belief, are thoſe very places where he moſt labours to prove the divinity of his religion.

' But this ſolution clears up all difficulties, and ſhews the hiſtorian's great conſiſtency, as well as artful addreſs, throughout the whole work. Joſephus profeſſes the moſt awful regard to the ſacred volumes; and yet, at the ſame time, takes ſuch liberties of going from their authority, that it provoked the honeſt reſentment of a late excellent writer to the following aſperities: "Nec levis ſit ſuſpicio illum Hebraice non ſciviſſe, cum multis indiciis linguæ ejus imperitiam prodat. Quivis certe, cui vel mica ſalis eſt, ſentiat illum Hiſtorias Sacras pro arbitrio interpolaſſe, demendo, addendo, immutando, ut Antiquitates ſuas ad Lectorum Græcorum & Romanorum palatum accommodaret." But this licenſe, though ſurely to be condemned, was however ſomething more legitimate and ſober than is generally ſuppoſed. His deviations from ſcripture being in thoſe places *only*, where an exact adherence to it would have increaſed that general averſion to his nation, whoſe effects were at that time ſo much to be dreaded, either as expoſing the *perverſe nature* of the people, or the *unſociable genius* of their religion. To give an inſtance or two of each:

' 1. The *murmuring* of the Iſraelites, for *bread* and *fleſh* in the wilderneſs, is repreſented in ſcripture, and juſtly, as an act of horrid ingratitude towards God. Yet Joſephus makes Moſes own they had reaſon for their complaints. And in the execrable behaviour of the men of Gibeah to the Levite and his wife, though ſcripture expreſsly ſays they attempted a more unnatural crime than adultery, yet the hiſtorian paſſes this over in ſilence, and makes all the perſonal outrage attempted, as well as committed, to be offered to the woman. The reader will now eaſily account for what Mr. Whiſton could not, his author's omiſſion

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' * The Jews ſucceeded in their endeavours to diſtinguiſh Their caſe from the Chriſtians. So that while the ſtorm fell upon the latter, the other enjoyed a calm. As we may fully underſtand by that paſſage in St. Paul to the Galatians. *As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed, only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.* c. vi. 12. On which Limborch obſerves very juſtly,—Qui non zelo pietatis, aut pro lege Moſis, moti id urgebant; ſed tantum ut placerent Judæis; quia nempe videbant perſecutiones quotidie magis magiſque Chriſtianis a Gentibus inferri, *Judæos autem ab illis eſſe immunes*, hac ratione eas, tanquam ipſi eſſent Judæi, ſtuduerunt declinare. *Amic. collatio*, p. 164.

of the ſtory of the *golden calf*[*]. For this was ſo amazing a perverſity, at that juncture, that it muſt have made the very Pagans themſelves aſhamed of their Jewiſh brethren in idolatry.

‘ Again, we are told in Scripture, that when the Cutheans, or Samaritans, heard that the Jews, who were returned from captivity, were rebuilding the temple, they came and deſired to be partners in the work, and joint worſhipers of the God for whom it was erected; to which the Jews gave this round reply: *You have nothing to do with us, to build an houſe unto our God, but we ourſelves together will build unto the Lord God of Iſrael, as king Cyrus the king of Perſia hath commanded us.* And Nehemiah, on the ſame occaſion, gave them a ſtill rougher anſwer: *The God of Heaven he will proſper us, therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor memorial in Jeruſalem.* This was a tender place: it was touching upon the very ſore, in an expreſs declaration of the *unſociableneſs* complained of. The ſtory therefore, we may be ſure, was to be ſoftened before the Gentiles were to be entruſted with it. Accordingly, Joſephus makes them ſpeak in theſe obliging terms: *That they could not poſſibly admit them as partners in the work; for that the command to build the temple was directed to them firſt by Cyrus, and now by Darius: that indeed they were at liberty to worſhip along with them: and that this was the only community, in religious matters, that they could enter into with them, and which they would do with as many of the reſt of mankind, as were willing to come up to the temple to adore the God of heaven.* The reaſon the Scripture Jews give for the refuſal of the offer to be joint partners with them in their work and worſhip is, that it was a temple built in the *Land of Iſrael*,

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‘ [*] “There is, amongſt many other things that Joſephus's copy appears to want, one omiſſion of ſo important a nature—the heinous ſin of the golden calf.—What makes it ſtranger is this, that Joſephus's account is not only negative, by a bare omiſſion, but poſitive, by affording an exact coherence without it, *nay ſuch a coherence as is plainly inconſiſtent with it.* And what ſtill makes it more ſurpriſing is, that Joſephus frequently profeſſes, neither to add to, nor to take away from, the ſacred books.” Diſſert. II. p. xlv. Some other liberties, which Joſephus took with Scripture, for the end above explained, made this learned writer conclude that the hiſtorian had an *earlier and more uncorrupt copy of the Old Teſtament than any we now have: for that his accounts are more exact, conſiſtent, and agreeable with chronology, with natural religion, and with one another.* p. xxxv. Yet, after all, the fatal omiſſion of the golden calf brings him to confeſs, *that* Joſephus's *copy appears to* want *many things* which are in ours. p. xlv. Thus ſorely diſtreſſed is this *good* man in the ſupport of a wild and extravagant hypotheſis; while every one elſe ſees that all the omiſſions and alterations (which ſometimes made his copy *good*, ſometimes *bad)* were deſigned deviations from the ſacred volumes to conciliate the good-will of his maſters.

and to the honour of the *God of Iſrael.* The reaſon Joſephus's Jews give for their refúſal is obedience to the king of Perſia: elſe, as for *community* of worſhip, they were very ready to receive them.

' And now was not that a wiſe * project which propoſed reforming the Sacred Text by the writings of Joſephus?

' But this explanation will enable us to conclude with certainty againſt that *ſpurious* paſſage concerning Chriſt. I think I have already offered one demonſtrative argument againſt it. And I ſuppoſe, the many marks of forgery are ſo glaring, that moſt men would be willing to give it up, were Joſephus's ſilence on ſo extraordinary an occaſion but eaſy to be accounted for. Now we have ſo far laid open his conduct as to ſee, that the preaching up of Chriſt was an affair he would ſtudiouſly decline. His great point, as we obſerved, was to reconcile the Gentiles to his countrymen. But the Pagan averſion was greatly increaſed by the new ſect of Chriſtians, ſprung, as was well known, from the country of Judea. It was therefore utterly deſtructive of his purpoſe to ſhew, as he muſt have done, in giving them an account of Chriſt, the cloſe connection between the two religions. Of all dangerous ſubjects, therefore, Joſephus would be careful to avoid this. So that (certain as I am of the writer's purpoſe, and not ignorant of the liberty he took even with the ſacred records, when it ſerved his ends, of adding and omitting at pleaſure) I ſhould have been as much ſurpriſed to have found the *Hiſtory of Jeſus* in his works as others are to be told that it is not there. This too will equally well account for his omiſſion of Herod's ſlaughter of the children at Bethlehem, which Scaliger ſo much wondered at; which Collins ſo much triumphed in; and for the ſake of which, our Whitby ſeemed ready to give up the truth of the ſtory.

' Thus did this excellent writer, out of extreme love to his country, (the moſt pardonable however of all human frailties) make too free with truth and Scripture; though moſt zealouſly attached to the religion of his forefathers: as thoſe men generally are who love their country beſt. And a Jew he ſtrictly was, of a very different ſtamp too, from that poor paltry mimic of the Greek ſophiſts, Philo. Of whom his maſter Plato *would have ſaid*, what Joſephus tells us Ariſtotle *did ſay*, of one of his Jewiſh acquaintance, *a Greek he was, and not in ſpeech only, but in ſoul likewiſe.*

' I judged it of importance, to ſet this matter in a true light: becauſe many, I ſuppoſed, would think it a fair prejudice againſt the divinity of the Moſaic religion, had a perſon, ſo eminent amongſt his countrymen while the republic was yet exiſting, and of ſo learned an age; ſo converſant in the Jewiſh records, and ſo ſkilled in the beſt Grecian literature; had ſuch a one afforded only a political or philoſophic faith to the ſacred volumes. But then it will follow on the other hand, that the ſincere *belief* of one, ſo circumſtanced, will be as fair a prejudice in its favour.

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* Mr. Whiſton's.

'Not that I am over fond of this kind of evidence, in matters where every one is obliged to judge for himſelf; and conſequently, where every one, on a due application to the ſubject, is capable of judging. Much leſs would I lay great weight on the opinions of men out of their own profeſſion, however eminent in any other. What is it to truth, for inſtance, what a courtier judges of a church; a politician of conſcience; or a geometer, grown gray in *demonſtration*, of *moral evidence*?'

In the ſame ſection, (viz. Sect. 4th, Book 5th) we find ſome additions in regard to the doctrine of an extraordinary providence. After endeavouring to prove that this extraordinary providence is repreſented in Scripture as adminiſtered over the ſtate in general, and over private men in particular, his Lordſhip replies to the following objection, viz. that the early ſacred writers themſelves frequently ſpeak of the *inequality* of providence to *particulars*; and in ſuch a manner as men living under a common providence are accuſtomed to ſpeak.

He tells us, that when the ſacred writers ſpeak of the *inequalities* of providence, and the unfit diſtribution of things, they often mean that ſtate of it amongſt their *Pagan* neighbours, and not in *Judea*: as particularly in the book of *Pſalms* and *Eccleſiaſtes*.—He farther tells us, that we ſometimes find men complaining of *inequalities* in events, which were indeed the effects of a moſt *equal* providence: ſuch as the puniſhment of poſterity for the crimes of their *forefathers*; and of *ſubjects* for their *kings*. Of the firſt, the prophet Ezekiel gives us an inſtance in the people's caſe: *what mean ye, that you uſe this proverb concerning the land of Iſrael, ſaying, the fathers have eaten ſour grapes, and the children's teeth are ſet on edge?*—Of the ſecond, David gives it in his own; not duly attending to the juſtice of this proceeding, where he ſays, *But theſe ſheep, what have they done?* 2 *Sam.* xxiv. 17. And that he was ſometimes too haſty in judging of theſe matters appears from his own confeſſion:—*Behold, theſe are the ungodly, who proſper in the world, they increaſe in riches.—When I thought to know this, it was too painful for me; until I went into the ſanctuary of God; then underſtood I their end. Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction.—So fooliſh was I, and ignorant: I was as a beaſt before thee.* *Pſalm* lxxiii. 12—22. That is, ſays his Lordſhip "I underſtood not the courſe of thy juſtice, till I had conſidere the *way* in which an equal providence muſt neceſſarily be adm

Scripture aſſures us, *there are Gods many,*" which, by the way, I think a ſtronger text, certainly a directer, againſt the *unity of the Godhead*, than any this learned writer has produced for the *ſleep of the ſoul.* But what ſay believers to this? They ſay, that Scripture takes the *unity*, as well as the *exiſtence* of the deity, for granted; takes them for truths, demonſtrable by natural light. Juſt ſo it is with regard to that *immaterial ſubſtance*, the ſoul. Scripture ſuppoſes men to be ſo far informed of the nature of the ſoul, by the ſame light, as to know that it cannot be deſtroyed by any of thoſe cauſes which bring about the extinction of the body. Our dreamers[*] are aware of this, and therefore hold with unbelievers, that the ſoul is *no ſubſtance*, but a *quality* only; and ſo have taken effectual care indeed, that its repoſe ſhall not be diſturbed in this, which we may emphatically call, the *ſleep of death. We can never prove*, (ſays another of theſe ſleepers[†]) *that the ſoul of man is of ſuch a nature that it can and muſt exiſt and live, think, act, enjoy, &c. ſeparate from, and independent of, the body. All our preſent experience ſhews the contrary. The operations of the mind depend* conſtantly and invariably *upon the ſtate of the body, of the brain in particular.*" *If ſome dying perſons have a lively uſe of their rational faculties to the very laſt, it is becauſe death has invaded ſome other part, and the brain remains ſound and vigorous*[‡]. This is the long-exploded traſh of Coward, Toland, Collins, &c. And he who can treat us with it at this time of day, has either never read Clarke and Baxter on the ſubject, (in which, he had been better employed than in writing upon it) or never underſtood them.——So far as to the abſtract truth. Let us conſider next the practical conſequences. Convince the philoſophic libertine that the ſoul is a quality ariſing out of *matter*, and vaniſhing on the diſſolution of the *form*, and then ſee if ever you can bring him to believe the Chriſtian doctrine of the *reſurrection*? While he held the ſoul to be an immaterial ſubſtance, exiſting, as well in its ſeparation from, as in its conjunction with, the body, and he could have no reaſon, ariſing from the principles of true philoſophy, to ſtagger in his belief of this revealed doctrine.—*Thou fool, that which thou ſoweſt is not quickened except it die*[‖], is good philoſophy [*indeed!*] as well as good divinity: for if the body, inſtead of its earthly nature were to have a heavenly, it muſt needs paſs through death and corruption to qualify it for that change. But when this *body died*, what occaſion was there for the *ſoul*, which was to ſuffer no change, to *fall aſleep?*

' But their *ſleep of the ſoul* is mere cant: and this brings me

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' [*] St. Jude's *filthy dreamers* only *defiled the fleſh*. Theſe *defile the ſpirit.*

' [†] Taylor of Norwich.

[‡] Ib. p. 401.

[‖] St. Paul.'

to the laſt conſideration, the ſenſe and conſiſtency of ſo ridiculous a notion. They go, as we obſerved, upon the Sadducean principle, that the ſoul is a *quality* of body, not a *ſubſtance* of itſelf, and ſo dies with its ſubſtratum. Now *ſleep*, is a modification of exiſtence, not of non-exiſtence; ſo that though the ſleep of a *ſubſtance* hath a meaning, the ſleep of a *quality* is nonſenſe. And if ever this ſoul of theirs re-exerts its faculties, it muſt be by means of a *reproduction*, not by a mere *awaking*; and they may as well talk of the *ſleep* of a muſhroom turned again into the ſubſtance of the dunghill from whence it aroſe, and from which, not the ſame, but another muſhroom ſhall, in time, ariſe. In a word, neither unbelievers nor believers will allow to theſe *middle men* that a new-exiſting ſoul, which is only a quality reſulting from a glorified body, can be identically the ſame with an annihilated ſoul, which had reſulted from an earthly body. But perhaps, as Hudibras had diſcovered the receptacle of the *ghoſts of defunct bodies*, ſo theſe gentlemen may have found out the yet ſubtiler corner, where the *ghoſts of defunct qualities* repoſe.'

[*To be continued.*]

Improvements in the Doctrine of the Sphere, Aſtronomy, Geography, Navigation, &c. deduced from the Figure and Motion of the Earth; and abſolutely neceſſary to be applied in finding the true Longitude at Sea and Land. Rendering all other Methods more correct, and in ſome Caſes by more than Half a Degree, or thirty geographical Miles. By Samuel Dunn, Profeſſor of Mathematics in London. 4to. 2s. 6d. Hawes, &c.

IT has been the cuſtom, for a long ſeries of years, to adjuſt all kinds of inſtruments for taking altitudes of the ſun, moon, or ſtars, by the plumb-line; which has always been ſuppoſed to have a direct and invariable tendency towards the center of the earth in all latitudes: and even ſince it has been diſcovered that the earth is an oblate ſpheroid, or the diameter of the equator longer than the polar axis, it has been concluded that the direction in which heavy bodies endeavour to deſcend, is accurately perpendicular to the ſurface of the earth and ſea. But, in the work before us, Mr. Dunn has undertaken to prove, that, ſuppoſing it were poſſible to take obſervations at ſea without any error, and alſo that a time-keeper could be made ſo very accurate, as to keep equal time without the leaſt variation; yet would be impoſſible, in ſome caſes, to find the longitude eith at ſea or land, within thirty geographical miles of the tru

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without making uſe of the corrections he has given in this treatiſe. Theſe corrections are deduced from the following principles:

1. If the earth be conſidered as a perfect ſphere, or globe, of ſolid and homogeneous matter, and at reſt, a heavy body let fall towards the earth, will move in a right line towards the earth's center; becauſe the quantity of matter and quantity of attraction in the northern, ſouthern, eaſtern, and weſtern hemiſpheres, are exactly mutual, and equal to each other.

2. Suppoſe this globe to continue ſolid, and to have a motion round its polar axis once in 24 hours; then will the falling body be impelled by two forces, one tending towards the center, and the other in the direction of the centrifugal force. But it is known, that when a body is acted upon by two forces under different directions, it will deſcribe the diagonal of a parallelogram between both thoſe directions. Conſequently the falling body, ſuppoſing the earth a perfect ſphere in motion round its polar axis, would not move in a right line towards the center of the earth, but towards a point ſituated to the eaſtward of that center, ſuppoſing the diurnal rotation performed in a direction from weſt to eaſt.

3. Suppoſe the earth to be a ſpheroid, flat towards the poles, and at reſt. A falling body will not move in a right-line towards the earth's center; becauſe the quantity of matter in the northern and ſouthern hemiſpheres will, except under the equinoctial and poles, be unequal; and conſequently the falling body will move in a line towards a point ſituated to the ſouthward or northward of the center, according as the deſcending body was either in north or ſouth latitude. That is, the point to which the line of direction tends will be to the ſouthward of the center, when the falling body is in the north latitude, and to the northward of the center when in ſouth latitude.

4. Suppoſe this ſpheroidal earth to be turning from weſt to eaſt round its polar axis; then will the falling body be impelled by two forces, as before in the ſpherical earth, and will move in the diagonal of a parallelogram, formed by theſe two forces.—And from theſe two directions, the one a deviation in longitude and the other in latitude, the true and abſolute direction or line of deſcent of falling bodies will be determined.

Such are the principles upon which our Author has founded the corrections already mentioned; and he finds, by computation, that the true and accurate direction of the plumb line at Greenwich is 14′ 15″ different from a right-line drawn perpendicular to the ſurface of the earth. He has alſo ſhewn how to find, upon the ſame principles, the deviation of the plumb-line from the earth's center in any other latitude, from the equator to the pole.

But this being only a correction that takes place in a north and ſouth direction, the Author proceeds to ſhew what the deviation will amount to in a direction eaſt or weſt of the earth's center, by means of the centrifugal force of the earth's diurnal rotation.

Having given general rules for correcting both theſe errors, namely, the error in latitude ariſing from the oblate ſpheroidal figure of the earth, and likewiſe the error in longitude ariſing from the centrifugal force, he proceeds to ſhew how the time of any inſtantaneous phenomenon may be affected by both theſe errors, by a compariſon of the concluſion deduced from the uſual manner, with the true concluſion reſpecting the earth's center. In which he obſerves, that neither the uſual method of taking altitudes by the apparent horizon at ſea, nor the method of taking altitudes by the plumb-line, nor by the ſpirit level, nor by any equal altitude inſtrument, can poſſibly give the true time, be the obſervation made ever ſo correct, and with inſtruments that are ever ſo accurately divided. And by a compariſon of the true with the common way of computation, he concludes, that in the uſual caſes, this difference may produce an error of more than half a degree, or thirty geographical miles.

As theſe corrections, if abſolutely neceſſary, muſt greatly affect the accuracy of every kind of obſervation, particularly thoſe neceſſary for finding the longitude at ſea; it will be proper to examine whether they are really of that importance and neceſſity our Author aſſerts they are.

We ſhall not here queſtion the truth of the principles on which theſe corrections are founded; but endeavour to ſhew, that, however true the former may be, the latter are much greater than can fairly be deduced from them.

For, the dimenſions Mr. Dunn has given to his ſpheroid are certainly erroneous. They are indeed founded on actual menſurations made at the polar circle and in France: but as theſe diſagree both with the theory of the illuſtrious Newton, and alſo with the actual menſurations made in Peru, there is reaſon to think that they are defective; and conſequently if any corrections are neceſſary to be made, ſuch corrections will be different from thoſe given by our Author.

According to the menſurations on which he has founded his calculations, a degree at the equator is equal to 56625 toiſes. But by the menſurations of the mathematicians who were ſent to Peru, the length of a degree under the equinoctial is 56767.8 toiſes, or 142.8 more than it ſhould be according to the menſurations made in Lapland and France. Now whoever peruſes the accounts publiſhed by Bouguer, Condamine, and Ulloa, will be convinced that this error is much greater than they could have committed, unleſs they had agreed to deceive the public; a ſupa ſuppoſition by no means to be admitted: it will therefore follow that the dimenſions given by our Author cannot be depended upon, and conſequently the corrections he has given are not the corrections that ſhould be made uſe of, if any at all are neceſſary. Sir Iſaac Newton diſcovered, by a very ſubtile theory, founded on the obſervations on pendulums, that the proportion between the two diameters of the earth is as 229 to 230; and this perhaps will at laſt be found to be nearer the truth than that reſulting from the menſurations made in Lapland and Peru; which muſt certainly be preferred to that reſulting from the menſurations made in Lapland and France, as the diſtance between them is much greater, and the accuracy of the Peruvian menſurations appear, from the accounts publiſhed of them, to be at leaſt equal to either of the former.

In a word, it appears from the whole, that though theſe menſurations are abundantly ſufficient to prove that the earth is an oblate ſpheroid, yet they are by no means accurate enough to determine the preciſe dimenſions of that ſpheroid. And we will venture to add, that accurate obſervations made in different latitudes on the oſcillations of pendulums, afford a more certain method for determining the dimenſions of this ſpheroid, than actual menſurations. Upon obſervations of this kind Sir Iſaac's theory is founded; and as the reſult of the menſurations in Lapland and Peru approximates much nearer to Sir Iſaac's than that reſulting from the menſurations in Lapland and France, it is a ſtrong argument in favour of the former; and alſo that Sir Iſaac's dimenſions ſhould be uſed preferably to either. But if theſe dimenſions are uſed, our Author's corrections will be much too great.

Nor is this all. It muſt be remembered that the latitudes and longitudes of all places have been ſettled by the common methods of obſerving: it will therefore be neceſſary that theſe be all corrected from Mr. Dunn's principles before any method of this kind can be uſed to advantage; becauſe otherwiſe it will tend to miſlead the mariner inſtead of aſſiſting him to reach his intended port with greater ſafety. But this will be taking a great deal of pains to very little purpoſe; for if theſe errors (if indeed ſuch they are) accurately balance each other, they can be of no prejudice. It ſhould alſo be remembered that the art of navigation cannot be rendered too plain and eaſy. To encumber it with a multiplicity of tedious rules, would be to diſappoint the very intention of that neceſſary art; becauſe the greater number of navigators cannot be ſuppoſed to have made any progreſs in the ſublimer parts of mathematical learning.

We have hinted in ſeveral parts of this article, that we doubted whether any corrections of this kind were neceſſary; and that we may not ſeem to have done this without ſufficient reaſon, it will not be improper to add the opinion of the celebrated Maupertuis on this ſubject, a gentleman whoſe abilities are ſufficiently known, and who made it his ſtudy to conſider all the advantages that would reſult from knowing the true figure of the earth.

"That the plumb-line, ſays this able mathematician, is every where perpendicular to the ſurface of the waters; and, conſequently, to the plane of the horizon, which is the plane that touches the ſurface of the waters in each place, cannot be doubted. But, is the ſurface of the waters the ſame in all places with the ſurface of the earth? We ſee it is in general. The coaſts are every where ſo little elevated above the level of the ſea, that we may conſider the ſurface of the earth as a continuation of the ſurface of the ſea. But may there not be ſome place where this ſurface is unequal? Some place where the plumb-line, though it may be perpendicular to it, would not have, with reſpect to the axis, the ſame inclination as it would have at ſome other place, equally diſtant from the equator?

'All aſtronomical obſervations ſhew the contrary: it is very true that the error which this would occaſion in computing the altitude of the pole, would not be eaſy to diſcover. But all the declinations of the ſtars determined in ſuch place would differ from the declinations determined elſewhere; nor would there be any agreement, with regard to theſe declinations, between the different obſervatories now erected in all parts of the earth. A thing which has been ſo far from being obſerved, that, on the contrary, the more aſtronomy is improved, the more exact is found the agreement between all the declinations of the ſtars determined in different places." *Rudimens de Geographie*, Chap. XV.

Continuation of the Poſthumous Works of Dean Swift. See our laſt, p. 13.

IN our laſt month's publication we gave a brief view of the Political Eſſays, &c. of this celebrated Writer; and now we come, according to the order in which theſe papers have paſſed through the preſs, to,

1. 'A Letter from Sir John Brown to Dr. Swift,' relating to ſome political ſcrape in which Sir John was involved, and to ſome correction he had received from Swift's pen. This letter, we think, might well have been ſpared from the preſent collection, as it certainly makes no part of the *Dean's Writing* and as its inſertion here can poſſibly anſwer no valuable e whatever, unleſs that of filling up four pages in quarto.

2. '

ſecond expedient; however, as the ki
diſtreſſed for want of ſmall change,
ſeem at all inclined to redreſs this griev
ſcheme was capable of being ſo far imp
end required, he, accordingly, here pro
carrying this ſcheme into execution, as
the wants of the public, without incurrin
and at the ſame time, not leave the firſt
rewarded for his contrivance.—This is al
Mr. M'Culla's ſcheme; and what became
Probably all private projects of this kind,
ceded by the royal mint.

3. ' *On Doing Good*; a Sermon, on the
Project, 1724.' In this plain and ſenſibl
warmly recommends the *amor patria*; and
pally, to prove theſe three points: 1. ' Tha
ſo weak or mean, who have it not ſometir
be uſeful to the public. 2. That it is ofte
meaneſt among mankind, to do miſchief
That all wilful injuries done to the public,
vated ſins in the ſight of God.'—Among o
want of public virtue which the Dean ment
of the times in which he lived, is the follo
is ſtill more applicable to our own times.
ſeen men, ſays he, for the ſake of ſome p
up the very natural rights and liberties of t
mankind, in the ruin of which themſelve
volved? Are not theſe corruptions

able ſtate of Ireland, as the political and commercial affairs of that country were circumſtanced, in 1729.

5. ‘ A Letter to the Archbiſhop of Dublin, concerning the Weavers.’ The purport of this is collateral with that of the preceding article. The patriot Dean here, likewiſe, takes a melancholy view of the then ſtate of Ireland, and with a ſpirited and manly commiſeration, expatiates on the ruin of her trade, the vaſt yearly remiſſion of the rents into England, for the ſupport of abſentees, the deſtructive importation of foreign luxury and vanity, the oppreſſion of landlords, and the diſcouragement of agriculture. All theſe evils he conſiders as paſt the poſſibility of a cure; except that of unneceſſary importations of foreign ſilks, laces, teas, china-ware, and other articles of luxury: and in order to enforce the remedy of this grievance, he labours with becoming zeal, to recommend the wear of Iriſh manufactures, both for men and women, and the uſe of the innocent and wholeſome produce of their own ſoil.—Apologizing for the acrimony with which he uſually treats theſe ſubjects, (though he is ſometimes droll and ludicrous upon them too) he obſerves, that it is hard for a man of common ſpirit to turn his thoughts to ſuch ſpeculations, without diſcovering a reſentment which people are too delicate to bear.—There were, indeed, people who could ill brook the rough and manly freedoms which our excellent Author was apt to take, on theſe occaſions, becauſe, more than their delicacy, their intereſts were likely to be affected by his juſt remonſtrances and keen invectives: and, accordingly, in return, they gave him ſufficient trouble, as far as lay in their power, by ſetting on foot proſecutions againſt his printers, and offering rewards for diſcovery of the Author, in order to puniſh him as a Libeller.—But, as his cauſe was good, his reſolution ſteady, his perſeverance unſhaken, he finally triumphed over all his opponents; who deſervedly ſunk into the infamy they ſo juſtly merited: while the patriot Dean became the idol and the glory of that kingdom, for the welfare of which he ſo worthily exerted thoſe talents with which the Almighty had moſt bounteouſly endowed him. In truth, the Dean was, in this part of his character, whatever may be thought of him as a divine, or even as a wit, A TRULY GREAT AND GOOD MAN.

6. ‘ Anſwers to Letters from unknown Perſons,’ 1729. The firſt of theſe anſwers, relates to the ſame ſubject, in general, with the two laſt-mentioned papers; but more particularly to the great emigration of the Iriſh, at this time, to North-America; occaſioned by the want of employment, and by their various diſtreſſes at home. In this paper, he takes occaſion to animadvert, with great ſeverity, on the prevailing turn toward extravagance, and every kind of diſſipation, for which, it ſeems,

the ladies of Ireland were at that time remarkable: thoſe of the preſent generation, we hope, are by no means liable to the ſame charge. ' Is it not, ſays he, the higheſt indignity to human nature, that men ſhould be ſuch poltroons, as to ſuffer the kingdom and themſelves to be undone, by the vanity, the folly, the pride, and wantonneſs of their wives; who, under their preſent corruptions, ſeem to be a kind of animal ſuffer'd, for our ſins, to be ſent into the world for the deſtruction of families, ſocieties, and kingdoms, and whoſe whole ſtudy ſeems directed to be as expenſive as they poſſibly can, in every uſeleſs article of living; who by long practice can reconcile the moſt pernicious foreign drugs to their health and pleaſure, provided they are but expenſive; as ſtarlings grow fat with henbane; who can play deep ſeveral hours after midnight, ſleep beyond noon, revel upon Indian poiſons, and ſpend the revenue of a moderate family, to adorn a nauſeous, unwholſome, living carcaſe?'—This character of the Iriſh ladies, of Dean Swift's time, will naturally induce many of our readers to turn their eyes towards our fair countrywomen, and to put the query — ' what would the Dean have ſaid of the *Engliſh* ladies?' The ſecond of theſe letters relates to ſeveral particulars mentioned by the Dean, for the improvement of the country, and reformation of the common people; who, in all countries are ſufficiently in need of reformation; but what this ſarcaſtic writer here ſays of the native Iriſh, i. e. the country people, or peaſants, is monſtrouſly ſevere, and, we believe, a groſs exaggeration of the truth, altho' the truth might ſuffice to give us a very unfavourable idea of thoſe poor, uncultivated Hibernians. One thing here mentioned, for their improvement, may, perhaps, to ſome readers, ſeem a little extraordinary; but we cannot help looking upon it as an excellent hint: viz. the abolition of the Iriſh language. This our Author thinks might be effected, in that kingdom, in leſs than half an age, and at a very trifling expence: at leaſt ſo far as to oblige all the natives to ſpeak only Engliſh on every occaſion of buſineſs, in ſhops, markets, fairs, &c. ' This, ſays he, would in a great meaſure civilize the moſt barbarous among them, reconcile them to our cuſtoms and manner of living, and reduce great numbers to the national religion, whatever kind may then happen to be eſtabliſhed. The method is plain and ſimple; and although I am too deſponding to produce it, yet I could heartily wiſh ſome public thoughts were employed to reduce this uncultivated people from that idle, ſavage, beaſtly, thieviſh manner of life, in which they continue ſunk to a degree, that it is almoſt impoſſible for a country gentleman to find a ſervant of human capacity, or the leaſt tincture of natural honeſty:' this, ſurely ſaying, is too much; but it might come nearer the truth, at the time when this paper was written, than it would do if applied to the preſent ſtate of things in Ireland; as that kingdom is, in every reſpect (notwithſtanding the many oppreſſions and hardſhips under which it has groaned) greatly improved, within theſe laſt thirty years.

7. ‘The Subſtance of what was ſaid by the Dean of St. Patrick's, to the Lord Mayor and ſome of the Aldermen, when his Lordſhip came to preſent him with his Freedom, in a Gold Box.’ Here the Dean took occaſion to vindicate his character from the aſperſions of thoſe who had repreſented him, as a Tory, a Jacobite, an enemy to King George, and a libeller of the government.

8. ‘Thoughts on Religion.’ In theſe *thoughts* the Dean, who, in many parts of his writings, appears to be a bigot, diſcovers a more generous and catholic turn of mind than we heretofore imagined him to be poſſeſſed of. On the whole, it is perhaps not uncharitable to ſuppoſe, that he conſider'd modes of religion merely as engines of the ſtate, and that he never was over-burthened with genuine piety, or had any great zeal for chriſtianity in particular, farther than as it happen'd to be the eſtabliſh'd religion of his country. But, to the *thoughts*.

‘To ſay a man is bound to believe, is neither truth nor ſenſe. You may force men, by *intereſt*, or *puniſhment*, to ſay or ſwear they believe, and to act as if they believed: you can go no further.

‘Violent zeal for truth, hath an hundred to one odds to be either petulancy, ambition, or pride.

‘The chriſtian religion, in the moſt early times, was propoſed to the Jews and Heathens, without the article of Chriſt's Divinity; which Eraſmus accounts for, by its being too ſtrong a meat for babes. Perhaps if it were now ſoftened by the Chineſe miſſionaries, the converſion of thoſe infidels would be leſs difficult: and we find by the Alcoran, it is the great ſtumbling block of the Mahometans. But in a country already chriſtian, to bring ſo fundamental a point of faith into debate, can have no conſequences that are not pernicious to morals and public peace.’

The two firſt of the foregoing remarks are uncontrovertible; but the laſt is a glaring proof of the truth of what we have intimated, that the Dean's chriſtianity was merely *political*. Was he not, in himſelf, a notable inſtance of the ſhrewdneſs of his own obſervation, that men may be *influenced* to ſay, and ſwear, and even act *as if* they believed?—But there are ſeveral more of theſe *thoughts* that deſerve to be ſelected.

‘I have often been offended to find St. Paul's allegories, and other figures of Grecian eloquence, converted by divines into articles of faith:’—Why did not the Dean point out ſome of thoſe miſinterpreted figures? He ſeems to think it a leſs crime to condemn in the lump, than to controvert doctrines.—The following ſentiment may be more eaſily underſtood; and will do its author more credit:

‘ God's mercy is over all his works; but divines, of all ſorts, leſſen that mercy *too much!*’—We know not what authority they have to leſſen it *at all*. The next remark is ſingular enough, and perfectly characteriſtic of its author:

‘ I never ſaw, heard, nor read, that the clergy were beloved in any nation where chriſtianity was the religion of the country. Nothing can render them popular, but ſome degree of perſecution.’

‘ It is impoſſible that any thing ſo natural, ſo neceſſary, and ſo univerſal as death, ſhould ever have been deſigned by Providence as an evil to mankind *.’ The laſt obſervation in the ſeries of thoughts now before us, we ſubmit to the judgment of our female readers: It is this:

‘ Although reaſon were intended by Providence to govern our actions, yet it ſeems that, in two points of the greateſt moment to the being and continuance of the world, God hath intended our paſſions to prevail over reaſon. The firſt is, the propagation of our ſpecies, ſince no wiſe man ever married, from the dictates of reaſon. The other is, the love of life, which, from the dictates of reaſon, every man would deſpiſe, and wiſh it at an end, or that it never had a being.’—With regard to the matrimonial clauſe, in this paragraph, it is already ſubmitted to another juriſdiction; but as to the diſlike here expreſſed, with reſpect to our very exiſtence, it is evidently the reſult of a ſplenetic fit, and a proof that the Dean was not a very *wiſe man*, at *that moment*, whatever he was, throughout the general tenor of his conduct, before the powers of his mind were totally ſubdued by the fatal diſorder which ſeized him in his latter days.

8 and 9. ‘ Further thoughts on Religion,’ and a ‘ Prayer for Stella;’ neither of theſe deſerve particular notice.

10. ‘ A Sermon from 1 Cor. iii. 19. *The wiſdom of this world is fooliſhneſs with God.*’ In this diſcourſe, the Dean attacks the heathen philoſophy and wiſdom, in order to prove the great ſuperiority of the chriſtian religion. He firſt mentions ‘ certain points, wherein the wiſdom and virtue of all unrevealed philoſophy, in general, fell ſhort, and was very imperfect. Secondly, he ſhews, in a few inſtances, where ſome of the moſt renowned philoſophers have been groſly defective in their leſſons on morality.’ Thirdly, he endeavours to ‘ prove the perfection of chriſtian wiſdom, from the proper characters and marks of it.’ And laſtly, he undertakes to ſhew, ‘ that

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* This, by miſtake is, in the quarto edition, incorporated in the ſame paragraph with another *thought*, with which it has no connection.

'the great examples of wiſdom and virtue among the heathen 'wiſe men, were produced by perſonal merit, and not influ'enced by the doctrine of any ſect; whereas, in chriſtianity, it 'is quite the contrary.' Moſt of theſe points, eſpecially the laſt, are very ſuperficially treated; and, on the whole, this diſcourſe will only ſerve to ſtrengthen the opinion of thoſe who, from former ſpecimens of our Author's pulpit compoſitions, have hitherto conſider'd him as but an indifferent ſermonizer.

11 and 12. 'Upon giving Badges to the Poor,' and 'Conſi'derations about maintaining the Poor.' The Beggars of Ireland have long been, and ſtill continue to be, the curſe and ſcandal of that kingdom. Our patriotic Author often employed his thoughts and utmoſt endeavours towards redreſſing, in ſome meaſure, this grievance; but experience hath fully ſhewn that nothing but an unlimited freedom, and full encouragement of trade, will effect a reformation of this kind: and *when* the Iriſh are to be indulged with ſo great a bleſſing, no man can tell, without the gift of prophecy.

13. 'The humble Repreſentation of the Clergy of Dublin, to their Archbiſhop—ſetting forth the Hardſhip laid upon them by a certain Brief iſſued for the Relief of one M'Carthy, a School-Maſter, whoſe Houſe, on College-Green, was deſtroyed by Fire.' There is nothing in this paper, that is likely to engage the reader's attention.

14. 'An Anſwer to Bickerſtaff;'—by a Perſon of Quality. Not quite ſo jocular as the Dean's predictions and controverſy with Partridge, under the aſſumed name of Iſaac Bickerſtaff, Eſq.

15. 'Hints on good Manners.' Theſe hints may be conſidered as ſupplemental to the Author's ſhort Treatiſe on good Manners, printed in the 14th volume of the octavo edition, and the ſeventh of the quarto. See alſo Review, vol. 27. p. 275.

16. 'RESOLUTIONS when I come to be Old.' Written in M,DC,XC,IX. Had the Dean been permitted to try the experiment, it is probable he would have failed in the obſervance of moſt of theſe Reſolutions; which are ſeventeen in number, and ranged in the following order.

'Not to marry a young woman.'

'Not to keep young company, unleſs they really deſire it.'

'Not to be peeviſh, moroſe, or ſuſpicious.'

'Not to ſcorn preſent ways, or wits, or faſhions, or, &c.'

'Not to be fond of children.'

'Not to tell the ſame ſtory over and over to the ſame people.'

'Not to be covetous.'—The hardeſt of all, to be kept.

'Not to neglect decency or cleanlineſs, for fear of falling 'into naſtineſs.'

'Not to be over ſevere with young people, but to make al'lowances for their youthful follies and weakneſſes.'

‘ Not to be influenced by, or give ear to knaviſh, tattling ‘ ſervants, or others.’

‘ Not to be too free of advice, nor trouble any but thoſe who ‘ deſire it.’

‘ To deſire ſome good friends to inform me which of theſe ‘ reſolutions I break or neglect; and to reform accordingly.’

‘ Not to talk much, nor of myſelf.’ Very hard, again!

‘ Not to boaſt of my former beauty, or ſtrength, or favour ‘ with ladies.’

‘ Not to hearken to flatteries, nor conceive I can be beloved ‘ by a young woman; *et eos qui hæreditatem captant, odiſſe ac* ‘ *vitare*.’

‘ Not to be poſitive or opinionative.’

‘ Not to ſet up for obſerving all theſe rules, for fear I ſhould ‘ obſerve none.’

17. ‘ Laws for the Dean's Servants, 1733.’—No maſter ever underſtood the management of ſervants, or was better ſerved than, Dean Swift; chiefly owing, perhaps, to the ſeverity of his diſcipline; of which the preſent ſet of laws affords a ſtriking inſtance. Not but that his ſeverity was ſufficiently tempered with kindneſs; but the latter, ſingly, might have proved ruinous to both parties:—there is an excellent remark, on this ſubject, in Gordon's account of the life of Mr. Trenchard, in his preface to Cato's Letters. As many of our readers may not be poſſeſſed of the book, they will not be diſpleaſed to ſee the paſſage inſerted here.—‘ To his ſervants he [Mr. T.] was a juſt and merciful maſter. Under him they had good uſage and plenty; and the worſt that they had to apprehend in his ſervice, was now and then a paſſionate expreſſion. He loved to ſee chearful faces about him. He was particularly tender of them in their ſickneſs, and often paid large bills for their cure.—For this his compaſſion and bounty, he had almoſt always ill returns. They thought that every kindneſs done to them, was done for their own ſake; that they were of ſuch importance to him, that he could not live without them; and that, therefore, they were entitled to more wages. He uſed to obſerve, that this ingratitude was inſeparable from inferior ſervants; and that they always founded ſome freſh claim upon every kindneſs which he did them. From hence he was wont to make many fine obſervations on human nature, and particularly on the nature of the common herd of mankind. *Pref.* p. xlvi. edit. 12mo. We return now to our Review of the collection before us.

18. ‘ Character of Mrs. H——d*.’ 1727. We have here a pleaſing picture of this female court-favourite; who was juſtly admired for her beauty, wit, and many private virtues. What

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* Afterwards Lady Suffolk.

he ſays of the religious part of her character, is not incurious. ' In religion ſhe is at leaſt a Latitudinarian, being not an enemy to books written by the Free-thinkers; and herein ſhe is the more blameable, becauſe ſhe hath too much morality to ſtand in need of them, requiring only a due degree of faith for putting her in the road to ſalvation. I ſpeak this of her as a private lady, not as a court-favourite; for, in the latter capacity, ſhe can ſhew neither faith nor works. If ſhe had never ſeen a court, it is not impoſſible that ſhe might have been a friend.'—Our Author never miſſes an opportunity for a good ſtroke at the court; and his ſtrokes are the more to be regarded, as his knowledge of and averſion to courts was not gathered from the peruſal of ſatires, or from common-place raillery; but from a perſonal acquaintance with courtiers and great people.

19. 'Character of Dr. Thomas Sheridan.' 1738. From this paper we learn, that Dr. Sheridan (who died in 1738) had, beſide his ſkill in the Greek and German languages, a very fruitful invention, and a talent for poetry; that his Engliſh verſes were full of wit and humour, though neither his verſe nor proſe was ſufficiently correct; and that he left behind him a very great collection, in ſeveral volumes, of ſtories, humorous, witty, wiſe, or ſome way uſeful, gathered from a vaſt number of Greek, Roman, Italian, Spaniſh, French, and Engliſh writers[*]. His chief ſhining *quality*, adds our Author, was that of a ſchoolmaſter: here he ſhone in his proper element. He had ſo much ſkill and practice, in the phyſiognomy of boys, that he rarely miſtook, at the firſt view. His ſcholars loved and feared him. He rather choſe to ſhame the ſtupid, but puniſhed the idle, and expoſed them to all the lads, which was more ſevere than laſhing.—Our Author, in this paper, gives the following account of Dr. Sheridan's ſon, who has ſince made ſo diſtinguiſhed a figure as an actor, manager, and orator. --- ' He [the doctor] had one ſon, whom he ſent to Weſtminſter-ſchool, although he could ill afford it. The boy was there immediately taken notice of, upon examination. Although a mere ſtranger, he was by pure merit elected a King's ſcholar. It is true their maintenance falls ſomething ſhort;—the Dr. was then ſo poor that he could not add fourteen pounds a year, to enable the boy to finiſh the year; which, if he had done, he would have been removed to an higher claſs, and, in another year, would have been *ſped* off (that is the phraſe) to a fellowſhip in Oxford or Cambridge. But the doctor was forced to recall him to Dublin, and had friends in our Univerſity to ſend him there, where he

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[*] If Dr. Sheridan's collection were as valuable as his friend the Dean here intimates, it is ſtrange that his ſon, the celebrated actor, hath never yet committed them to the preſs.

hath been choſen of the foundation; and, I think, hath gotten an exhibition, and deſigns to ſtand for a fellowſhip.'

20. 'The Hiſtory of the Second Solomon, 1729.' The Dean, here, gives a very humorous account of his friend Dr. Sheridan, whoſe indolence and indiſcretions were continual ſubjects for the exerciſe of our Author's ſatirical talent. He alſo falls moſt outrageouſly on the character of the Doctor's wife; whom he deſcribes in the following ſevere terms: her character, ſays he, is this: 'Her perſon is deteſtably diſagreeable; a moſt filthy ſlut; lazy and ſlothful, and luxurious, ill-natured, envious, ſuſpicious; a ſcold, expenſive on herſelf, covetous to others; ſhe takes thieves and whores, for cheapneſs, to be her ſervants, and turns them off every week: poſitive, inſolent, an ignorant, prating, overweening fool; a lover of the dirtieſt, meaneſt company.'—In another place, he ſays, 'ſhe was, in every regard, except gallantry, (which no creature would attempt) the moſt diſagreeable beaſt in Europe.'

[*The remainder of our Account of theſe Poſthumous Pieces, may be expected in our next.*]

MONTHLY CATALOGUE,

For AUGUST, 1765.

RELIGIOUS *and* CONTROVERSIAL.

Art. 8. *A Vindication of the Moral Character of the Apoſtle Paul, from the Charge of Inſincerity and Hypocriſy brought againſt it by Lord Bolingbroke, Dr. Middleton, and others. Shewing at the ſame time, from his Example compared with that of our Lord, and the other Apoſtles, the true and proper Meaſures to be taken for the Converſion of the Jews.* By Caleb Jeacocke. 8vo. 1s. Flexney.

THE late Lord Bolingbroke's charge againſt St. Paul, is thus cited by Mr. Jeacocke *, from the ſecond Vol. of his poſthumous works, p. 319. "Peter, ſays his Lordſhip, converſed and eat with the Gentiles at Antioch, till the arrival of certain Jews made him ſeparate himſelf from the former, fearing them which were of the circumciſion; and Paul, who reproached this prince of the apoſtles ſo harſhly for his hypocriſy, if he did not diſſemble to the elders the doctrine he taught to the Gentiles, did at leaſt diſſemble ſo far to the public, when he came to Jeruſalem, and joined in the moſt ſolemn act that the moſt rigid obſervers of the law could perform, as to expreſs a zeal for obſervances he did not much value, and for a law he thought abrogated: for that was the caſe, and the doctrine is inculcated throughout his Epiſtles. In ſhort, he carried his indulgence ſo far, or he diſſembled ſo far, that he became as a Jew to the Jews, that he might gain the Jews, and to them that are without the law, that is, to the Gentiles, as without law, that he might gain them too. We have his own words for this, and he boaſts of it."

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* This Mr. Jeacocke is, if we miſtake not, that remarkable perſon who, for many years, was preſident of the Robin-Hood Society; and much applauded by thoſe who only knew him under the denomination of *the Baker*. We have been informed that he is now in the commiſſion *for the Peace*.

'Again, page 347. Note—" St. Paul, inſtead of grafting Chriſtianity on Judaiſm, inſiſted on an entire abolition of the latter; to which however he had conformed moſt hypocritically on more occaſions than one."

Dr. Middleton's objection is extracted from his 'Curſory Reflections on the Diſpute or Diſſention which happened at Antioch, between the Apoſtles Peter and Paul;'—in theſe words: " Paul, the apoſtle of the Gentiles, and, by that character, the more engaged to vindicate their liberty, knowing Peter's ſentiments on this queſtion (who he ſays in the foregoing paragraph, was clearly convinced that the ceremonies of the law were ſuperceded and aboliſhed by the diſpenſation of the goſpel) to be really the ſame with his own, was ſo ſcandalized at his diſſimulation, that he could not abſtain from reproaching him very ſeverely for it in public; yet, when it came afterwards to his own turn to be alarmed with the apprehenſion of danger from the ſame quarter, he was content to comply and diſſemble too, and in order to pacify the Jews, affected a zeal for their legal rites and obſervances, by the Advice of James, who then preſided in the church of Jeruſalem."—And again, " Paul had carried his zeal for Chriſtian liberty ſo far, and declared himſelf every where ſo roundly againſt the ceremonies of the law, both by preaching and writing; that when he was driven afterwards to a change of conduct, his diſſimulation proved too late, and inſtead of pacifying the Jews, provoked them only the more."

From theſe charges of hypocritical temporizing, Mr. Jeacocke undertakes to vindicate the apoſtle of the Gentiles; and his arguments deſerve to be attended to; but at the ſame time, we are ſorry to ſee Paul defended at the expence of poor Peter: whoſe ſincerity is thus called in queſtion. 'Peter,' ſays our Author, 'in his diſcuſſion of this queſtion,' [Whether the Gentiles, on their becoming Chriſtians, ſhould conform to the law of Moſes?] 'was evidently of the ſame opinion with the apoſtle Paul, and the reſt of the aſſembly; and upon going afterwards to Antioch, he entered into the greateſt intimacy with the believing Gentiles, by converſing and eating with them as brethren. But when ſome zealous Chriſtian Jews, who were otherwiſe minded, came down to Antioch, he fearing their reſentment for thus freely converſing with uncircumciſed Gentiles (though believers) withdrew himſelf, contrary to the judgment of his own mind, and broke off that fellowſhip with the Gentiles, which he had before maintained.—Which behaviour created great uneaſineſs, and was the ground of diſſention and ſeparation among the diſciples of Chriſt, having a direct tendency to lead theſe Gentiles to queſtion, whether their belief and profeſſion of Chriſtianity would be available to obtain the favour of God, unleſs they were circumciſed? For this inconſiſtency of conduct in Peter, firſt converſing intimately with them, and then forſaking them without any juſt cauſe, Paul, who had more reſpect and concern for the truth of the goſpel than the power of men, freely reproved him, and withſtood him to the face, for as he ſays plainly, " he was *to be blamed*."

We ſhall not enter into any diſpute with our Author, whether St. Paul or St. Peter were the moſt chargeable with temporizing and trimming, in order to pleaſe and humour the Chriſtian Jews. Every judicious friend to the Chriſtian religion will, we imagine, deem it moſt prudent to let the apoſtolical diſſentions reſt, in that peace into which they happily ſubſided, above ſixteen hundred years ago.

Mr. Jeacocke is at great pains to evince, from St. Paul's writings, that it was by no means the apoſtle's deſign, to prove the aboliſhing of the Moſaic inſtitution neceſſary, in order to eſtabliſh the Chriſtian diſpenſation. The converted Jews were to be ſo far Jews ſtill, that they were 'not to deſire to forſake the law of Moſes, and to get the mark of circumciſion out of their fleſh;' neither on the other hand, were 'the Gentiles to imagine, that in order to be diſciples of Chriſt, they muſt become Jews, and be circumciſed.' In ſhort, our Author is of opinion, (and he thinks his opinion ſtands confirmed, not only by the example and doctrine of St. Paul, but alſo by the authority of our Lord, his apoſtles, and the firſt ages of Chriſtianity) that if a Jew ſhould be proſelyted to Chriſtianity, at this time, 'the law of Moſes would, nevertheleſs, have an obligatory force upon him.' Our Lord, adds he, inſtead of repealing the law, conſidered himſelf as a Jew, and as ſuch complied with the cuſtoms and law of Moſes.——And the apoſtles, he continues, in another place, 'trod faithfully in the ſteps of their bleſſed maſter, and conformed to the ancient religion of their fathers, continuing to obſerve and keep the laws and cuſtoms of Moſes.——Seeing, therefore, that neither our Lord, nor any of his apoſtles, required the Jews, upon their believing in him, to forſake the law of Moſes, Mr. Jeacocke

By our Animadverter's expreſſion—'juſt publiſhed * *under the name* of, &c. the Reader who might chance to proceed no further than his title-page, would be apt to conclude, that he (the Author of theſe animadverſions) did not look upon the eleven letters, as really the product of the late Mr. Hervey's pen. This, however, is not the caſe; there is not the leaſt room to ſuſpect their authenticity; nor does the Animadverter ſuppoſe them not to be genuine. It is from his laudable tenderneſs for Mr. Hervey's memory, and his juſt abhorrence of ſome tenets contained in thoſe letters, that he ſeems willing to take advantage of their being a poſthumous publication, and that too, contrary to Mr. Hervey's dying requeſt; in order to repreſent the book in queſtion as being in *ſome ſenſe*, not altogether the work of ſo pious and well-meaning a writer. 'Mr. Hervey, ſays he, is not the firſt perſon who has ſuffered by the imprudent eſteem of friends. Contrary to his dying requeſt, this anſwer was not deſtroyed, but put into the hands of many. No wonder, therefore, that a *ſurreptitious* copy of it, as the Editor tells us, appeared in print. This (continues our Animadverter) is made the reaſon for ſending into the world the preſent piece; which, ſuppoſing it [the book] to be genuine, certainly reflects the higheſt diſcredit on Mr. Hervey's memory; and which, if it be not genuine, but poiſoned by the infectious pen of a Cudworth † (as perhaps thoſe who love Mr. Hervey beſt, would rather chuſe to believe) it is a dreadful reflection, that the popular name of ſo worthy a man ſhould be made the vehicle to convey ſuch truly pernicious ſentiments.'

To prove that Hervey's Eleven Letters to Weſley, really are the vehicle through which the moſt pernicious ſentiments are conveyed to the public, our Author has here collected a number of paſſages from thoſe letters, ſome of which are indeed fraught with ſuch doctrines as are truly a moſt ſcandalous perverſion of the Chriſtian religion. What will the ſober-minded judicious reader ſay to the following?

"This guilt [of ſin] our Lord *ſo truly* bore, that he was no leſs liable to the arreſt of juſtice and the infliction of vengeance, than if he himſelf had committed the moſt enormous crimes.——He bore the *filth* —therefore he felt what thoſe wretched ſouls endure, who die in their iniquities; his eternal father forſook him, and hid his face from him, as from an *abominable object* ——This renders our Saviour's propitiation great, wonderful, and glorious. Believing this, we *have nothing to fear: nothing remains to be laid to our charge* by the righteous judge." *Hervey*, p. 16, 17.

'Is it poſſible, ſays our Animadverter, on this paſſage, that any ſerious mind can attend to the above particulars without being filled with indignation? Did the greatneſs of our Saviour's propitiation conſiſt in his feeling thoſe agonies of deſpair which are endured by damned ſpirits, and in being deteſted and abhorred by his father? God forbid! What can be more horrible than to imagine this? If "*we have nothing to fear, &c.*" there cannot be the leaſt reaſon that we ſhould ever implore the forgiveneſs of our ſins, or concern ourſelves to avoid them.'

The above cited paſſages may ſerve as ſpecimens both of the abſurd doctrines contained in the letters, (a conſiderable variety of which may be found in this pamphlet) and of our Author's manner of animadverting on them. We ſhall therefore conclude the article with a ſhort extract from his introduction: which will not be deemed unſeaſonable, by ſuch of our Readers as are acquainted with the ſurprizing progreſs which fanaticiſm hath lately made among us.——' We earneſtly requeſt, not the admirers of Mr. Hervey only, but ſuch as are fond to hear opinions of this ſort delivered from the pulpit, (from whence we are ſorry to find they are now too frequently delivered) we requeſt them to aſk their own hearts in ſincerity, Whether they can conceive it poſſible, that the eternal Son of the moſt holy God, could have eſtabliſhed a religion which directly tends to remove all the obligations of virtue, piety, and truth, and to introduce the moſt ſhocking licentiouſneſs in life and practice? That ſuch is the conſequence of that perverſion of the Chriſtian religion marked out in the following pages, is not to be doubted; ſince, if there was a neceſſity, the writer of this could eaſily produce many ſtrenuous, and, as they would be thought, moſt *holy diſciples* of this doctrine, guilty of ſuch practices as are a diſgrace to human nature, and as would totally overthrow the foundations of ſociety, if generally inculcated and embraced.'———Who or what are the men here glanced at, we are not informed; but it is not improbable that our Author may have ſufficient grounds for what he has ſaid: it being very natural for ſuch tenets as are here exploded, not only to deprive thoſe who eſpouſe them, of all the benign influences of genuine piety, but alſo to looſe them from the common Obligations of morality.

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* See Rev. for Feb. laſt, p. 148.

† We have frequently met with this name, in the liſt of modern fanatics.

We cannot, however, take leave of this little well-meant tract, with-of England, as by law eſtabliſhed. The Author is thoroughly orthodox, a ſtrict trinitarian, and a zealous maintainer of the divine inſtitution of epiſcopacy. No church, he ſays, can be reputed *true, proper, perfect* churches, nor can be exempted from the guilt of notorious and inexcuable ſchiſm; that refuſes epiſcopal government, where it may be had, and where it is duly eſtabliſhed.—This point we leave to be ſettled, at leiſure, between this anonymous Author and the *diſſenting* gentleman to whom the public is indebted for the next-mentioned performance.

Art. 11. *Epiſcopacy. A Letter to the Rev. Mr. Foſter, the Author of a late Pamphlet, entitled, 'Two Letters from a late Diſſenting Teacher; with an Anſwer to the former, and Animadverſions on the latter.'* By Thomas Howe. 8vo. 2s. Dilly.

We ſlightly mentioned Mr. Foſter's performance, in our Review for July 1764, p. 73. To enter more into the merits of Mr. Howe's Reply, might be deemed unfair; and therefore we ſhall only ſay, that the preſent letter to Mr. F. contains a notable defence of the Diſſenters, with regard to their rejection of the epiſcopal ſcheme.

Art. 12. *A Letter to the Jews; wherein their religious Syſtem is confuted; the Reaſon aſſigned of their being ſo long excluded from the Land of Canaan; and a Method pointed out, through the Obſervance whereof, they may be infallibly aſſured of being reſtored. To which is added, a ſeaſonable Admonition to the Public.* By Thomas Goddard, A. M. 8vo. 6d. Baldwin.

The Jews have *Moſes* and the *prophets:* if they hear not *them*, neither will they be perſuaded—by Thomas Goddard.

Art. 12. *An Antidote for the Riſing-age, againſt Scepticiſm and Infidelity. Being a collective View of the Argument in Proof of a divine Revelation. In a Series of Epiſtles from Credens to Scepticus.* 12mo. 2s. Longman.

Rather an antidote againſt popery, than againſt ſcepticiſm. It is true, the Author does not entirely overlook the infidels, but he ſeems to be not half ſo much at enmity with them, as he is with the papiſts. Indeed, he looks upon the church of Rome, and we believe very juſtly, as the great nurſing-mother of infidelity; and therefore, his main view is, firſt, to demoliſh her. In proportion, ſays he, as the French, Italians, or other catholics, make uſe of their reaſon, and venture to judge for themſelves of the nature of evidence, popery cannot do otherwiſe than become the ſubject of ridicule; inſomuch that in what degree ſoever they may have been led, by that ſuperſtition, to entertain contemptuous opinions either of the Jewiſh or Chriſtian revelation, it could only be occaſioned by thoſe miſrepreſentations which have been given of them by popery.—There is no doubt a great deal of truth in this remark; which may be extended to ſome other denominations of Chriſtians.

There is, however, nothing very extraordinary in theſe letters, which are ſtrangely eked out with quotations from various un-named writers. The good intention of the Author is what he is chiefly to be commended for. We muſt alſo acknowledge the candor of his diſpoſition; and the friendly regard which he expreſſes for the free and rational exerciſe of the human underſtanding, on religious ſubjects.

Art. 13. *Epiſtola ad Doctiſſimum Virum Robertum Lowthium, S. T. P. In qua nonnulla, quæ ad nuperæ ſuæ de Sacra Hebræorum Poeſi Prælectionum Editionis calcem habet, expenduntur.* A Thoma Edwards, A. M. Aul. Clar. Cantab. nuper Socio. 8vo. 1s. Hooper.

This letter contains ſome obſervations on what Dr. Lowth has advanced, in the ſecond edition of his Prælections, in regard to Biſhop Hare's hypotheſis concerning the Hebrew poetry, which Mr. Edwards calls a happy diſcovery, and which he endeavours to defend. As to the merit and value of the diſcovery, the learned, in general, are pretty well agreed; and as to our Author's *manner*, our Readers may judge of it from the following ſpecimens:

'—Frivola prorſus et futilia profers, vir doctiſſime, et te indigna. Inanem eorum, quæ in prima editione contra metricam *Harianam* diſſerueras, repetitionem lectoribus tuis propinas: objectiones, nimirum, quibus jam ſatis, niſi omnia me fallunt, in meis prolegomenis reſponſum erat, *denuo* in medio ponis, *et ad nauſeam uſque iteras.*'

'—Profecto vix a me impetrare poſſum ut non putem, te a metrica *Hariana* animo jam olim abhorruiſſe, eamque adeo quo jure quaque injuria damnare et peſſundare tibi decretum eſſe.'

'—Quouſque tandem, vir doctiſſime, *petitione principii* nos obtundes, et *Crambe* tua ad nauſeam uſque *repetita miſeros occides?*'

'—Verum, ut vides, cum animo ſtatutum habes viam, quam inſtituiſti, tenere; hoc eſt, quod non probe expendiſti, neque adeo ſatis intelligis, oppugnare:

——— *Servatur ad imum,*
Qualis ab incepto proceſſerat, et ſibi conſtat.'

'—Sed apage *petitionem principii!* jum diu mihi nauſeam creat.'

Art. 14. *A Harmony of the Four Goſpels, ſo far as relateth to the Hiſtory of our Saviour's Reſurrection, with a Commentary and Notes.* By Richard Parry, D. D. 4to. 1s. Whiſton.

The Hiſtory of our Saviour's reſurrection having been ſtrangely embarraſſed, both by friends and enemies, Dr. Parry thinks it neither unſeaſonable nor unneceſſary to review it; in order, if poſſible, he ſays, to ſatisfy the one, and to ſilence the other. And for this purpoſe, little more is requiſite, he apprehends, than to lay before the Reader, at one view, the ſeveral accounts of this important tranſaction, as we find it recorded by the Four Evangeliſts. This he does by dividing the page into four columns, and aſſigning a ſeparate column to what is ſaid upon the ſubject by each Evangeliſt.

According to his Harmony, the whole evangelical account of our Saviour's reſurrection, he tells us, is plain and eaſy; the ſeveral narrations are perfectly conſiſtent with each other, and every ſubſequent relation naturally ariſeth from the preceeding.

The Harmony is followed by a Commentary, wherein the Doctor gives the hiſtory of the reſurrection in one continued narration, at the cloſe of which he conſiders an objection, that may be drawn from St. *Matthew*, to the uniform faith of the apoſtles. It is in his account of the appearance in *Galilee*, where, having told us, that the ELEVEN *ſaw Jeſus, and worſhipped him*, he immediately addeth, οἱ δε εδιστασαν, which our tranſlators, the Doctor ſays, have very improperly rendered, BUT *ſome*, that is, *ſome of the eleven, doubted*. Ch. xxviii. 16, 17. If the particle δε was away, we are told, there would be no difficulty; the conſtruction being, Και ιδοντες αυτον, οἱ εδιστασαν, προσεκυνησαν αυτῳ. Why then ſhould that harmleſs particle, he aſks, which is ſo frequently pleonaſtical, occaſion any?—After producing ſeveral paſſages, where the particle δε is pleonaſtical, he tells us, that the paſſage in St. *Matthew* may be thus rendered:—*When they* (the eleven) *who* HAD *doubted*, (of his reſurrection) *ſaw him, they worſhipped him*.

The Commentary is followed by *Notes*, which the Doctor introduceth thus——‘ If, notwithſtanding the foregoing Harmony and Commentary, any doubt ſhould ſtill remain in the reader's mind, he may poſſibly find a ſolution in the Notes. But he muſt not expect from me a particular refutation of ſuch convict impertinencies, as *differences* under the name of *inconſiſtencies*, and *variations* under the name of *contradictions*. Every thing, however, that ſeemeth to have the appearance of a real difficulty, ſhall be fully and impartially conſidered.’

We ſhall only add, that the judicious Reader will find ſome juſt and pertinent criticiſms in the Notes, but nothing that is new.

POLITICAL.

Art. 15. *Political Logic diſplayed: Or, a Key to the Thoughts on Civil Liberty, Licentiouſneſs, and Faction.* 8vo. 1s. 6d. Newbery.

Mr. Pope, in his Eſſay on Criticiſm, obſerves, that there are certain writers, who,

> ——— Having ſtore of wit
> Yet want as much again to manage it.

The Author of the pamphlet before us appears to be one of this ſtamp; his witticiſms and criticiſms being ſo prepoſterouſly blended together, that it is with difficulty the Reader can diſtinguiſh when he is in jeſt or in earneſt, ſerious or comical, or even his own thoughts from thoſe of his opponent. From his title-page we are led to expect a key to Dr. Brown's Political Cabinet: on looking farther, however, we find that he hath either broke this pretended key in the lock, or ſo entangled it in the multiplicity and tortuoſity of the various wards, as not to be able to open the door or get his key fairly out again. In a word, this Antagoniſt ſeems much too young and unexperienced to encounter ſo practiſed a veteran as Dr. Brown. He hath one advantage indeed, which redounds however but little to his honour, and this is, the Doctor's having been already ſo heartily mauled by others. There is yet after all, one thing more to be conſidered, viz. the ſuperior force of the Eſtimator to withſtand the attacks of his adverſaries. Not that either his ability to offend others, or defend himſelf, is the formidable part of his character; but the patience, the perſeverance, the happy indifference with which he hath learned to bear a beating, as effectually baffle the deſigns of his opponents, as if he were clad in an iron doublet. It is doubtleſs the conſciouſneſs of this, his *forte*, that makes him lay himſelf ſo notoriouſly open: for to thoſe who can ſo magnanimouſly ſupport a defeat, it is of little conſequence who gets the victory.

Art. 16. *A Dialogue in the Elyſian Fields, between two D-k-s.* Folio. 6d. Hooper.

The Dukes here meant, are their late Graces of Dev-n—re and B-l—n; who are both repreſented as owning themſelves to have been the dupes of party and faction. The pamphlet is a very inſignificant performance.

Art. 17. *A Letter to the E— of B—.* 8vo. 1s. Wilkie.

Arraigns the political conduct of his lordſhip; ſets forth the odium of being a *favourite*, and concludes with the following piece of advice: 'If any thing contained within theſe ſheets, my Lord, ſhould be ſo fortunate to ſtir within your breaſt ſome faint emotion, whether of remorſe, fear, ſhame, or a ſenſation compounded perhaps of all together; cheriſh, my Lord, the gracious inſtinct; ripen it into virtue, and endeavour, in ſome meaſure, to repair the injuries you have done your country, by voluntarily abſenting yourſelf from it for ever.'

POETICAL.

Art. 18. *Churchill, an Elegy.* Briſtol, printed by S. Farley; and ſold by Baldwin, in London. 4to. 6d.

Sweet,	Pen.	Quill,	Liberty,
Wit.	Again.	Feel.	He.

The above are ſpecimens of this Author's rhimes: we have obſerved nothing more remarkable in his poem.

Art. 19. *The Will of a certain Northern Vicar: Carefully copied from the Original, depoſited in his own Cabinet at N—— upon T—.* 4to. 6d. Bunce.

Here are rhimes and couplets infinitely tranſcending any contained in the foregoing elegy:

Paper,	Author,	Sauce,
Vicar.	Barter.	Farce.
Vicar,	Wealth,	Optics,
Parker.	Myſelf.	Cauſtics.

With many others, equally curious. Perhaps the *humourous* Author thought ſuch barbariſms allowable in a burleſque performance; but we ſhould imagine them intolerable to every ear accuſtomed to harmony. If a writer profeſſes to entertain his readers with rhime, he ſhould, certainly, give them rhimes; and not couple his lines with words that have no ſimilarity of ſound. Such ridiculous verſe-tagging, reminds us of the publican who, ſucceeding another, that had kept the ſign of the *Robin Hood*, to which had been affixed a proper rhime taken from *yeoman good*; thus altered the couplet:

Since Robin Hood is dead and *gone*,
Come in, and drink with—*Simon Webſter*.

Ar

As to the deſign of this pamphlet, entitled *The Will of a certain Northern Vicar*, we know nothing of the perſon here attempted to be held up to public ridicule. The laſt paragraph will let our Readers as much into the ſecret as we have been from a peruſal of the whole:

> But as to all my ſtock of *wealth*,
> *By G--*, I'd keep that to *myſelf*.——
> Sign'd, ſeal'd, deliver'd, in SIXTY-ONE.
> By me, the Vicar of *B-d---g--n*.

B-d---g--n is, probably, ſome vicarage in the neighbourhood of Newcaſtle upon Tyne.

Art. 20. *An Ode to the People of England.* 4to. 6d. Longford.

The common place objection againſt the new miniſtry, as, that 'it is compoſed of young, inexperienced men,' with other depreciating circumſtances, are here thrown into the form of an ode; and the ſtanzas are ſmart enough: as for example:

> See here a knave,——and there a fool,
> With many a boy, juſt come from ſchool,
>   Grim ſages old as Priam;
> A motly tribe, you'll ſay to rule,
> The beſt of them, to B— a tool,
>   Or ſame doth much belye 'em.

This, however, is rather *abuſe* than *wit*; and merits only cudgel-criticiſm.

MISCELLANEOUS.

Art. 21. *The Chineſe Spy, or Emiſſary from the Court of Pekin, commiſſioned to examine into the preſent State of Europe.* 6 Vols. 12mo. 18s. Bladon.

Having offered our opinion of this work in general, on the appearance of the French original[*], there remains nothing for us to ſay farther on the ſubject, than to give our Readers ſome ſpecimen of the tranſlation; which is full as ſpiritleſs and inelegant as the original is quaint and inſignificant. It muſt be owned, indeed, that the pertneſs and vivacity of ſtyle in the French ſeemed better adapted to the ſuperficial, common-place ſentiments of the work, than the dullneſs and frigidity of expreſſion, generally made uſe of by the Tranſlator.

In Letter 56 of the third volume, our ſuppoſed emiſſary gives the following account of Purgatory:

'There was formerly a terrible circumſtance in the Chriſtian religion. Believers, who had ſinned, though but ſlightly, were condemned to eternal burnings: this was very hard for thoſe who had not ſinned on purpoſe. After many deliberations, about an expedient for preventing ſuch numbers of well-meaning ſinners from being hurled down to hell for ever, purgatory was hit on.

'I wiſh I could explain to you what this ſame purgatory is. The Europeans, who are full of fictions in all things, have a fable of the river called Lethe, the water of which makes one forget every thing that is paſt. Now purgatory is a kind of river Lethe; God forgets that he was offended, and expunges his juſtice. Purgatory may be alſo looked on as a proteſt for ſinners againſt the power of the devil.

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[*] See our Appendix to Review, Vol. XXXI. p. 534.

‘ It is very hot in purgatory, but far leſs than in hell. Its flames burn, but without conſuming; they are only of a purifying quality. At the end of ſome centuries, the ſinner comes out as clear as cryſtal, and goes and takes his ſeat in heaven, as if nothing had been the matter.

‘ Chriſtianity has ſcarce a project which comes up to this: at the end of the world, God would otherwiſe have been almoſt alone in paradiſe; whereas purgatory is continually ſupplying it with elect.

‘ It is pity ſuch a glorious plan ſhould have any thing mercenary in it; but purgatory muſt be purchaſed; and the bonzes and eccleſiaſtical mandarins have ſet two prices: they, who are afraid of being burnt, buy it outright, and are releaſed almoſt in an inſtant; but to go thus directly to heaven, with only being ſinged in their flight through Purgatory, requires a large ſum: I have been told, that ſome half-reprobate Chriſtians have paid above fifty thouſand taels to redeem themſelves from theſe purifying flames.

‘ As to thoſe who cannot purchaſe a deliverance, they quietly broil from generation to generation.

‘ Not a few European philoſophers have repreſented riches as of little or no value; but it muſt be owned, that the inſtitution of purgatory has made them good for ſomething.

‘ Every body is a gainer in this market. Continual collections are making for the ſouls in purgatory; and thoſe Chriſtians who ſide with the pope, are continually giving alms. Boxes ſet up for this purpoſe fill every day; but the ſouls in purgatory ſee little of the money. Laſtly, pagods, from being very poor, ſince the invention of purgatory, are grown exceſſively opulent.

‘ This inſtitution, however, is only for venial ſins; had a purgatory been likewiſe erected for the mortal, it would then have been a good thing to be a chriſtian. Such an inſtitution is a rare encouragement for the ſinners of this ſect. What matters it to offend the Supreme Being? Money will keep one from going to hell.

‘ Perhaps, there are not in the world greater calculators than the Europeans. I have been told of a computation, containing the number of ſouls reſcued from the flames of purgatory ſince the inſtitution thereof: the number is immenſe, and conſiſts of Chriſtians of all ranks, callings, and conditions, except popes, except kings, except miniſters of ſtate, except monks, except financiers, except devotees; all theſe folks go directly to hell.’

Our Readers will doubtleſs conceive the ſubject of the above letter, to be a very trite object of ſatire; they may find, in theſe ſix volumes, nevertheleſs, many more that are equally hackneyed and unimportant.

Art. 22. *The Geography and Hiſtory of England: Done in the Manner of Gordon's and Salmon's Geographical Grammars. In Two Parts. In the Firſt Part, each County is conſidered under the following Heads:—The Name, Situation, Air, Soil, Commo-*

dities, Rivers, Chief Towns, Noblemen's Seats, Curioſities, Remarkable Perſons, &c. To the whole is prefixed, a compleat Map, from the lateſt Obſervations; ſhewing the chief Towns, Rivers, and Roads, both direct and acroſs. Alſo, a ſeparate Map of the Roads, of the Channel, and a Plan of London. The Second Part contains, a Conciſe Hiſtory of England; or, the Revolutions of the Britiſh Conſtitution. And, by way of Introduction to the whole, a clear and diſtinct View of our Conſtitution, and every Branch of the Legiſlature. 8vo. 6s. Dodſley.

This is a new edition of the work entitled *The Geography of England*, firſt publiſhed by Mr. Dodſley, about 20 years ago. The work, as we are informed, for we have not the firſt edition at hand, is now improved in reſpect of the maps; and the conciſe Hiſtory of England, in the ſecond part, is ſaid to be entirely new. It is carried down to the death of Will. III. and is written with ſome degree of elegance, but with more precipitance than correctneſs.

Art. 23. *Some Particulars relative to the Diſcovery of the Longitude; mentioning ſeveral foreign Premiums, and exactly narrating the Particulars of the Britiſh Acts of Parliament, reſpecting that Affair. With a Liſt of the preſent Commiſſioners, &c.* 8vo. 1s. Burnet.

The above title is abundantly ſufficient to inform the Reader what he may expect to meet with in this pamphlet, which does not however appear to be the production of a very maſterly hand.

CORRESPONDENCE.

WE take in good part the letter ſigned *Philalethes*, dated from *Tamworth, June* 8th, and a more early notice would have been taken of it, but that the gentleman, to whoſe province it more immediately belonged, has for ſome time been abſent upon a journey.——

Mr. *Bulkley*, in his *Oeconomy of the Goſpel*, ſays, 'The death of Chriſt was a clear, authentic, public, and moſt awful declaration of the divine diſpleaſure againſt ſin; and deſigned in the wiſdom of divine providence to be an everlaſting memorial of it.'——In our Review for laſt *April*, p. 261, animadverting upon the chapter of *Chriſt's Atonement*, we took the liberty to ſay, 'that we did not remember any one paſſage in the New Teſtament that declares this to be the end or intention of the death of Chriſt; and tho' this notion had been often advanced, by thoſe who are eſteemed rational divines, we conſidered it as no more than an hypotheſis to throw a veil over the difficulties which attend this ſubject.'——This, it ſeems, hath given great offence to our Correſpondent, *on account*, he ſays, *of the many great names it aſperſes; and is a remark that ought not to have been made without many and clear convictions of its truth.*——After all the veneration that is due to the many reſpectable names, which the Letter-writer hath in his view, we preſume we are not to be cenſured for paying a greater veneration to truth, than to their authority: we think the remark was not made without clear conviction of its truth, and was the reſult of careful examination; at leaſt nothing that our Correſpondent hath ſaid, hath, as yet, had weight enough with us, to induce us to alter our opinion.———He ſays, *the death of Chriſt was intended to reconcile ſinful man to God; now where there is no diſpleaſure conceived, there can be no need of reconciliation; therefore the death of Chriſt was a clear, authentic, public and moſt awful declaration of the divine diſpleaſure againſt ſin.*

It will be readily allowed that the divine diſpleaſure againſt ſin, in the way of *reaſoning* and *inference*, may be deduced with great probability, from the death of Chriſt: and ſo it may in general from his manifeſtation in the world; from the doctrines he taught, and from the high offices he ſuſtained, as the prophet and meſſenger of God. The ſame might likewiſe be deduced from the inſtitution of the law of Moſes; from the conſtitution of the human mind; from our natural approbation of virtue, and diſapprobation of vice; from the natural conſequences of virtue and vice in the preſent world, and indeed from all the diſpenſations of the providence of God, which have the intereſts of virtue and religion for their object. But we apprehend there is a very material difference between a *direct* and *poſitive declaration* and a *probable deducible conſequence*: from the death of Chriſt we may deduce an excellent argument for the divine diſpleaſure againſt ſin: but it doth not from hence follow that a declaration of this was the *principal* and *ultimate intention* of God in the death of his Son.

But, to put the matter out of debate, the Writer produces a text, which, he apprehends, expreſsly declares this to be the end and intention of the death of Chriſt, viz. Rom. viii. 3. *For what the law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh*; and then aſks with great confidence, *what can the ſtrong word* Κατέκρινε *be, but an awful declaration of the divine diſpleaſure againſt ſin, by the miſſion and death of Jeſus Chriſt?*

Conſequentially it may be; but *poſitively* and *directly* by no means; for the obvious intention of the apoſtle, in this place, is to aſſert the ſuperior efficacy of the Chriſtian inſtitution above the law of Moſes, in deſtroying the power of ſin in the minds and lives of men. And thus that able critic, the late Rev. Dr. *Taylor*, hath paraphraſed the verſe, 'For whereas the law could not deliver from the dominion of ſin and reſtore to a new life of holineſs, becauſe it was weak, and all the perfect rules of action it preſcribed were ineffectual through the prevalency of fleſhly luſts; God, by ſending his Son to live, as we do, in fleſh, frail and liable to ſin; and by ſending him about the affair of ſin, to ſanctify and redeem us from all iniquity, hath mercifully ſupplied the defect of the law, by a plentiful proviſion of means for *deſtroying* of ſin, for *putting it to death* in our fleſh, or for enabling us to get the maſtery over our fleſhly propenſities.'

If our Correſpondent be at a loſs for an authority to juſtify the ſenſe here given of the word Κατακρινω, he will meet with ſeveral, taken from St. *Paul*'s own writings, referred to by Mr. *Locke*, in his notes upon this paſſage, an attention to which might have ſaved himſelf, and us, this unneceſſary trouble.

We will not retort the charge of *precipitation* upon the Letter-writer; but beg leave to recommend it to him, to extend that candour to others, which by this time perhaps he may think he ſometimes ſtands in need of him

THE

MONTHLY REVIEW,

For SEPTEMBER, 1765.

Concluſion of the Account of the new Edition of the Divine Legation of Moſes. *See the Review for laſt Month.*

HAVING, in our laſt number, given an account of the moſt conſiderable additions to the fourth and fifth books of the Divine Legation, we now proceed to the remaining part of the work.——In a pretty long appendix to the fifth book, his Lordſhip conſiders what Lord Bolingbroke has advanced in regard to the *omiſſion of the Doctrine of a future ſtate of rewards and puniſhments*, and the *adminiſtration of an extraordinary providence*, in the Moſaic diſpenſation. It is not worth while, however, to detain our Readers with a particular account of what is contained in this appendix, as the noble author's inconſiſtencies and contradictions are too palpable to eſcape the notice of any but the moſt ſuperficial reader. Our Author points out theſe inconſiſtencies in a ſpirited and agreeable manner, and ſhews himſelf greatly ſuperior to his antagoniſt in critical ſagacity, learning, and knowlege of his ſubject. This ſuperiority to Lord Bolingbroke, and, indeed, to moſt other writers, is readily acknowleged; but it is diſgraced by that illiberal, that haughty, that inſolent manner, in which he treats almoſt all thoſe who differ from him; and of which the Reader will have a ſtriking inſtance before we conclude this Article. In this reſpect, indeed, the noble Author is by no means inferior to him; but though arrogance and abuſe reflect the greateſt diſhonour upon every gentleman, and every ſcholar, yet we cannot but think that they are more inexcuſable in the Author of the Divine Legation, than in his philoſophic Lordſhip, as the former is a profeſſed and ſtrenuous advocate for a religion which moſt eſpecially recommends *meekneſs* and *humility*; of which there are no traces in any of his writings. Little does he ſeem to conſider, that the man, who adorns his character with the amiable virtues which Chriſtianity ſo ſtrongly recommends, will do his religion infinitely more ſervice, than he, who, without theſe virtues, ſhould write an hundred volumes in its defence.

In the ſixth ſection of the ſixth book, we find the following adddition in regard to that prophecy, wherein our Saviour, to uſe his Lordſhip's own words, *hath embroidered into one piece* the intermediate judgment of the Jews, and the final judgment of mankind.

'If St. Paul exhorted his followers not to be *ſhaken in mind* on this account; his fellow-labourer, St. Peter, when he had in like manner reproved the *ſcoffers*, who ſaid, *where is the Promiſe of his coming?* went ſtill further, and, to ſhew his followers that the Church was to be of long continuance here on earth, explains to them the nature of that evidence which *future times* were to have of the truth of the Goſpel; an evidence even ſuperior to that which the primitive times enjoyed of *miracles* [*]; *We have alſo a more ſure word of* prophecy; *whereunto ye do well that ye take heed, as unto a light which ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts* [†]. This evidence of *prophecy* is juſtly qualified *a more ſure word* [‡], when compared to *miracles*, whoſe demonſtrative evidence is confined to that age in which the power of them was beſtowed upon the Church: whereas the *prophecies* here meant, namely, thoſe of St. Paul and St. John [||], concerning the *great apoſtacy*, were always fulfilling even to the laſt conſummation of all things; and ſo, affording this demonſtrative evidence to the men of all generations [§].

The

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[*] 2 Ep. Peter chap. i. ver. 17.

[†] Ver. 19.

[‡] Βεβαιότερον, more firm, conſtant, and durable.

[||] See Sir Iſaac Newton *on the Prophecies*, c. i. of his *Obſervations upon the Apocalypſe of St. John.*

[§] Mr. Markland has diſcovered a new ſenſe in this paſſage of St. Peter (concerning the *more ſure word of prophecy*) with which his brother-critic is ſo enamoured, that he ſays, he *may prophecy there will be no more diſputes about it.* Mr. Markland's diſcovery is very ſimple,—" it is only placing a colon at the end of the 18th verſe, that the beginning of the 19th may connect with it; and ſo lead to the true and obvious ſenſe of a paſſage, which of late has in vain exerciſed the pens of many learned Writers, viz. *This voice, ſaying, this is my beloved Son in whom I am well pleaſed,* [taken from Iſaiah xlii. 1.] *we heard in the* mount, and we have by that means *(prophecy* or) *the words of the Prophet more fully confirmed.*"

This interpretation ſuppoſes that Peter is here ſpeaking of the *firſt coming* of the Meſſiah, and that the *word of prophecy* refers to a Prophecy already accompliſhed. Now, if it can be ſhewn, that he is ſpeaking of the *ſecond coming* of Jeſus, and that the *word of prophecy* refers to a long

ſeries

The ſixth book concludes with a long recapitulation, conſiſting of about fifty pages, wherein his Lordſhip takes a retroſpective

tive

ſeries of predictions to be fulfilled in order, there is a fair end of this new interpretation.

Firſt, then, it is to be obſerved, that the epiſtle, in which the paſſage in queſtion is found, is a fare-well epiſtle to the Churches. St. Peter (as he tells them, chap. i. ver. 14.) *knowing that ſhortly he muſt put off this his Tabernacle.*—Now the great topic of conſolation urged, by theſe departing Saints, to their widowed Churches, was the *ſecond coming* of their Maſter. And of this coming it is that St Peter ſpeaks, in the words of the text—*For we have not followed cunningly deviſed fables when we made known unto you the* power and coming *of our Lord Jeſus Chriſt*. He ſubjoins the reaſon of his confidence in this *ſecond coming*, that he and the reſt of the Diſciples were *eye-witneſſes of the majeſty* of the *firſt*, ver. 16.

That the *ſecond coming* is the ſubject of the diſcourſe, appears further from the recapitulation in the concluding part of the Epiſtle, where he reproves thoſe *ſcoffers of the laſt days*, who would *ſay, where is the promiſe of his* coming? *for ſince the Fathers fell aſleep all things continue as they were*, &c. [chap. iii. ver. 3, 4.] The primitive Chriſtians, as we have ſeen, had entertained an opinion that the *ſecond coming* of their Maſter was at hand. And the cauſe and occaſion of their miſtake has been explained. Theſe *Scoffers* the Apoſtle confutes at large from ver. 5th, to the 13th. And recurring again, at ver. 15, to that *more ſure word of prophecy*, mentioned chap. i. ver. 19. he refers evidently to thoſe parts of St. Paul's writings, where the Prophecies in the Revelations concerning Antichriſt are ſummarily abridged, of which writings he gives this character—*As alſo in all his Epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do all the other Scriptures, unto their own deſtruction.* [ver. 16.] In which words, we have the trueſt picture of thoſe indiſcreet Interpreters who ſet up for *Prophets* in predicting the events of unfulfilled Prophecies, inſtead of confining themſelves to the explanation of thoſe already accompliſhed.

But not only the general ſubject of the Epiſtle, but the very expreſſion uſed in the text in queſtion, ſhews that this *power and coming of our Lord Jeſus Chriſt* is his *ſecond coming.*—*For we have not followed* (ſays he) cunningly deviſed Fables [σεσοφισμένοις μύθοις] *when we made known unto you the power and coming of our Lord Jeſus Chriſt.* Now, an atteſtation of *a voice from Heaven* at his *firſt coming*, tho' it had been a figment of the Relater, could with no propriety be called a *cunningly deviſed* Fable. But ſuppoſe the Apoſtle to ſpeak of Chriſt's *ſecond coming*, when *according to the promiſe, there was to be a new Heaven and a new Earth, wherein was to dwell righteouſneſs, after the old had been burnt up and deſtroyed by fervent heat* [chap. iii. ver. 12, 13.] if this awful ſcene were an invention, it was truly characteriſed by *a cunningly deviſed Fable*, ſuch as thoſe in which Paganiſm abounded, where, in their *mythologic* relations, they ſpeak of the Regions of departed Heroes, &c.

tive view of his whole argument. Part of the introduction to this recapitulation is as follows:

' As

—Locos lætos & amoena vireta
Fortunatorum nemorum, ſedeſque beatas.
Largior hic Campos *æther & lumine* veſtit
Purpureo: Solemque ſuum, ſua ſydera norunt.

And, to aſcertain his meaning, the Apoſtle uſes a phraſe by which only the mythologic fables of Pagan Theology can be deſigned——*ἐν τοῖς σεσοφισμένοις* ΜΥΘΟΙΣ *ἐξακολουθήσαντες*—*not following or imitating the cunningly deviſed fables of the Greek Sophiſts and Mythologiſts.*

Secondly, it ſhall be now ſhewn, that, by the *more ſure word of prophecy*, the Apoſtle does not mean, as Mr. Markland's interpretation ſuppoſes, a *Prophecy fulfilled*, but a long ſeries of *Prophecies to be fulfilled* in order, and in the courſe of many ages. We may obſerve then, that concerning this *more ſure word of prophecy*, the Churches are told, *they do well to take heed, as unto a light that ſhineth in a dark place, until the day dawn and the day-ſtar ariſe in their hearts.* [chap. i. ver. 19.] Now, from Prophecy thus circumſtanced, it plainly appears, that it could not be a complete Prophecy of any event fulfilled, ſuch as that of Iſaiah, chap. xlii. ver. 1, which Mr. Markland ſuppoſes is the Prophecy here ſpoken of, becauſe it was not a *light ſhining in a dark place until the day dawn*; ſince, with regard to the Prophecy in queſtion, the *day* was not only *dawned*, but advanced; yet the Apoſtle ſuppoſes the darkneſs to exiſt, and the *day dawn* to be far diſtant. Neither, on the other hand, could it be a Prophecy totally unfulfilled, for ſuch are totally *dark* and unintelligible; but this, here ſpoken of, is a *light* ſhining, though in a dark place.

In a word, the character given of the *more ſure word of Prophecy*, as being *a light that ſhineth in a dark place*, can agree with nothing but the Prophecies of St. Paul and St. John: and with theſe, it agrees admirably. Theſe Predictions relating to one great event, *the future fortune of the Church, under the uſurpation of the Man of Sin*, are emphatically called the *word of prophecy*. They began fulfilling even before St. Peter wrote this Epiſtle; for St. Paul, ſpeaking of the *Man of Sin*, to the Theſſalonians, ſays, *the myſtery of iniquity doth already work.* [2d Ep. chap. ii. ver. 7.] This Prophecy therefore, is, with the greateſt elegance and truth, deſcribed as a *light ſhining in a dark place.* Juſt ſo much of the commencing completion was ſeen as to excite Men's attention; but this glimmering was ſtill ſurrounded with thick darkneſs: And as the eager curioſity of man tempts him to plunge even into obſcurity in purſuit of a light juſt beginning to emerge from it, he ſubjoins a very neceſſary caution.—*Knowing this firſt that no prophecy of the Scripture is of any private interpretation.* [ver. 20.] As much as to ſay, I exhort you to give all attention to this *more ſure word of prophecy*, but previouſly to guard yourſelves with this important truth, that the Interpreter of Prophecy is not Man but God, and the full completion of it, its only true interpretation. He ſupports this obſervation by a fact—*For the Prophecy came not in old time by the will of Man, but holy Men of God ſpake as they were moved by the Holy Ghoſt,* [ver. 21.] i. e. the very

Pro-

'As the *Argument* is indeed drawn out to an uncommon length; raiſed upon a great variety of ſupports; and ſought out from every quarter of antiquity, and ſometimes out of corners the moſt remote and dark, it was the leſs to be admired if every *inattentive* Reader did not ſee their force and various purpoſe; or if every *attentive* Reader could not combine them into the body of a compleated Syllogiſm; and ſtill leſs if the envious and the prejudiced ſhould concur to repreſent theſe Volumes as an indigeſted and inconnected heap of diſcourſes, thrown out upon one another, to diſburthen a common-place. For the ſatisfaction therefore, of the more candid, who acknowledge the fairneſs of the attempt, who ſaw ſomething of the progreſs of the argument, but, miſled by the notice of a remaining Part, neglected to purſue the proof to the *concluſion* here deduced, I ſhall endeavour to lay open, in one plain and ſimple view, the whole conduct of theſe myſterious Volumes.

Nor ſhall I neglect the other ſort of Readers, tho' it be odds, we part again as diſſatisfied with one another, as the Toyman of Bath and his Cuſtomer. Of whom the ſtory goes, that a grave well-dreſſed man coming into the ſhop of this ingenious inventor, and reliever of the diſtreſſes of thoſe who are too dull to know what they want, and too rich to be at eaſe with what they have, demanded to ſee ſome of his beſt reading-glaſſes; which when he had tried to no purpoſe, he returned. The Toyman ſurpriſed at ſo ſtrange a phænomenon, gravely aſked him, whether ever he had learnt to read? to which the other as gravely replied, that if he had been ſo happy he ſhould have had no need of his aſſiſtance. Now, before I bring the diſtant parts of my argument to converge, for the uſe of theſe dim-ſighted gentlemen, may I aſk them, without offence, a ſimilar queſtion? They have *anſwered*; without aſking; but not with the ſame ingenuity.'

His Lordſhip concludes his recapitulation with an account of what is to be contained in the remaining part of his work, and introduces another tale, to ridicule the complaint againſt him, for not having performed his convention with the public.

'To this, ſays he, a great deal might be ſaid, and perhaps to little purpoſe. The following tale will put it in the faireſt light. In a ſolemn treaty lately concluded between the governor of one of our American provinces and the neighbouring ſavages, it had,

Prophets themſelves, under the old Law, often underſtood not the true purport of what they predicted, being only the organs of God's Holy Spirit; much leſs are we to ſuppoſe the common miniſters of the word qualified for the office of Interpreters of unfulfilled prophecies. And in the 3d chapter ver. 16, as has been obſerved above, he ſpeaks of the miſchiefs attending this preſumption.

it ſeems, been ſtipulated, that the ſettlement ſhould ſupply thoſe warrior-tribes with a certain number of good and ſerviceable muſkets. Which engagement was ſo ill performed, that at their next general meeting, the chiefs of the barbarians complained, that, though indeed the colony had ſent them the number of muſkets agreed upon, yet, on examination, they were all found to be *without locks*. This miſchance (occaſioned by the muſkets and the locks being put into two different cargoes) the governor promiſed ſhould be redreſſed. It was redreſſed accordingly; and the locks ſought out, and ſent. He now flattered himſelf that all cauſe of umbrage was effectually removed; when, at their next meeting, he was entertained with a freſh complaint, that the colony had fraudulently ſent them *locks without muſkets*. The truth was, this brave people, of unimpeached morals, were only defective in their military logic; they had not the dexterity, till they were firſt ſhewn the way, to put the *major* of the muſket and the *minor* of the muſket-lock together; and from thence to draw the *concluding* trigger.

'But then it will be ſaid, "If, as is here pretended, the *premiſſes* have been indeed proved, in theſe two volumes, with all the detail which their importance required, and with all the evidence which a moral ſubject can ſupply; and the *concluſion*, therefore, eſtabliſhed with all the conviction which the laws of logic are able to enforce; Why was another volume promiſed? For no other end, as would ſeem, than to miſlead a well-meaning reader, in the vain purſuit of an Argument already ended."

'It was promiſed for a better purpoſe—*To remove all conceivable objections againſt the* concluſion, *and to throw in every collateral light upon the* premiſſes. For it is one thing to ſatisfy truth, and another, to ſilence her pretended friends. He who defends *Revelation* has many prejudices to encounter; but he who defends it by *reaſon* only, has many more.

'The third and laſt volume, therefore, is deſtined to *ſupport* what hath been already proved: not, as has been abſurdly ſuggeſted, to continue and conclude an unfiniſhed Argument.

'It conſiſts of three books, like each of the preceding volumes.

'1. The ſeventh book therefore is employed in ſupporting the *major* and the *minor* propoſitions of the firſt ſyllogiſm: in a continued hiſtory of the *religious opinions* of the Jews, from the time of the earlier *prophets*, who firſt gave ſome dark intimations of a different diſpenſation, to the time of the *Maccabees*, when the doctrine of a future ſtate of rewards and puniſhments was become national.

'2. The eighth book is employed in ſupporting the *major* and *minor* propoſitions of the ſecond ſyllogiſm, in which is conſidered the *perſonal character* of Moſes and the *genius of the law*, as far as it concerns or has a relation to the character of the Lawgiver. Under this latter head, is contained a full and ſatisfactory anſwer to thoſe who may object "That a revealed religion with a future ſtate of rewards and puniſhments is unworthy the divine Author to whom it is aſcribed."

' 3. The ninth and laſt book, explains at large the nature and genius of the *Chriſtian diſpenſation:* For having towards the end of the eighth book, examined the *pretended reaſons* (offered both by believers and unbelievers to evade my concluſion) for omitting the doctrine of a future ſtate of rewards and puniſhments in the Moſaic diſpenſation, I was naturally and neceſſarily led to inquire into the *true.* For now, it might be finally objected, "That tho', under an extraordinary providence there might be *no occaſion* for the doctrine of a future ſtate, in ſupport of religion, or for the ends of government; yet as that doctrine is a *truth*, and conſequently, under every regimen of Providence, *uſeful*, it ſeems hard to conceive, that the religious leader of the Jews, becauſe as a *Lawgiver* he could do without it, that therefore, as a *divine*, he would omit it." The objection is of weight in itſelf, and receives additional moment from what hath been obſerved in the fifth book, concerning *the reaſon of the law of puniſhing children for the crimes of their parents.* I held it therefore inſufficient barely to reply, "*Moſes omitted it, that his law might thereby ſtand, throughout all ages, an invincible monument of the truth of his pretences:*" but proceeded to explain the *great and principal* reaſon of the *omiſſion.* And now,—*ventum ad* verum *eſt.*

' The whole concludes with one general but diſtinct view of the entire courſe of Gods univerſal Œconomy from Adam to Chriſt. In which it is ſhewn, that if Moſes were, in truth, ſent from God, *he could not teach* a future ſtate; that doctrine being out of his commiſſion, and reſerved for him who was at the head of another diſpenſation, by which *life and immortality was to be brought to light.*

' This diſcourſe, beſides the immediate purpoſe of ſupporting and illuſtrating the *argument* here compleated, ſerves another end, which I had in view, as to the general diſpoſition of the whole work: which was to explain and diſcriminate the diſtinct and various natures of the *Pagan*, the *Jewiſh* and the *Chriſtian* religions: the *Pagan* having been conſidered in the firſt volume, and the *Jewiſh* in the ſecond; the *Chriſtian* is reſerved for the third and laſt. Let me conclude therefore, in an addreſs to my reverend brethren, with the words of an ancient apologiſt. Quid nobis invidemus, ſi veritas divinitatis, noſtri temporis ætate maturuit? Fruamur bono noſtro, et recti ſententiam temperemus: cohibeatur *ſuperſtitio*, *impietas* expietur, *vera religio* reſervetur.'

To the ſixth book is added an appendix concerning the book of Job, wherein his Lordſhip ſteps out of his way, in order to fall upon one of the beſt writers, and one of the beſt men this country has to boaſt of.—But our Readers ſhall judge for themſelves.

The author of *A Free and Candid Examination of Biſhop Sherlock's Principles*, &c. having aſked this queſtion, *Where was idolatry ever puniſhed by the magiſtrate, but under the Jewiſh oeconomy?* Dr. Lowth, in the ſecond edition of his *Prælections*, *concerning the ſacred Poetry of the Hebrews*, anſwers thus:—'Ad quæſtionem reſpondetur: ſub œconomia Patriarcharum; in familiis, et ſub dominatu Abrahami, Melchizedechi, Jobi, cæterorumque. Ingruente idololatria divinitus evocabatur ex Chaldæa Abrahamus; eum in finem, ut fieret pater gentis, quæ ab aliis omnibus diviſa, verum Deum coleret, publicum proponeret exemplum puræ regionis, contraque cultum vanorum numinum teſtimonium perhiberet. Nonne erat igitur Abrahami in ſua familia principatum exercentis proprium officium et munus in idololatriam animadvertere? Nonne Melchizedechi, Jobi, omniumque tunc temporis in ſuis tribubus principum, qui veri Dei cognitionem et cultum in communi fere gentium circumvicinarum defectione adhuc retinebant, cavere, ne ſui deficerent; coercere delinquentes; obſtinatos et rebelles, et ſceleris contagionem propagantes, ſupplicio afficere?——Supplementum ad primam prælectionum editionem: Addit. Editionis ſecundæ, *p.* 312.'

'This is ſo pleaſant an anſwer, ſays his Lordſhip, and ſo little needing the maſterly hand of the *Examiner* to correct, that a few ſtrictures, in a curſory note, will be more than ſufficient to do the buſineſs.

'1. The *examiner*, to prove, I ſuppoſe, that the book of Job was a dramatic work, written long after the time of the Patriarch, aſks, *Where was idolatry ever puniſhed by the* magiſtrate, *but under the Jewiſh œconomy?* The *profeſſor* anſwers, *It was puniſhed under the* Jobean œconomy. And he advances nothing without proof. Does not Job himſelf ſay, that Idolatry was *an iniquity to be puniſhed by the Judge?* The *Examiner* replies, that the Job who ſays this, is an airy fantom, raiſed for other purpoſes than to lay down the law for the Patriarchal times. The *Profeſſor* maintains that they are all aſſes, with ears as long as *Father Harduin's*, who cannot ſee that this is the true and genuine old Job.—In good time. *Sub judice lis eſt:* And while it is ſo, I am afraid the learned *Profeſſor* begs the queſtion; when, to prove that idolatry was puniſhed by the magiſtrate, out of the land of Judea, he affirms that *king Job* puniſhed it. If he ſay, he does not reſt his aſſertion on this paſſage of the book of Job alone, but on the ſacred records, from whence he concludes that thoſe *civil magiſtrates*, Abraham and Melchiſedec, puniſhed idolatry; I ſhall own he acts fairly, in putting them all upon the ſame footing; and on what ground that ſtands, we ſhall now ſee.

‘ 2. The *Examiner* ſays, *Where was idolatry ever puniſhed by the magiſtrate, but under the Jewiſh œconomy?* A queſtion equivalent to this,—“ Where was idolatry puniſhed by the civil magiſtrate on the eſtabliſhed laws of the ſtate, but in Judea?” To which, the *Profeſſor* replies, “ It was puniſhed by all the Patriarchal monarchs, by king Job, king Abraham, and king Melchiſedec.”

Of a noble race was Shenkin.

But here not one, ſave the laſt, had ſo much as a nominal title to civil magiſtracy: And this laſt drops as it were, from the clouds, without lineage or parentage; ſo that, tho' of *divine*, yet certainly not a monarch of the true ſtamp, by *hereditary right*. The critic therefore fails in his firſt point, which is, finding out civil magiſtrates to do his hierarchical drudgery.

‘ 3. But let us admit our *Profeſſor's* right of inveſtiture, to confer this high office, and then ſee how he proves, that theſe his lieges puniſhed the crime of idolatry by civil puniſhment. *Abraham*, and the Patriarchs his deſcendants, come firſt under conſideration. *What!* (ſays he) *was not Abraham, exerciſing the* ſovereignty *in his own family, to puniſh idolatry?* Hobbes, is I believe, the only one (ſave our Profeſſor) who holds that “ Abraham had a right to preſcribe to his family what religion they ſhould be of, to tell them what was the word of God, and to puniſh thoſe who countenanced any doctrine which he had forbidden.” *Leviath.* chap. 40.—But God ſpeaking of Abraham, ſays, *I know that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord*, &c. Gen. xviii. 19. And Hobbes and our *Profeſſor*, I ſuppoſe, regard this declaration as a clear proof of the divine doctrine of *reſtraint* in matters of religion; eſpecially when interpreted by their darling text of —*force them to enter in*. On the contrary, thoſe who have been bred up in the principles of *toleration*, hold it to be a mere teſtimony (a glorious one indeed) of Abraham's pious and parental care to *inſtruct* his family in the law of God. And it is well, it can go for no more, or I ſhould fear the learned Profeſſor would have brought in Iſaac as a backſlider to idolatry; and his Father's laying him on the ſacrifical pile, as a kind of Auto de fe.’

We cannot help obſerving here, that his Lordſhip joins Hobbes and Dr. Lowth together, with much the ſame propriety as Lord Bolingbroke does atheiſts and divines. This is not the only inſtance, however, wherein he expoſes himſelf by introducing Hobbes, who ſeems to be a favourite author with him. —Mr. Pope, in his epologue to the Satires, ſays,

Let modeſt *Foſter*, if he will, excell
Ten Metropolitans in preaching well.

'This confirms an obſervation, ſays the annotator, which Mr. Hobbes made long ago, that *there be very few biſhops that act a ſermon ſo well, as divers preſbyterians and fanatic preachers can do.* Hiſt. of Civ. Wars.'

Now, in the name of candor and common ſenſe, how could the amiable *Foſter's* excelling ten Metropolitans in preaching well, confirm this obſervation of Hobbes? Is *acting a ſermon* the ſame thing with *preaching well?* What would Mr. *Pope* have ſaid to ſuch a note; the abſurdity of which is nearly equal to its malignity? Had Foſter, though a poor diſſenting *teacher*, written in defence of the *Divine Legation*, and paid his court to the Author in the ſame ſtrains of adulation that Dr. Brown, and ſome other worſhippers have done, his many virtues would then have been not only allowed, but moſt amply diſplayed. But having no ſuch claim to favour, and having beſides the misfortune of being a diſſenter, the Annotator could not bear to ſee ſuch a compliment paid him by ſo celebrated a poet; and has therefore meanly endeavoured, without any manner of provocation, to repreſent him as a fanatic, who had no other merit but that of *acting a ſermon well.* The only effect, however, which this feeble, this malevolent attempt has produced, is to expoſe the annotator to the cenſure of every candid reader: *Foſter*'s reputation reſts on too ſolid a foundation to be ſhaken by the foul blaſts of ſuch envious, narrow-minded critics, and *Pope*'s compliment to him remains in full force.—We now return to what our Author ſays of Dr. Lowth.

'*Melchiſedec*'s ſtory is a ſhort one; he is juſt brought into the ſcene to *bleſs* Abraham in his return from conqueſt. This promiſes but ill. Had this *King and Prieſt of Salem* been brought in *curſing*, it had had a better appearance: for, I think, puniſhment for opinions, which generally ends in a *fagot*, always begins with a *curſe.* But we may be miſled by a wrong tranſlation. The Hebrew word to *bleſs*, ſignifies likewiſe to *curſe*, and, under the management of an intolerant prieſt, good things eaſily run into their contraries. What follows, is his taking *tythes* from Abraham. Nor will this ſerve our purpoſe, unleſs we interpret theſe *tythes* into *fines for non-conformity*; and then, by the *bleſſing*, we can eaſily underſtand *abſolution.* We have ſeen much ſtranger things done with the *Hebrew verity.* If this be not allowed, I do not ſee how we can elicite fire and fagot from this adventure; for I think there is no inſeparable connection between *tythes* and *perſecution*, but in the ideas of a Quaker. —And ſo much for *king Melchiſedec.*

'But the learned *Profeſſor*, who has been hardily brought up in the keen atmoſphere of *wholeſome ſeverities*, and early taught to diſtinguiſh between *de facto* and *de jure*, thought it needleſs to enquire into *facts*, when he was ſecure of the *right.* And, therefore, only ſlightly and ſuperciliouſly aſks, " What? was not Abraham, by his very *princely office, to puniſh idolatry?* Were not Melchiſedec and Job, and all the heads of tribes to do the ſame?" Why, no: and it is well for religion that they were not. It is for its honour that ſuch a ſet of perſecuting patriarchs is no where to be found, but in a *poetical Prelection*.'

Though we are almoſt ſtrangers to Dr. Lowth's perſon, yet from what we have heard from many of his intimate acquaintance, we are fully perſuaded that no man has a more hearty abhorrence of intolerant principles than he has; his Lordſhip's endeavour, therefore, to make him appear as an enemy to toleration, is, to ſay nothing of its malice, truly ridiculous. But it is really pleaſant to hear this haughty Dictator in the republic of letters talk of *perſecution* and *intolerant principles*. If pouring contempt[*] upon the moſt reſpectable writers, when they preſume to differ from him in matters of ever ſo ſmall importance, and imputing principles to them which their hearts abhor, be not *perſecution*, we know not what is. He is himſelf therefore, in this reſpect, one of the greateſt perſecutors now living, and by the terrors, not of his learning, but of his illiberal ſpirit, prevents many modeſt perſons from writing upon thoſe ſubjects which he has diſcuſſed with ſo deciſive and magiſterial an air. Matters indeed are come to that paſs, that it is incumbent on every generous friend to letters and free enquiry to repel the inſults of this haughty Prelate, not in order to teach him humility, for this, we are ſenſible, ſurpaſſes all *human* power; but to reduce him, if poſſible, to ſome degree of decency and good manners:

> " When *Truth* or *Virtue* an affront endures,
> " Th' affront is mine, my friend, and ſhould be yours."

Since writing the above, looking, by mere accident, into the *View of Lord Bolingbroke's Philoſophy*, we find that the appendix, to the fifth book, in the new edition of the Divine Legation, is tranſcribed, almoſt *verbatim*, from the ſaid View, Lett. IV.

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[*] Another inſtance of his contemptuous manner of ſpeaking of even the moſt reſpectable perſonages in the republic of letters, may be ſeen in his 5th Vol. (p. 152) now before us: where, having occaſion to mention the truly worthy and very learned Dr. Leland, (author of ſome excellent defences of the Chriſtian religion, againſt the Deiſts) he ſays, ' — In this, *the Diſſenter*, Leland, as I remember, in ſome of his *things*, ſeems much to triumph—.' Were *the Diſſenter*, Leland, capable of returning ſuch language, and ſhould ſay——" the *Prelate*, Warburton, in *ſome of his things*," ſhould we not be apt to think that the Diſſenter expreſſed himſelf in very ungentleman-like terms?

ſuch hypochondriacal and nervous ſymptoms, as depend on a wandering unſettled gout; as it has been found very beneficial in a manifeſt one: though he confeſſes he has had no patient who has given it a fair trial. Indeed we have perſonally known ſome intereſting inſtances of many hypochondriacal and nervous ſymptoms manifeſtly owing to a gouty cauſe. Our Author very honeſtly confeſſes, p. 391. that he never ſucceeded in curing one of thoſe hypochondriacal patients, whoſe blood was ſcorbutic, which appeared from their ſpungy gums, laſſitude and other ſymptoms. But he diſtinguiſhes this kind of *connate* ſcurvy, as perhaps it may be called, from that contracted at ſea, or from a marſhy ſituation, by the ſymptoms which attended it. Some efficacious and elegant preſcriptions are interſperſed throughout this valuable chapter.

Dr. W. ſuppoſes lime-water might be available in diſſolving that tough phlegm in the ſtomach, which is one cauſe of theſe diſtempers, by obſerving that it diſſolved iſing-glaſs, and other glutinous ſubſtances, of which he gives two experiments. With this intention he directs an Engliſh pint of it to be taken every morning on an empty ſtomach, faſting two hours after it; taking alſo half a pint an houranda half before dinner, and before ſupper. He is very judiciouſly particular on the article of aliment in theſe diſorders; but afterwards acknowleges, that, upon the whole, no conſtant rule can be given, as to the kinds of food, from the great diverſity of agreements or diſagreements, which different foods have with many perſons. In treating of indolent obſtructions or ſcirrhoſities of the bowels, as one cauſe of theſe diſeaſes, after mentioning many medicines, and greatly recommending gentle frictions and emollient fomentations, he mentions the extract of hemlock as follows, which we cite the more expreſly, as it may be thought a medical *deſideratum* to aſcertain the real power of this modern and highly predicated medicine.

'Of late the extract of the *cicuta* has been much extolled as a deobſtruent; but although I have tried it, as well as the powder of hemlock, in ſeveral hard ſwellings, ſome of which were external, and others ſituated within the *abdomen*, I have only ſeen it do ſervice in two caſes, one of which was a large ſcirrhous ſwelling in the left breaſt, and the other a hardened gland in the neck. The latter was removed by the extract of the *cicuta* in eight months: and the former, by the continued uſe, either of this medicine, or of the powder of hemlock, has not only been kept from increaſing for theſe four years paſt, but is now reduced to one third of the bulk it once had.'—In the article of *Exerciſe* he juſtly prefers riding, which Sydenham did, near a century ago. He carefully enjoins the ſtricteſt regulation of the paſſions, and cloſes this chapter by the following honeſt acknowlegement:

'Nervous or hyſteric affections, from a concealed or diſappointed paſſion, are better cured by the fruition of the object; or, if this cannot be obtained, by proper diet, amuſements, and by opiates, eſpecially at bed-time, for compoſing the mind, and procuring ſleep, than by the whole claſs of nervous medicines.'

The eighth and laſt chapter treats of the cure, or of the palliation, of the moſt remarkable nervous, hypochondriacal, or hyſteric ſymptoms; and through the courſe of it the Author frequently refers, as might be expected, to the immediately preceding chapter. Convulſive motions, or fixed ſpaſms, of the muſcles are firſt mentioned: and after obſerving, that, as they may ariſe from different cauſes, their radical cure muſt conſiſt in the removal of ſuch cauſes; and having ſpecified the properties of ſuch medicines as are adapted to their palliative or temporary cure, he inſiſts more particularly on the great advantage of fomentations of warm water, and ſtill more of bathings of the legs, in this ſymptom, of which he gives ſeven ſucceſsful caſes; after which he ſays, p. 458.—'Inſtead of adding more caſes, I ſhall only obſerve, that I have ſaved more patients who appeared to be in great danger, in the delirious ſtate of a fever, by the fomentations, and eſpecially by the warm *pediluvium*, than by any other remedy: and even in thoſe caſes, where theſe applications were inſufficient to compleat the cure, they, almoſt always, gave ſome preſent relief, by making the patients ſomewhat quieter, and diſpoſing them to ſleep.'

A curious caſe is related of the efficacy of fear, in removing a very remarkable convulſive, though regular and alternate motion of the maſſeter and temporal muſcles, from no aſſignable cauſe. For on the girl's refuſing to take a bolus of rhubarb and calomel, directed by our Author, from a ſuppoſition of its ariſing from worms, the convulſion immediately ceaſed, on her father's going for a horſewhip to puniſh her. The common cure of the cramp by graſping a roll of brimſtone in the hand Dr. W. affirms he has often known to ſucceed; though he does not ſuppoſe, with others, the ſnapping of the brimſtone to proceed from the diſcharge of a great quantity of electrical fluid from the patient's body, to which they aſcribe the cure. He thinks the heat of the hand may be ſometimes ſufficient to occaſion this ſnapping, which any heat a little exceeding that of the human body will effect; and he aſcribes the cure to the attention and the faith of the patient; though rather to the ſurprize occaſioned by the ſnapping: adding, in confirmation of this opinion, he has known ſome in the cramp to miſs of a cure, after they were informed, the ſnapping of the brimſtone was owing to the heat of the hand. This article concludes with obſerving, that, when this ſymptom ariſes from ſharp humours in the ſtomach or inteſtines, the expulſion or correction of them is neceſſary to any durable relief.

For the removal or palliation of hyſteric faintings with convulſions, he directs ſome of the anti-hyſteric fœtids, but declares he never found any thing ſo effectual as the *pediluvium*; by which, after the vain exhibition of various medicines, he has ſeen the patients reſtored, as it were inſtantaneouſly, to their ſenſes.

If violent pain with a cramp in the ſtomach be attended with an inclination to vomit, he promotes it with warm water, and then directs a glyſter of ſix ounces of the ſame, with *laudanum*, from fifty to eighty drops; giving alſo two ſpoonfuls of a mixture of muſk, with ſome ſtomachic and carminative water every four hours. When this ſymptom is owing to the true gout, bliſters to the ancles are added.

An indigeſtion, with vomiting and pain in the ſtomach, is to be treated variouſly according to its particular cauſe: When owing to ſcirrhous obſtructions in the alimentary canal, palliation only can be expected. Two caſes are given here of ladies cured chiefly or ſolely by *laudanum*, after the failure of many other medicines. In flatulent hyſteric colics, with a coſtive body, laxative clyſters, with a drachm or two of *aſa fœtida*, are recommended. In violent vomitings, draughts of ſalt of wormwood with lemon juice are ordered to be taken in the act of effervescence. But Dr. W. avers, he has always ſucceeded in ſuch caſes, by directing a clyſter of warm water, with fifty, ſixty, or even eighty drops of *laudanum* in it; giving, in caſe of coſtiveneſs, ſome pills of aloes with calomel, whoſe operation enſued after that of the opium had terminated. In flatulence of the ſtomach, he adviſes the *ſpiritus æthereus* with *laudanum*; giving an inſtance of a lady about 45, who, in an extraordinary flatulent diſtenſion of the ſtomach, found nothing relieve her ſo immediately, as a tea-ſpoonful of this ſpirit, in two table-ſpoonfuls of water, which always brought up a deal of wind.

Under the article of a nervous aſthma, which he obſerves to vary conſiderably in different perſons, and to require a various treatment, he gives a ſingular caſe exactly deſcribed, in which he found the moſt conſiderable relief, and even a temporary cure, from the bark. For palpitations of the heart he directs a various treatment, according to their different cauſes, thoſe ariſing from *polypi* in the heart, or its great blood-veſſels, or from oſſification of its valves, being capable only of palliation. Among other remedies in an immoderate flux of pale urine, ſuch as bark with ſome cinnamon, alum, &c. he recommends a tight broad belt about the patients loins, or a ſtrengthening plaſter, giving one inſtance of the ſucceſs of the firſt, and two of the latter application. He has known a violent periodical head-ach, in a good meaſure prevented by a draught compoſed of 45 drops of *laudanum*, 45 of tincture of ipecacuanna, half an ounce of ſpirit of *mindererus*, an ounce of roſe-water, and two drachms of ſugar taken an hour before the uſual approach of the paroxyſm, which generally excites a plentiful ſweat, while it leſſens the pain. Many other remedies are directed here, according to the different cauſes of this afflicting ſymptom; the cure of which, when violent, he thinks, is always to be commenced with *pediluvium*, &c. Low-ſpirits, the laſt article in this chapter, are conſidered as reſulting from four different cauſes, the ſpecific treatment of each being added; though the Author very ingenuouſly concludes his work, with reſpect to this ſymptom, from the fourth cauſe, in the following terms. 'When low ſpirits or melancholy have been owing to long continued grief, anxious thoughts, or other diſtreſs of the mind, nothing has done more ſervice than agreeable company, daily exerciſe, and a variety of amuſements.'

Thus have we given as full, and as connected an abridgment of this uſeful and ingenious work, as our plan admits of. The Author's frequent and modeſt acknowlegements of his inſufficiency to account clearly for all the phænomena of this multiform diſeaſe, wholly to eradicate its various cauſes, many of which are inherent in the original fabric of ſeveral conſtitutions, or always to remove their effects; theſe conſiderations, we ſay, muſt abundantly preclude every ingenuous Reader, from making any ſuch objections to his work, as are manifeſtly founded in the great limitation of the human capacity. It was impoſſible for us not to obſerve, from this ſurvey of the treatiſe, that few medical works of the ſame length have been conducted with a ſpirit more directly oppoſite to that of empiriciſm, or mean ſelfiſhneſs; the Author, having, we ſuppoſe, publiſhed full as many inſtances of his failure as of his ſucceſs; whence it is plain the love of truth muſt have operated in him with a great and very amiable influence. Where he differs, either from the particular opinions of other eminent medical writers, or from the generally received doctrines and practice in theſe diſeaſes, which are not very ſeldom the caſe, it has not the air of differing for the ſake of contention or through the love of novelty: ſince generally ſome very probable, and often indeed ſtrong reaſons are produced to countenance, or to confirm his difference of judgment. He ſeems, without the leaſt reſerve, to have faithfully communicated whatever was remarkable, and fell within his own experience, in the cure or mitigation of this claſs of diſeaſes, for which the republic of medicine are the more obliged to him from their natural abſtruſeneſs, which he has contributed ſomewhat to leſſon. At the ſame time by diſcountenancing ſome very fanciful inveſtigations of their cauſes, and advancing others that ſeem more ſimple and intelligible, he has evinced that ſtrong affinity, which Hippocrates affirms between very good common and medical underſtanding.

Sermons on the relative Duties. Preached at Queen-ſtreet Chappel, and St. Paul's Covent-Garden. By the Rev. Thomas Francklin, M. A. Vicar of Ware in Hertfordſhire. 8vo. 4s. bound. Dodſley, &c.

WHAT we uſually term the *Relative Duties* are generally ranked under the ſix following heads,---the duty of children to parents, and of parents to children, of ſervants to maſters, and of maſters to ſervants; of wives to huſbands, and of huſbands to wives. On each of theſe we have here a ſeparate diſcourſe, together with an introductory ſermon, on domeſtic happineſs. The ingenious Author avoids entering into thoſe minuter parts of each duty which depend on the various ranks, circumſtances, and conditions of human life; he only ſketches the outlines, he ſays, which muſt be filled up and finiſhed by the Reader's own ſenſe and obſervation.

As the ſeveral ſubjects of Mr. *Francklin*'s diſcourſes have been frequently treated by ſome of the ableſt of our moral Writers, the diſcerning Reader will not expect any thing new upon them, nor to ſee them treated in a more ſtriking and intereſting manner than they have already been; eſpecially as the Author confines himſelf to general views, which, however uſeful or agreeable they may be to a certain claſs of Readers, are, perhaps, not the beſt adapted to impreſs the minds of the generality.

Theſe ſermons, however, are much ſuperior to the common productions of this kind, and are diſtinguiſhed by a liberal turn of thought, an eaſy and elegant flow of language, which muſt be acceptable to every Reader of taſte. We ſhall give a ſpecimen of his manner, from his ſermon on the Duty of huſbands to wives.—The words he diſcourſes from are, *Let every one of you love his wife even as himſelf. Epheſ.* v. 33.—The general term love, he tells us, comprehends regard and affection, conſtancy and fidelity, tenderneſs and delicacy, prudence and diſcretion, good-nature and indulgence, care and protection, induſtry and ſobriety, piety and virtue.

'Infidelity, ſays he, on the part of the huſband is indeed grown ſo univerſal, that its oppoſite virtue is almoſt out of countenance; it is treated as venial by one ſex, and ſubmitted to as un-

unavoidable by the other; the world is ſo complaiſant as to ſtile it gallantry, and becauſe it is known to be faſhionable, it is not condemned as unlawful: thus vice is palliated with the name of error, and that which is in reality the higheſt diſgrace to our nature, is conſidered as an ornament of it. Cuſtom hath, I know not how, given a kind of ſanction to it on one ſide, and at the ſame time condemned it on the other; as if God had, like man, made his laws with partiality and injuſtice, and that the ſeventh commandment were enjoined only againſt the weaker veſſel; but let thoſe who thus miſerably deceive themſelves remember, that the ſame ſolemn contract hath engaged both: that if they neglect the obligation, and ſpurn at the command, it is not the injured wife alone who will reſent the infringement of it: good men will conſider it as an outrage againſt virtue here; and God will aſſuredly puniſh it as ſuch hereafter.

'But to affection and fidelity, the good huſband muſt alſo add tenderneſs and delicacy. It is the good-nature and complacency of the hoſt, which makes the pleaſure of the conqueſt; and in the manner of conferring a favour, there is almoſt as much merit as in the beſtowing it. The huſband, therefore, is to conſider not how much, but to whom he gives; not what he ſpeaks only, but to whom it is ſpoken: in his behaviour to his wife, the heart muſt ſeem to follow the hand, and the mind to direct the tongue; he ſhould ſuit that delicacy which he would oblige, and imitate that elegance which he would pleaſe. To a wife, mere civility is coldneſs, and, mere complaiſance is indifference; to her a more expreſſive kindneſs ſhould add a grace to every word, and a peculiar tenderneſs diffuſe itſelf over every action. It is, indeed, this behaviour alone, which can ſoften and temper the rudeneſs of maſculine ſeverity, and give a poliſh to the rougher manners of one half of mankind; it is this tender commerce, and this delicate connection, which throws a luſtre over the converſation of the civilized world, and conſtitutes in a great meaſure, the moſt elegant and refined pleaſures of human life.

'But further:

'To love, fidelity and tenderneſs, the huſband muſt likewiſe add, prudence and diſcretion.

'Half the miſeries and diſquietudes, half the interruptions of conjugal peace and domeſtic felicity ariſe from deſires too ardent, and hopes too ſanguine; both parties, at their firſt entrance into the nuptial ſtate, eſpecially in youth, are apt to form to themſelves ideas, very inadequate and diſproportioned to the condition of human life; to entertain deluſive notions of a romantic and viſionary paradiſe, where the earth is cloathed with perpetual verdure, the flowers never fade, and the fruits are immortal; but when, inſtead of this, they begin, perhaps in a ſhort time, to feel the thorns ſpringing up under their feet, when they perceive the fruits to wither, and the verdure to decay, they are filled with unreaſonable wonder and aſtoniſhment; they had accuſtomed themſelves to look for nothing leſs than uninterrupted health, conſtant ſucceſs, invariable harmony and affection: they ſuffer, therefore, not ſo much from the evil which they have as from the want of that which they have not. At the beginning of the voyage, the ſky is generally clear, the waters calm and unruffled; but, to conclude from thence, that we are to ſail through life, without ſtorm or tempeſt, is, to the laſt degree, abſurd and unreaſonable. It is the duty and the intereſt of both therefore, and eſpecially of him who ſits at the helm, to prepare againſt the worſt, to ſteer the veſſel with all poſſible care and diligence, and conduct it ſafely into the harbour of peace and felicity.

'Proceed we then to another neceſſary branch of the huſband's duty, good-nature and indulgence. In a world ſo full of miſeries and misfortunes, errors and inadvertencies, paſſions and follies, differences both in opinion and practice muſt ariſe, where the connection is cloſe and intimate; mutual complacency and forbearance, therefore, are abſolutely and indiſpenſably neceſſary in the married ſtate; power is never ſo amiable, as when cloathed with meekneſs and humility; and the ſuperiority of our own underſtanding will be always moſt evident, when it condeſcends to forgive or to relieve the weakneſs of another. When women offend, therefore, they are to be conſidered as women; as beings whoſe power and faculties are not ſo extenſive, whoſe judgment and reaſon are not ſo ſtrong and ſolid as our own; whoſe experience is confined within a much narrower circle; whoſe underſtandings are limited and enfeebled by education; who are liable therefore, with the greater eaſe to be ſeduced or impoſed on; not ſufficiently aware of arts which they are themſelves ignorant of; nor upon their guard againſt that guilt, which they never practice.

'Vanity and extravagance are the ſtale and trite excuſes for cruelty, inconſtancy, and inhumanity in the worſt of huſbands; and yet, certain it is, that he who is the cauſe ought not to murmur at the effect; and he who makes his own miſery, hath no right to complain of it: what ſhall we ſay, if the weeds, which thus overrun the garden, are planted there and cultivated too by our own hands? Flattery, too laviſhly beſtowed, will naturally produce that pride which is thus condemned; and that pride enflamed and encouraged will as naturally beget luxury and extravagance; is it not moſt abſurd then to be ſurpriſed that the idol expects worſhip, when men have taken ſo much pains to raiſe it; or that when they have been at ſuch expence to feed a vice, they ſhould be aſtoniſhed at the ſize and the increaſe of it?

'If the huſband is already poſſeſſed of love, fidelity, tenderneſs, prudence, and good-nature, he will always remember that moſt eſſential part of his duty to his wife, which conſiſts in the care and protection of her, in providing for and maintaining her, as well as his ſituation, rank, and circumſtances in life will permit.

'The ſuperior ſtrength, power, and capacities of one ſex, as I have before obſerved to you, were originally deſigned to protect and preſerve the other: woman is left by nature, weak and defenceleſs, unable to ſtruggle with the troubles and difficulties, or contend with the fraud and malice of an ill-natured and deſigning world: on man, who is more able, ſhe muſt rely for aid and ſupport; this aid and ſupport, this neceſſary care and aſſiſtance, the huſband is bound conſtantly to afford her: he receives her, for the moſt part, from the hands of thoſe, under whoſe wing ſhe had till that time been ſafe and happy; from thoſe whoſe goodneſs he promiſeth to ſupply, and whoſe indulgence he hath ſworn to imitate: he ſnatches her from the boſom of parental tenderneſs to feed and cheriſh her in his own: as he hath taken her therefore from one protection, it is incumbent on him to provide her with another: to give her, without ſelfiſhneſs or reluctance, as her indiſputable right, a ſhare of all that he hath, of all the good things which God hath pleaſed to beſtow upon him; ſhe hath an undoubted claim to all his joys and pleaſures, and he hath no right to withhold any thing from her, but his ſorrows and misfortunes.'

The foregoing extract may ſuffice for a ſpecimen of Mr. Francklin's manner, in regard to pulpit compoſitions; thoſe who are deſirous of becoming acquainted with his performances in different branches of literature, are referred to our accounts of his Poem on Tranſlation; of his Sophocles; and of his Diſſertation on ancient Tragedy: for all which, See the* GENERAL INDEX to our firſt twenty-four volumes.

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* To be had of T. Becket; in two parts.

Specimens of abbreviated Numbers, or, an Introduction to an Entire New Species of Arithmetic: Calculated in a more eſpecial Manner for the Counting-houſe and Public Offices, particularly the Cuſtoms, Exchequer, and Exciſe: The Principle being founded on a new Method of finding the Decimal for any Coin, Weight, or Time, &c. &c. By one ſingle Multiplication only, without the Uſe of a Vulgar Fraction. And alſo (on a Method hitherto undiſcovered) *of finding the Intereſt of any Sum, at any Rate, and for any Time: By one ſingle Multiplication, not exceeding three Figures, without the Aſſiſtance of Statings, or Reference to Tables: reducing the whole Body of Arithmetic, (ſo far as it relates to General Calculations) to a Synopſis confined to the four firſt Rules of Arithmetic. The whole founded on a principle hitherto unattempted, and now firſt offered to the Public.* By William Weſton. 8vo. 4s. bound. Marſh, &c.

IN the preface to this little treatiſe, the Author has given us to underſtand, that the piece before us is nothing more than a ſpecimen of what he intends hereafter (on proper encouragement) to produce on the ſame ſubject; that the work is *replete with novelty*; and that this diſcovery will tend to render the doctrine of vulgar and decimal fractions rather curious than uſeful. He adds that he does not at preſent think proper to inform the world, by what method this ſpecies of figures was firſt diſcovered; that being reſerved for his future work.

This *new* method, as our Author calls it, is performed by the multiplication of certain factors, or numbers, a ſpecimen of which he has given us in the following table.

A TABLE

'Of FACTORS, to be uſed as Multipliers, for the reducing any Coin, Weight, Meaſure, Time, *&c. &c. &c.* into a Decimal Fraction, by one ſingle Operation only, *viz.*

AVOIRDUPOISE WEIGHT, *the Integer an Hundred Weight.*

Multiply by 893 to find the Decimal of *any Number of Pounds.*
558 - - - - - - - *any Number of Ounces.*
349 - - - - - - - *any Number of Drams.*

TROY WEIGHT, *the Integer a Pound.*

Multiply by 834 to find the Decimal of *any Number of Ounces.*
417 - - - - - - - *any Number of Pennywets.*
174 - - - - - - - *any Number of Grains.*

COIN, *the Integer a Pound Sterling.*

Multiply by 5 to find the Decimal of *any Number of Shillings.*
417 - - - - - - - *any Number of Pence.*
1042 - - - - - - - *any Number of Farthings.*

TIME, *conſidered as a Calendar Year of* 12 *Months.*

Multiply by 275 to find the Decimal of *any Number of Days.*
834 - - - - - - - *any Number of Months.*
193 - - - - - - - *any Number of Weeks.*

'*N. B.* As this is intended but as a ſpecimen, I have only introduced examples of the three moſt uſeful caſes, *viz.* Weight, Coin, and Time; *(until I ſee what reception this innovation in figures will meet with.)* And for the working thereof, take the following

GENERAL RULE.

' MULTIPLY *the given Coin, Weight,* &c. &c. *by the given* FACTOR *as in Whole Numbers, and the Product is the Decimal, placing your Point of Separation, and prefixing Cyphers where neceſſary.*

Such is the method delivered by the Author; and ſurely a diſcovery that will render the doctrine of vulgar and decimal fractions rather curious than uſeful, muſt be of amazing importance to the world! No wonder therefore the Author has thought proper to keep the ſecret to himſelf. But as every man has a right to enjoy his own opinion, and as we do not think ſo highly of this diſcovery (if indeed it be any diſcovery at all) we will endeavour to ſhew how theſe boaſted factors may be found *de novo.* Nor will there be the leaſt neceſſity for our having recourſe to any new or abſtruſe proceſs; the old method of changing vulgar fractions into decimals being abundantly ſufficient for the purpoſe; for they are in fact nothing more than the decimals of units expreſſed in the denominations of the given integers.

Thus the factor to find any number of pounds, averdupois weight, the integer being an hundred weight, is $\frac{1}{112}$=.008928+.

The factor for ounces, $\frac{1}{1792}$=.000558+.
The factor for drams, $\frac{1}{28672}$=.0000348+.

Troy weight, the integer a pound.

For ounces, $\frac{1}{12}$=.0833+.
For penny weights, $\frac{1}{240}$=.0417—.
For grains, $\frac{1}{5760}$=.000173+.

Coin, the integer a pound Sterling.

For ſhillings, $\frac{1}{20}$=.05.
For pence, $\frac{1}{240}$=.00416+.
For farthings, $\frac{1}{960}$=.001041+.

And in the very ſame manner may factors be found for any other denomination.

Behold! gentle Reader; the tenebrious veil is withdrawn; the whole ſecret is diſcovered; the boaſted factors and their origin are ſeen in open day; and, what is ſtill more, ſeveral of them appear to be inaccurate and defective! Inaccurate, becauſe the laſt figure is too great; and defective, becauſe the prefixed cyphers are omitted. Mr. Weſton indeed obſerves that 'cyphers muſt be prefixed *where neceſſary*;' but has not told us how we are to know when they *are,* and when they *are not* neceſſary; whereas, had thoſe cyphers been ſuffered to have kept their original places, the difficulty would never have exiſted.

The diſcovery of one ſecret more will we believe be abundantly ſufficient to ſhew the real merit of this *new* ſpecies of arithmetic. The whole doctrine, with a table of factors, and the application to practice, may be ſeen in Mr. *Ward*'s well known treatiſe entitled *The Young Mathematician's Guide*, page 70. firſt Edit.——A book which ever ſince its firſt publication in the year 1707, has been in the hands of almoſt every ſtudent in arithmetic.

In a word, the doctrine of ſolving queſtions by factors has been known for ages, and particularly practiſed in the art of gauging. Nor is there hardly a ſchool boy ſo ignorant as not to know, that, in ſolving a queſtion in the golden rule, he may either multiply the ſecond and third numbers together, and divide that product by the firſt number; or divide the ſecond number by the firſt, and multiply the third number by that quotient. Now the above quotient is really a factor, and will indeed often tend to ſhorten the operation. But ſurely this is no new diſcovery, unleſs what has been known ever ſince the time of Euclid, at leaſt, and probably long before, can be called by that name.

An Eſſay on a Courſe of liberal Education for civil and active Life. With Plans of Lectures on I. *The Study of Hiſtory and General Policy.* II. *The Hiſtory of England.* III. *The Conſtitution and Laws of* England. *To which are added, Remarks on a Code of Education, propoſed by Dr. Brown, in a late Treatiſe, intitled, Thoughts on Civil Liberty, &c.* By Joſeph Prieſtley, L. L. D. Tutor in the Languages and Belles Letters in the Academy at Warrington. 8vo. 3s. 6d. Boards. Henderſon.

IT is a great defect, as Dr. Prieſtley very juſtly obſerves, that in our preſent ſyſtem of public education, no peculiar courſe of ſtudy is provided for young gentlemen deſigned to fill the principal ſtations in *active* life; theſe being indiſcriminately brought up in the ſame manner as others intended for the learned profeſſions. 'We have hardly, ſays he, any medium between an education for the counting-houſe, conſiſting of writing, arithmetic, and merchants-accounts, and a method of inſtitution in the abſtract ſciences: ſo that we have nothing liberal, that is worth the attention of gentlemen, whoſe views neither of theſe two oppoſite plans may ſuit.

'Formerly, none but the clergy were thought to have any [illegible] for learning. It was natural, therefore, that the whole [illegible]ducation, from the grammar-ſchool, to the finiſhing at the univerſity ſhould be calculated for their uſe. If a few other perſons, who were not deſigned for holy orders, offered themſelves for education, it could not be expected that a courſe of ſtudies ſhould be provided for them only. And, indeed, as all thoſe perſons who ſuperintended the buſineſs of education were of the clerical order, and had themſelves been taught nothing but the rhetoric, logic, and ſchool-divinity which comprized the whole compaſs of human learning for ſeveral centuries; it could not be expected that they ſhould entertain larger or more liberal views of education; and ſtill leſs, that they ſhould ſtrike out a courſe of ſtudy for the uſe of men who were univerſally thought to have no need of ſtudy; and, of whom, few were ſo ſenſible of their own wants as to deſire any ſuch advantage.

‘ Beſides, in thoſe days, the great ends of human ſociety ſeem to have been but little underſtood. Men of the greateſt rank, fortune, and influence; and who took the lead in all affairs of ſtate, had no idea of the great objects of wiſe and extenſive policy; and therefore never apprehended that any fund of knowlege was requiſite for the moſt eminent ſtations in the community. Few perſons imagined what were the true ſources of wealth, power, and happineſs in a nation. Commerce was little underſtood, or even attended to; and ſo ſlight was the connection of the different nations of Europe, that general politics were very contracted. And thus, men's views being narrow, little previous furniture of mind was requiſite to conduct them. A man who was capable of managing a private eſtate, in the poor manner in which eſtates were then managed, had underſtanding enough to conduct the affairs of a nation.

‘ The conſequence of all this was, that the advances which were made to a more perfect and improved ſtate of ſociety were very ſlow; and the preſent happier ſtate of things was brought about, rather by an accidental concurrence of circumſtances, than by any efforts of human wiſdom and foreſight. We ſee the hand of divine providence in thoſe revolutions which have gradually given a happier turn to affairs, while men have been the paſſive and blind inſtruments of their own felicity.

‘ But the ſituation of things at preſent is vaſtly different from what it was two or three centuries ago. The objects of human attention are prodigiouſly multiplied; the connections of ſtates
are extended; a reflection upon our preſent advantag
ſteps by which we have arrived to the degree of ha
pineſs we now enjoy, has ſhewn us the true ſource
ſo thoroughly awakened are all the ſtates of Europe
true intereſts, that we are convinced, the ſame
with which affairs were formerly conducted
and that, without ſuperior degrees of wiſdom
tical meaſures, every thing we have hitherto

libly be loſt, and be quickly transferred to our more intelligent and vigilant neighbours. In this critical poſture of affairs, more lights and ſuperior induſtry are requiſite, both to miniſters of ſtate, and to all perſons who have any influence in ſchemes of public and national advantage; and conſequently a different and a better furniture of mind is requiſite to be brought into the buſineſs of life.'

To effect this deſirable purpoſe, and furniſh the minds of youth with the neceſſary qualifications for a life of activity and buſineſs, is the laudable end of this eſſay; the Author's general deſign being, as he himſelf ſays, beautifully expreſſed in the following lines, of Mr. Thomſon, deſcribing the future happy ſtate of Great Britain:

———Inſtead of barren heads,
Barbarian pedants, wrangling ſons of pride,
And truth-perplexing metaphyſic wits,
Men, patriots, chiefs and *citizens* are form'd.

To prevent the Reader, however, from being led into any miſtake by the title of this performance, it is not improper to apprize him, that he is not to expect from it, the entire method of conducting the education of a young gentleman deſigned to fill any ſtation in civil and active life, much leſs the methods which are peculiarly adapted to each ſeparate department of ſuch education. The Author's intention is confeſſedly to point out one capital defect in the uſual method of educating young gentlemen who are not deſigned for any of the learned profeſſions; and at the ſame time, in ſome meaſure to ſupply that defect, by giving a delineation of a ſet of lectures equally uſeful for any department of active life; ſuch as hath a nearer connection with their conduct in it, and therefore may bid fairer, both to engage their attention and be of real uſe to them, than any branch of learning to which they have hitherto been made to apply, after they have left the grammar-ſchool.

It would afford little entertainment or inſtruction to our readers for us to trace the outlines here laid down; eſpecially as they are indeed bare outlines; being little more than a mere ſyllabus or table of contents. It muſt be confeſſed at the ſame time, however, that even theſe outlines form a well-grounded preſumption that the ingenious Author is very capable of executing what he hath ſo well planned.

With regard to his remarks on Dr. Brown's propoſed code of education, the manner of them is too bold and ſpirited, and the matter of them too intereſting, to be paſſed ſlightly over. Dr. Brown had advanced, ' That the firſt and beſt ſecurity of civil liberty conſiſts, in impreſſing the infant mind with ſuch habits of thought and action, as may correſpond with, and promote the appointments of public law*.' Hence he inferred the expedience, and even neceſſity, of a preſcribed code of education, or 'a ſyſtem of principles, religious, moral and political, whoſe tendency may be the preſervation of the bleſſings of ſociety, as they are enjoyed in a free ſtate, to be inſtilled effectually into the infant and growing minds of the community, for the great end of publick happineſs †.'

Thus Dr. Brown pleads for a plan of education eſtabliſhed by the legiſlature, and maintained or kept up by the civil magiſtrate. And this he affirms to be the only effectual method of preventing faction in the ſtate, and ſecuring the perpetuity of our excellent conſtitution, eccleſiaſtical and civil.

Dr. Prieſtley, on the other hand, objects to the interpoſition, or, as he calls it, *interference*, of the legiſlature, in the buſineſs of education; affirming ſuch interpoſition to be not only prejudicial to the very end and deſign of education, but alſo to the great ends of civil ſocieties with reſpect to their preſent utility. He maintains farther, that ſuch interpoſition hath a direct tendency to prevent all future improvement in ſociety; and laſtly, that it would be abſolutely inconſiſtent with the true principles of the Engliſh government, and could not be carried into execution, to any purpoſe, without the ruin of our preſent conſtitution.

Our Author conſiders theſe four articles in diſtinct and ſeparate ſections. With regard to the firſt, he doth by no means agree with Dr. Brown, that the proper deſign, or only object, of education is the tranquillity of the ſtate. The immediate end of education, he obſerves, is the forming of wiſe and virtuous men; which is ultimately an object of the greateſt importance in every ſtate. If the conſtitution, ſays he, be a good one, 'ſuch men will be the greateſt bulwarks of it; if it be a bad one, they will be the moſt able and ready to contribute to its reformation; in either of which caſes they will render it the greateſt ſervice.'

'Education, continues he, is as much an art (founded, as all arts are, upon ſcience) as huſbandry, as architecture, or as ſhip-building. In all theſe caſes we have a practical problem propoſed to us, which muſt be performed by the help of data with which experience and obſervation furniſh us. The end of ſhip-building is to make the beſt ſhips, of architecture the beſt houſes, and of education, the beſt men. Now, of all arts, thoſe ſtand the faireſt chance of being brought to perfection, in which there is opportunity of making the moſt experiments and trials, and in which there are the greateſt number and variety of perſons employed in making them. Hiſtory and experience ſhow, that, *cæteris paribus*, thoſe arts have always, in fact, been brought the ſooneſt, or the neareſt to perfection, which have been placed in thoſe favourable circumſtances. The reaſon is, that the operations of the human mind are ſlow, a number of falſe hypotheſes and concluſions always lead to the right one; and in every art, manual or liberal, a number of awkward attempts are made, before we are able to execute any thing which will bear to be ſhown as a maſter-piece in the art; ſo that to eſtabliſh the methods and proceſſes of any art, before it have arrived to a ſtate of perfection (of which no man can be a judge) is to fix it in its infancy, to perpetuate every thing that is inconvenient and awkward adhering to it, and to cut off its future growth and improvement.'

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* In his Thoughts on Civil Liberty, Licentiouſneſs and Faction:—— for our thoughts on which work, the Reader may turn to Vol. XXXII Page 161.

† In an appendix, relative to a propoſed code of education, ſu joined to a ſermon on the female character and education.

' To ſhew this ſcheme of an eſtabliſhed method of education in a clearer point of light, let us imagine, ſays Dr. Prieſtly, that what is now propoſed had been carried into execution ſome centuries ago. For no reaſon can be aſſigned for fixing any mode of education at preſent, which might not have been made uſe of, with the ſame appearance of reaſon, for fixing another approved method a thouſand years ago. Suppoſe Alfred, when he founded the univerſity of Oxford, had made it impoſſible, that the method of inſtruction uſed in his time could ever have been altered. Excellent as that method might have been, for the time in which it was inſtituted, it would now have been the worſt method that is practiſed in the world. Suppoſe the number of the arts and ſciences, with the manner of teaching them, had been fixed in this kingdom, before the revival of letters and of the arts, it is plain they could never have arrived at their preſent advanced ſtate among us. We ſhould not have had the honour to lead the way in the moſt noble diſcoveries, in the mathematics, philoſophy, aſtronomy, and I may add divinity to. And for the ſame reaſon, were ſuch an eſtabliſhment to take place in the preſent age, it would prevent all great improvements in futurity.'

With reſpect to the ſecond point, our Author obſerves, that the great object of civil ſociety is the happineſs of the members of it, in the perfect and undiſturbed enjoyment of the more important of their natural rights; for the ſake of which, we voluntarily give up others of leſs conſequence to us. ' But, ſays he, whatever be the bleſſings of civil ſociety, they may be bought too dear. It is certainly poſſible to ſacrifice too much, at leaſt more than is neceſſary to be ſacrificed for them, in order to produce the greateſt ſum of happineſs in the community. Elſe why do we complain of tyrannical and oppreſſive governments? Is it not the meaning of all commands of this kind; that, in such governments, the subjects are deprived of their most important natural rights, without an equivalent recompense; that all the valuable ends of civil government might be effectually secured, and the members of particular states be much happier upon the whole, if they did not lie under those restrictions.

'Now, of all the sources of happiness and enjoyment in human life, the domestic relations are the most constant and copious. With our wives and children we necessarily pass the greatest part of our lives. The connections of friendship are slight in comparison of this intimate domestic union. Views of interest or ambition may divide the nearest friends, but our wives and children are, in general, inseparably connected with us, and attached to us; with them all our joys are doubled, and in their affection and assiduity we find consolation under all the troubles and disquietudes of life. For the enjoyments which result from this most delightful intercourse, all mankind, in all ages, have been ready to sacrifice every thing; and for the interruption of this intercourse no compensation whatever can be made by man. What then can be more justly alarming to a man who has a true taste for happiness, than, either that the choice of his wife, or the education of his children should be under the direction of persons who had no particular knowledge of him, or particular affection for him, and whose [illegible] and maxims he might utterly dislike? What prospect of happiness could a man have with such a wife, or such children?

'It is possible, indeed, that the preservation of [illegible] societies, such as that of Sparta, may require [illegible] that civil society must be wretchedly constituted [illegible] of it, and had better be utterly dissolved.'

In discussing the third article, our author [illegible] Dr. Brown, in his encomiums on the British constitution, [illegible] is compared with that of any other in the world. [illegible] he thinks it the best actual scheme of civil policy, [illegible] there are many imperfections in it, and would [illegible] them made perpetual.

'Dr. Brown, says he, will urge me with the authority of Plutarch, who largely extols the regulations of [illegible] Sparta, and censures the Roman legislators for [illegible] similar to them. But I beg leave to appeal from the authority of Plutarch, and of all the ancients, as [illegible] judges in this case. Imperfect as the science of government may be at present, it is certainly much more perfect than it was in their time; else, the world has grown so much older to little purpose. On the authority of the ancients, Dr. Brown might well contend for another institution of the famed Egyptians, viz. their *obliging all persons* to follow the occupations fathers, and perhaps this might be no bad auxiliary to his preſcribed mode of education, and prevent the ſpringing up of faction in a ſtate. It would likewiſe favour another object which the Doctor has profeſſedly in view, viz. checking the growth of commerce.

‘ Suppoſing this wiſe ſyſtem of perpetuation had occurred to our anceſtors in the feudal times, and that an aſſembly of old Engliſh Barons, with their heads full of their feudal rights and ſervices, had imitated the wiſe Spartans, and perpetuated the ſevere feudal inſtitutions; what would England at this day have been (with the unrivalled reputation of uniformity and conſtancy in its laws) but the moſt barbarous, the weakeſt, and moſt diſtracted ſtate in Europe? It is plain from fact, that divine providence had greater things in view, in favour of theſe kingdoms, and has been conducting them through a ſeries of gradual changes (ariſing from internal and external cauſes) which have brought us to our preſent happy condition, and which, if ſuffered to go on, will probably carry us to a pitch of happineſs of which we can yet form no conception.

‘ Had the religious ſyſtem of our oldeſt forefathers been eſtabliſhed on theſe wiſe and perpetual foundations, we had now been pagans, and our prieſts druids. Had our Saxon conquerors been endowed with the ſame wiſdom and foreſight, we had been worſhipping Thor, and Woden; and had our anceſtors three centuries ago catched this ſpirit, we had been blind and prieſt-ridden papiſts.’

There are ſome things in civil ſociety, indeed, which our Author admits, require in their own nature to be eſtabliſhed, or fixed for a conſiderable time; but theſe ſhould be rendered as few and ſmall as poſſible: it being an univerſal maxim, that the more liberty is given to every thing which is in a ſtate of growth, the more perfect it will become. Dr. Prieſtley does not pretend to define what degree of eſtabliſhment is neceſſary for religion; but thinks it very clear that education requires none. For our part, however, we conceive that the affair of religion is ſo momentous, and ſo intimately connected with the buſineſs of education, that our Author ſhould have been a little more explicit on this head. For if education requires no eſtabliſhment at all, we do not conceive how religion can require any. Dr. Prieſtley, indeed, goes ſo far, in another part of his work, as to aſſert poſitively, that though ‘ political principles may require penal ſanctions, religious and moral principles require none.’ How! Is it a matter of indifference what *immoral* principles are propagated in ſociety? It is true, we readily admit with him, that, in regard to *religious* and ſpeculative principles, the connection and gradation of opinions are ſuch, that, if once we admit there are ſome which ought to be guarded by civil penalties, it will be ever impoſſible to diſtinguiſh, to general ſatisfaction, between thoſe which may be tolerated, and thoſe which may not. But we imagine, on the other hand, that with regard to moral principles in general, people of different ſects and perſuaſions are pretty well agreed. We are no leſs zealous than Dr. Prieſtley for freedom of *thinking*; but cannot help, at the ſame time, making a wide diſtinction between a liberty of ſpeculation, and a liberty of reducing ſpeculative principles to practical. Of what conſequence would be the ſyſtems of faith, or the religious opinions of any man, to ſociety, if they did not affect his moral ſentiments or motives of action? And, whatever may be thought in general to the contrary, the connection between religion and morals is by no means ſo cloſe and intimate as is imagined. Common experience affords us inſtances of individuals, and hiſtory of whole nations, differing very widely in regard to the one, and agreeing very nearly with reſpect to the other. This conſideration ſhould make a greater diſtinction than is uſually made by political writers, between religion and morals: it ſhould alſo have its weight with thoſe who think it needful to lay a reſtraint on free enquiry. As to our Author, he confeſſes he thinks it would be 'far better policy to remove the difficulties which lie in the way of free-enquiry, than throw freſh ones into it. 'Infidels, ſays he, would then be deprived of their moſt ſucceſsful method of attacking Chriſtianity, namely, *inſinuation*; and Chriſtian divines might, with a more manly grace, engage with champions of deiſm; and, in fact, engage with more advantage, when they both fought on the ſame equal ground. As things are at preſent, I ſhould be aſhamed to fight under the ſhelter of the civil power, while I ſaw my adverſary expoſed to all the ſeverity of it.' It muſt be confeſſed, that all this has the appearance of courage and generoſity; but is it not a kind of bravado, intimating that the champion is induced to fight more for his own honour than for the cauſe he eſpouſes? There is ſome kind of inconſiſtency alſo in ſuppoſing that a perſon would be engaged to more advantage, if his hands were untied and at liberty, than if they were tied behind him. But the truth is, all theſe pompous pretenſions of giving fair play to the adverſary, are for the moſt part mere parade. Dr. Brown and Biſhop Warburton have made equal offers of this kind; and have extolled the liberty of the preſs in ſuch extravagant terms, that their opponents could not poſſibly forbear thinking themſelves laughed at. Our Author hath very juſtly expoſed theſe pretended advocates for the privilege of thinking; quoting a paſſage or two from Dr. Warburton's famous addreſs to the deiſts; on which he leaves Peter Annet (if he dare) to write a comment. 'So far, ſays Dr. Prieſtley, are Deiſts from having free liberty to publiſh their ſentiments, that even *many* Chriſtians cannot ſpeak out with ſafety. In preſent circumſtances, a Chriſtian divine is not at liberty to make uſe of thoſe arguments which, he may think, would ſupply the beſt defence of Chriſtianity. What are with many the very foundations of our faith are in a ruinous condition, and muſt be repaired before it will be to any purpoſe to beautify and adorn the ſuperſtructure; but the man who ſhould have the true courage and judgment to go near enough to ſuch rotten foundations would be thought to mean nothing leſs than to undermine them, and entirely deſtroy the whole fabric. His very brethren would ſtand off from him, and think him in league with their adverſaries; and, by an ill-judging zeal, might call in the help of the ill-directed civil power to ſtop his hand. In conſequence of which, notwithſtanding his moſt laudable zeal in favour of our holy religion, he might ſtand upon the ſame pillory, and be thrown into the ſame priſon with poor and harmleſs infidels.'

The *harmleſs infidels*, however, are not the only ſet of people that ſeem to have recommended themſelves to our Chriſtian champion. In the following paſſage he endeavours to do juſtice to the tolerating principles of a very reſpectable ſect of proteſtant diſſenters:

'To the honour of the Quakers be it ſpoken, that they are the only body of Chriſtians who have uniformly maintained the principles of Chriſtian liberty, and toleration. Every other body of men have turned perſecutors when they had power. Papiſts have perſecuted the Proteſtants, the Church of England has perſecuted the Diſſenters; and the Diſſenters, in loſing their name, loſt that ſpirit of Chriſtian charity, which ſeemed to be eſſential to them: ſhort was their ſun-ſhine of power, and thankful may Britain, and the preſent diſſenters be, that it was ſo. But the Quakers, though eſtabliſhed in Penſylvania, have perſecuted none. This glorious principle ſeems ſo intimately connected with the fundamental maxims of their ſect, that it may be fairly preſumed, the moderation they have hitherto ſhown is not to be aſcribed to the ſmallneſs of their party, or to their fear of repriſals. For this reaſon, if I were to pray for the general prevalence of any one ſect of Chriſtians (which I ſhould not think it for the intereſt of Chriſtianity to take place, even though I ſhould ſettle the articles of it myſelf) it ſhould be that of the Quakers; becauſe, different as my opinions are from theirs, I have ſo much confidence in their moderation, that I believe they would let me live, write, and publiſh what I pleaſed unmoleſted among them. And this I own, is more than I could promiſe myſelf from any other body of Chriſtians whatever; the Preſbyterians, perhaps, leaſt of all excepted.'

Our Author ſays, it is unqueſtionable, that there are more atheiſts and infidels of all kinds in Spain and Italy, where religion is ſo well guarded, than in England; and we are perhaps principally indebted to the laws in favour of Chriſtianity for what there is of deiſm with us. A ſtranger to Dr. Prieſtley's character might be apt to conclude, from the favourable epithets he beſtows on infidels, and the warmth of his zeal for the free publication of deiſtical writings, that he is an advocate for their party; but as it appears that he only wants to ſet them upon fair ground, in order to drub them the more ſhamefully, they may poſſibly think themſelves little obliged to him. By the way, however, we would adviſe him, as friends, not to be too fond of giving them any advantages: for, as they are not always the faireſt of combatants, he may ſome time or other, ſanguine as he is, happen to find himſelf over-matched by them, even on his own ground.

After a number of ſenſible and ſpirited obſervations on the ſubject of free-enquiry, our Author ends his third ſection with the following paſſage:

'England hath hitherto taken the lead in almoſt every thing great and good, and her citizens ſtand foremoſt in the annals of fame, as having ſhaken off the fetters which hung upon the human mind, and called it forth to the exertion of its nobleſt powers. And her conſtitution has been ſo far from receiving any injury from the efforts of theſe her free-born enterpriſing ſons, that ſhe is, in part, indebted to them for the unrivalled reputation ſhe now enjoys, of having the beſt ſyſtem of policy in Europe. After weathering ſo many real ſtorms, let us not quit the helm at the apprehenſion of imaginary dangers, but ſteadily hold on in what, I truſt, is the moſt glorious courſe that a human government can be in. Let all the friends of liberty and human nature join to free the minds of men from the ſhackles of narrow and impolitic laws. Let us be free ourſelves, and leave the bleſſings of freedom to our poſterity *.'

In

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* There is ſo great a ſimilarity of ſentiment in what our Author hath advanced in this ſection, with the ſubſtance of the following ſpirited lines of an anonymous poet, that we cannot reſiſt the temptation of inſerting them:

In *patriot policy*, afraid
To ſpoil the prieſt's and lawyer's trade
The *ſtateſman* aiding the *divine*.
Purſues with pow'r the ſame deſign;
To keep th' inquiſitive in awe,
Smacking his long tail'd whip, the *law*;
Or thund'ring in the vulgar ear
Implicit *faith* and groundleſs fear;
The *noſtrums* theſe of *church* and *ſtate*
To make a nation good and great!

In the fourth and laſt ſection, Dr. Prieſtley endeavours to ſhew, that, ſuppoſing the propoſed methods of education what they

Thus *patriots* forfeit the pretence
They make, as *men*, to *common ſenſe*.
Can ignorance be underſtood
So needful to the public good,
That free enquiry ſuch decry,
To truſt their ſalutary lie?
Or, are they here by *habit* led
And innovation's tumult dread?
So ſacred held the *ſtated* rules
Of *cuſtom*, lawgiver to fools!

Ah me! had cuſtom never fail'd
What barbariſm had ſtill prevail'd!
Deaf to the call of *truth* and *grace*,
Denying Reformation place,
What lengths ſtill ſtubborn faith had run,
To end what madd'ning zeal begun!
In honour ſtill of Moloch's name
Our children might have paſs'd the flame,
Religious fires in Smithfield blaz'd,
By perſecution's faggot rais'd;
Or now, as in a Stuart's reign,

they will, they could not be eſtabliſhed and produce their full effect, without making at the ſame time a conſiderable alteration in the Engliſh conſtitution; ſo that the thing which would, in fact, be perpetuated, would not be the preſent conſtitution of England; but ſomething very different from it, and more deſpotic. 'The Engliſh government, ſays he, is a mixture of regal, ariſtocratical, and democratical power; and if the public education ſhould be more favourable to any one of theſe than to another, or more than its preſent importance in the conſtitution requires, the balance of the whole would neceſſarily be loſt. Too much weight would be thrown into ſome of the ſcales, and the conſtitution be overturned. If the commons, repreſenting the body of the people, had the choice of theſe public inſtructors, which is almoſt impoſſible, we ſhould ſee a republic riſe out of the ruins of our preſent government; if the lords, which is highly improbable, we ſhould, in the end, have an ariſtocracy; and if the court had this nomination, which it may be taken for granted would be the caſe (as all the executive power of the ſtate is already lodged in the hands of the ſovereign) it could not but occaſion a very dangerous acceſſion of power to the crown, and we might juſtly expect a ſyſtem of education, principles, and manners favourable to deſpotiſm. Every man would be educated with principles, which would lead him to concur with the views of the court. All that oppoſition from the country, which is ſo ſalutary in this nation, and ſo eſſential to the liberties of England, would be at an end. And when once the ſpirit of deſpotiſm was thus eſtabliſhed, and had triumphed over all oppoſition, we might ſoon expect to ſee the forms of it eſtabliſhed too, and thereby the very doors ſhut againſt old Engliſh liberty, and effectually guarded againſt the poſſibility of its return, except by violence; which would then be the only method of its re-entrance.

To ſet blind prejudice apart,
To rend th' old woman from the heart;
To laugh at blind tradition's rules,
The mother and the nurſe of fools?
Have they with blood ſo dearly bought
Their darling *liberty* of *thought*,
To throw, like ſchool boys tir'd with play,
Their long-diſputed prize away?

O, leave, ye *patriots!* leave the mind
In ſearch of knowlege unconfin'd,
Leſt *truth* your cunning ſhould deſpiſe
And leave you, for her native ſkies:
True policy to truth's allied,
Of her the *follower*, not the *guide*.

EP. PHIL. &c.

'It is evident to common underſtanding, that the true ſpirit and maxims of a mixed government can no otherwiſe be continued, than by every man's educating his children in his own way; and that if any one part provided for the education of the whole, that part would ſoon gain the aſcendancy in the whole; and, if it were capable of it, would become the whole. Were a ſtate, for inſtance, to conſiſt of papiſts and proteſtants, and the papiſts had the ſole power of education, proteſtantiſm would expire with that generation: whereas, if the papiſts and proteſtants educated each their own children, the ſame proportion would continue to ſubſiſt between them, and the balance of power would remain the ſame. For the ſame reaſon the only method of preſerving the balance, which at preſent ſubſiſts among the ſeveral political and religious parties in Great Britain, is for each party to provide for the education of their own children.

'In this way, there will be a fair proſpect of things continuing nearly upon their preſent footing, for a conſiderable time; but ſubject to thoſe gradual alterations which, it may be hoped, will prove favourable to the beſt intereſts of the ſociety upon the whole. Whereas, were the direction of the whole buſineſs of education thrown into the hands of the court, it would be ſuch an acceſſion of power to the regal part of our conſtitution, as could not fail to alarm all the friends of civil liberty; as all the friends of religious liberty would be juſtly alarmed, if it ſhould devolve upon the eſtabliſhed clergy. And it were the greateſt injuſtice to the good ſenſe of free-born Britons, to ſuppoſe the noble ſpirit of religious liberty, and a zeal for the rights of free-enquiry, confined within the narrow circle of proteſtant diſſenters.'

But we ſhall here take leave of this ſpirited and ſenſible performance, in which, if our more cool and conſiderate Readers ſhould think the Author's ardour has ſometimes out-run his prudence, they muſt at leaſt admit that his zeal is exerted in a good cauſe; and that, altho' his expreſſions may in ſome paſſages have been too ſanguine and unguarded, they ſeem to be the genuine dictates of an ingenuous, honeſt and liberal mind.

We wiſh we could pay the ſame compliment to the *ſcholar* as to the *man*; but we cannot help thinking our Author ſomewhat inexcuſable, as Tutor in the Languages and Belles Lettres, for that negligence which is obſervable in the language of theſe remarks; and ſtill the more ſo, as the writer he hath attacked is diſtinguiſhed for a cloſeneſs and quaintneſs of ſtyle, which hath paſſed with many, for conciſeneſs, preciſion and elegance.

Excerpta

Excerpta quædam e Newtoni Principiis Philoſophiæ Naturalis, cum Notis Variorum. 4to. 10s. 6d. Nourſe.

WE are often ſtruck with the reſemblance between our undertaking, as reviewers, and that of a traveller; for, as he ſometimes, in his paſſage thro' a diſagreeable country and barren deſarts, meets with beautiful proſpects to chear his ſpirits and reward his toil; ſo we, in our literary tour, meet with works that give us real pleaſure, and tend to obliterate the uneaſy ſenſations occaſioned by reading what we cannot approve. The treatiſe before us is of this kind, and ſufficiently appears to be the work of a very able maſter, though he has thought proper to conceal his name. We however imagine that it will be no great difficulty to thoſe who have ſeen ſome late pieces by a famous profeſſor, to gueſs at the perſon to whom they are obliged for this performance.

It is a comment on thoſe parts of Sir Iſaac's Principia, which more immediately relate to the ſyſtem of the world; and begins with a proœmium in which is ſhewn the neceſſity of having recourſe to the doctrine of prime and ultimate ratios, in explaining the phænomena of that ſyſtem. Here the ingenious Author has compared Sir Iſaac Newton's method of inveſtigating the prime and ultimate ratios of quantities, with that of exhauſtion uſed by the ancients, and the method of indiviſibles propoſed by the moderns, and clearly ſhewn that it excels the former in eaſe and ſimplicity, and the latter in the certainty of its principles. We ſhall add, that he has illuſtrated this doctrine in a much clearer, and more ſatisfactory manner, than we remember to have ſeen in any other writer.

In the comment on the firſt ſection, the principles and reaſonings of Sir Iſaac Newton are explained with much greater clearneſs and perſpicuity, than in the celebrated commentary of *Jacquier* and *Le Seur.* The Reader will, we imagine, be ſufficiently convinced of this by comparing the explanations of the Lemmas, 1, 6 and 11, as given in this treatiſe, with thoſe inſerted in the above commentary.

The Author, in the ſecond and third ſections, has happily made Sir Iſaac Newton a commentator on himſelf. It is well known that the two firſt books of the Principia are purely mathematical, and in the third Sir Iſaac has applied the reaſonings in the former to the ſyſtem of the world. Our Commentator therefore has very judiciouſly given ſome parts of the third book, as a comment on the firſt.

The demonſtration of the Scholium to Prop. 7, is new, elegant, and conciſe: and thoſe of Cor. 2. to Prop. 9, and Cor. 1.

to Prop. 15, are undoubtedly the demonſtrations which Sir Iſaac Newton himſelf would have given.

The theorem marked (r) pag. 109, is curious, and the demonſtration ſuch as might be expected from ſo maſterly a hand. Nor muſt we omit to mention the method of finding two mean proportionals, pag. 152, as it is performed with equal elegance and perſpicuity.

In a word, the whole of this commentary is remarkably clear and inſtructive; but the illuſtrations of ſome parts of the 9th ſection, book 1. of the Principia, deſerve to be diſtinguiſhed.

We could however wiſh that the ingenious gentleman concerned in this work had conſidered more minutely the lunar inequalities; and we hope that, in the next edition, he will treat that ſubject in a more copious manner.

But a ſtill more acceptable preſent to the republic of letters would, we imagine, be, *a commentary on the whole Principia*, executed by the ſame maſterly hand; being perſuaded, that the difficulties which now attend the reading of that celebrated work would then, in a great meaſure, be removed, and the *Britiſh* youth enabled to peruſe the writings of their illuſtrious countryman with eaſe and ſatisfaction, without having recourſe to the labours of any foreigner.

Models of Converſation for Perſons of Polite Education. Selected and tranſlated from the French of M. l'Abbé de Bellegarde. 8vo. 5s. Millar.

THE French are doubtleſs the moſt artificial and ſyſtematic people in Europe. They have a whole ſtring of arts and ſciences unknown to other nations. Their *Arts de Vivre*, indeed, are not all of them admitted into the *Encyclopedie*; but there is no doubt we ſhall ſee many of them in a future edition, or a ſupplement. Their refinements in the art culinary, in particular, have elevated *la bonne chere* into a ſcience; while the mere knack of frying pancakes may not be improperly called a profound and ſagacious improvement in *meta-fritters*. As they are not a whit leſs remarkable alſo for *talking* than *eating*, it is no wonder they ſhould attempt, in like manner, to inveſtigate the theory of converſation, and affect a ſyſtem in the art of diſcourſe. It muſt be allowed that theſe lively people appear to be perfectly well qualified for an inveſtigation of the firſt principles of colloquial loquacity; but we conceive it will be found, on impartial examination, that, although the French talk much in company, they *converſe* leſs than ſome other nations, ſtigmatized for their taciturnity. Converſation is the reciprocal communication of our ſentiments, for the improvement or entertainment of each other; and this can be no better ſupported where all are talking together, than where all are equally ſilent. The French nation, therefore, appears to be little qualified for furniſhing the beſt rules or models of converſation. Add to all this, that, as there are talents which cannot be communicated, ſo there are modes of exerting them which cannot poſſibly be taught. Of this kind, we apprehend, is the gift or talent of converſing. We are certain, at leaſt, if it be an art, it is to be acquired only by imitation and practice, and never ſcientifically. The man who hath learned to talk, like a parrot, only by rote, is undoubtedly a coxcomb in his diſcourſe; but he may frequently prove a more agreeable, and even inſtructive, companion, than the pedant who hath learned to talk only by book.

Admitting, however, that a work of this nature might be of ſome uſe to ſome ſort of readers, it is certainly not thoſe, for whom the models before us are profeſſedly written, viz. perſons politely educated: every qualification that is to be acquired in this way, being effected only by a polite education. If this does not qualify us for converſation, we are apprehenſive no literary models will have ſo deſirable an effect. But, were the deſign in general unexceptionable, we ſhould beſtow but little applauſe on theſe ſpecimens of the Abbé de Bellegarde's performance; notwithſtanding the approbation it may have met with from many of his countrymen. We ſhall do him the juſtice, however, to let him ſpeak a few words in his own recommendation.

'Converſation, ſays he, if put to its right uſe, contributes greatly to ſweeten ſociety, and render life more agreeable. There is not perhaps a more exquiſite pleaſure, a ſatisfaction more delightful, than what ariſes from the acquaintance of men of ſenſe: But the misfortune is, the world abounds with trifling people, tireſome, inſipid, impertinent, and yet full of themſelves; who, troubleſome as they are, affect to put on the man of conſequence, and to be thought the ſoul of company. Such as theſe make ſolitude regreted: what they ſay is low, trivial, and puerile; barren of any charm for one's attention, vulgar, and uncouth. They are ever talking too, and yet one can diſtinguiſh little but ſound. Is it then any wonder that converſation generally tires?

'What is ſtill more incomprehenſible, is, that certain people, who do not want ſenſe, knowlege of the world, nor yet good breeding, tire you as much as others, and their viſits are as wearifome if they happen to be too long. And either this is becauſe they will not be at the trouble of keeping up a converſation, or elſe have not the addreſs to enter into the taſte and genius of the perſons they converſe with.

people a talking for two hours
till they are quite out of breath
But what we would inſinuate
politics, and the various events
of polite converſation, for pe
belles lettres.

‘ Though the pieces of hiſto
detached from each other, yet c
ner to adjuſt and link them tog
ceed one another as to form a co
inſomuch, that one paſſes inſen
ther, without ever perceiving th
this variety is perhaps not una
pleaſing to men of letters, to fi
were, an aſſemblage that will p
have read. And others will he
know before; and may hence too
is worth remarking in books,
hiſtory and morality to their ow
ſubſervient to the civilizing thei
their own behaviour and moral co

Thus far our poliſhed Abb
certain, that theſe diſcourſes mig
poſes the Author here ſpecifies, w
end and intention of them as mo
light we conceive them to be ex
thing more than a dull repetition
and then inter

models of converſation ſuperior to the colloquies of Eraſmus. Not indeed that they are ſo polite as thoſe of our Author; but then they are much leſs dull in proportion.

We ſhall not take the trouble to controvert any of this Author's ſentiments, or to criticiſe on the various facts by which they are ſupported; let it ſuffice to ſay, that the former are frequently as abſurd, as the latter are improbable. This work had, indeed, but one thing to recommend it, even in the original, and that was its ſtyle. Unhappily the Tranſlator has deprived it of even that merit, in his Engliſh verſion, which is moſt execrable[*].

[*] We conceive the Tranſlator muſt be a foreigner, as we think no native would make uſe of the genitive caſe and the pronoun poſſeſſive at the ſame time, as this Writer frequently does. Thus he ſays, 'Auguſtus's grandſon, whoſe murder was but a prelude to that of Germanicus's.' And again, 'ſhe ſupported the Duke of Orleans's intereſts againſt thoſe of his brother's.'—What Engliſhman alſo could be ſo ignorant of the meaning of words, as to ſay, 'A good ſhepherd will ſheer the wool, but not fleece his ſheep.' What is fleecing, if it be not ſheering off the wool? *Fleecing* is not *flaying*, Mr. Tranſlator!—If you are a Frenchman you are the more excuſable in this particular; but a man ſhould underſtand *two* languages before he ventures to tranſlate.

Supplement to the Treatiſe[*] *on Ship-building, containing Extracts tranſlated from* M. Bouguer's Traité du Navire. *Together with* M. Duhamel's *Method of finding the Center of Gravity. With ſome occaſional Remarks. Alſo an Account of ſeveral Experiments, made to aſcertain the Form of a Solid which will move with the greateſt Velocity through the Water. Likewiſe a Method to determine the Thickneſs of the Plank, in the Direction of the Planes of the Timbers. With the Proportions for Maſts, Yards, Caps, &c.* By Mungo Murray. 4to. 5s. Millar.

IN the introduction to the work before us, Mr. Murray, after remarking that capacity and velocity are two eſſential properties of every ſhip, very juſtly concludes, that it will be abſolutely neceſſary for all ſhips to be longer than they are broad, and not only tapered at each end, but alſo from the extreme breadth down to the keel. The next enquiry, he obſerves, 'muſt be, whether theſe vertical ſections are to be limited with curves or ſtrait lines, and how to aſcertain their form.

'The mathematicians, adds Mr. Murray, have endeavoured to inveſtigate the form of that ſolid, which meets with leaſt reſiſtance in paſſing through the water; but they have not drawn any practical rules from thence, to determine the form of a ſhip; and ſhould they be ſo lucky, after a tedious calculation, as to find out the particular form of ſuch a ſolid, it would be of little uſe in forming the body of a ſhip: for it is ſuppoſed that the ſolid is to continue in the ſame poſition in the water, otherwiſe the immerged part will alter its form as often as it alters its poſition, *unleſs it be, as M. Bouguer would have it, formed by the Revolution of a curve round its axis.* Hence we may conclude, that the particular form of a ſhip cannot be determined by rules that will admit of a mathematical demonſtration.'

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[*] See Review, Vol. XI, p. 41.

Is it poſſible that a perſon who has undertaken to abridge ſo curious a treatiſe as that of M. Bouguer's *Traité du Navire*, can be ignorant that the ſolid of leaſt reſiſtance is formed by the revolution of a curve round its axis! But if he does not know this, he would do well to peruſe the Scholium to the 34th Prop. Book II. of Sir Iſaac Newton's Principia; and the demonſtration of that Scholium, inſerted at the end of Motte's tranſlation.

' The builders, continues our Author, finding they could have very little aſſiſtance from the mathematicians, have applied themſelves to experience; and though they have not found any particular form which may be a ſtandard for all ſhips of the ſame burthen, and deſigned for the ſame ſervice, yet in ſome points they ſeem to agree. Hence it is, that, in ſhips of war of the ſame rate, the principal dimenſions are nearly the ſame: and in againſt the convex ſurface, as, FD^2 to $\frac{\overline{CO-FD}^2\times\overline{CO^2-FD^2}}{CF^2}$ The whole reſiſtance therefore of the medium will be $DF^2+\frac{\overline{CO-FD}^2\times\overline{CO^2-FD^2}}{CF^2}$. Conſequently, if we ſuppoſe $FD=0$, the expreſſion will become $\frac{CO^2\times CO^2}{CF^2}$; and if we take $CF=CO$, we ſhall have CO^2 for the force of the particles of water ſtriking againſt the maſt or tree when towed with the but-end foremoſt. Now it is very evident, that when it is towed with the other end foremoſt, $CO^2\times\frac{CO^2}{CF^2}$ will expreſs the force acting in that direction; but as CF will always be greater than CO, it follows, that $\frac{CO^2}{CF^2}$ muſt be leſs than unity; whence it is evident, that CO^2 will always be greater than $CO^2\times\frac{CO^2}{CF^2}$; and as theſe expreſſions are reſpectively as the forces of the water acting upon the tree or maſt, it muſt neceſſarily follow, that when the but-end moves foremoſt, the force of the water to oppoſe that motion, will be greater than the force of the water to oppoſe the motion of the moving body when towed in a contrary direction. Q. E. D.

'Since capacity, proceeds our Author, is an eſſential quality, the immerged part muſt be of ſuch a form as to be able to ſuſtain the whole weight of the ſhip compleatly rigged, with guns, ſtores, &c. The weight of all ſhips of war, of every rate, is now well known; ſo that we may find, by calculation, if the load-water line be properly placed: but this is not all that is to be conſidered; great regard muſt be had to the velocity, ſtability, property of ſteering well, carrying ſail, and many other neceſſary and ſeemingly oppoſite qualities. How to attain all theſe qualities has been attempted by ſeveral eminent mathematicians and builders, who, inſtead of determining any particular form, have produced as many different, and ſeemingly directly contrary rules, as there are different complections and ſtatures among the projectors.

'The mathematicians have given certain rules for finding the center of gravity, both of the ſhip when loaded, and alſo the center of gravity of the column of water ſhe diſplaces; M. Bouguer likewiſe gives directions how to ſtow the goods, ſo that the center of gravity may be properly placed with reſpect to the *metacenter* and the center of gravity of the column of diſplaced water; which laſt cannot be altered after the ſhip is built. It is on the proper ſituation of theſe that the ſtability of the ſhip depends. As to velocity, they have given us rules for calculating the reſiſtance of the fluid on the fore part of the ſhip:

but unleſs it can be proved that the velocities are always proportional to the reſiſtances, it ſeems we ſhall gain little by this; as there is no account taken of the after body, and in the calculations they ſuppoſe the ſhip to be upright, and ſailing in the direction of the keel; whereas a ſhip often lays her ſcuppers in the water, when cloſe hauled on a wind, and ſometimes makes two or three points lee way, ſeldom leſs than one; and yet ſome ſhips in ſmooth water will then ſail within two or three knots as faſt as when going large. We may venture to aſſert, there will be no proportion betwixt the velocities and reſiſtances in theſe two caſes; for in the firſt all the particles that ſtrike the fore part looſe their power as ſoon as they paſs the midſhip frame; afterwards, according to his principles, they occaſion no reſiſtance; whereas, in the ſecond, every particle has its full force, acting on the whole length of the ſide, and the area of the ſection, which in this laſt caſe would receive the perpendicular ſhock, would be almoſt double that of the midſhip frame; add to all this that there is room to ſuſpect theſe rules of being deduced from wrong principles, as was before obſerved. But admitting all this, and that the velocities may be calculated, after the ſhip is built, and found even by experience to be proportionate to the reſiſtances, what will that avail us, if we have no inſtructions how to form the body, ſo as to be capable of the greateſt velocity, in all poſitions, conſiſtent with the requiſite capacity, ſtability, &c? There are other very material points to be conſidered, ſuch as the center of rotation, or the axis on which the ſhip turns when ſhe inclines to one ſide, when ſhe tacks or pitches; theſe are continually ſhifting, as is the point of ſuſtentation or ſuſpenſion.

' In all branches of the mathematical ſciences, there are certain theorems demonſtrated, from whence the practical rules for the ſolution of various problems are deduced, in which there are always ſome neceſſary *data* given, by which the unknown things may be diſcovered.

' It is to be wiſhed we could proceed in the ſame manner, and with the ſame certainty, in ſhip-building; but I do not find that any who have treated that ſubject have given us any invariable rules for ſettling theſe points; and indeed, conſidering the infinite number of properties, and in ſome caſes ſo oppoſite to one another, that if any of them be purſued to too great a degree, it will deſtroy another very eſſential quality. I ſay conſidering all theſe things, it will be a very difficult taſk, if not impoſſible, to unite them all in one body; add to this that the different ſeas, and different ſervices in which they are to be employed, will require as different forms; ſo that theory alone, without actual experiment, ſeems inſufficient to reduce this mplicated art to a regular ſyſtem. I ſhall juſt mention ſome he neceſſary *data*.

‘ 1ſt. The whole weight of the ſhip compleatly rigged and boarded.

‘ This is generally given, both in ſhips of war, and in thoſe for the merchant ſervice, being what is generally underſtood by tuns; that is, builder's tuns; but the true tunnage of moſt ſhips of war is now pretty well known, as the number and weight of the guns, proviſions, &c. of each rate is eſtabliſhed.

‘ 2d. The length of the gun deck.

‘ This in ſhips of war may be nearly determined by the number of guns.

‘ 3d. The breadth.

‘ If the ſection of the load-water line were a regular curve, the length would determine this, and its area might be calculated; and converting the whole length into cubick feet of ſalt water, and dividing thoſe by the area of the load-water line, we ſhould have the depth or draught of water; that is, ſuppoſing the form of the body to be that of a bathing tub, which perhaps would be very proper for carrying goods in a canal, where it might be dragged by horſes; but as ſhips are to encounter high ſeas, and ſuſtain the violence of ſtorms of wind, it is plain they will require a quite different form.

‘ 4th. The depth of the hold, and draught of the water fore and aft.

‘ 5th. The extreme breadth of three ſections at right angles to the keel, and perpendicular to the plain of flotation; and likewiſe the extreme heights of theſe breadths, together with the breadths and heights of the top-timbers of theſe ſections; one of them to be near the middle, another at the after end of the keel, and the third at the beak head.

‘ 6th. The rake of the poſt and ſtem.

‘ 7th. The ſituation and exact form of the midſhip frame and likewiſe of the two vertical ſections; and if to theſe three we add the other two which M. Duhamel calls the balance frames we may ſafely ſay the whole form of the ſhip is determined.

‘ The great difficulty will be to obtain theſe *data*. M. Bouguer, and after him M. Duhamel, hath purſued this ſubject as far as the nature of theory is capable; from whence they have deduced ſeveral uſeful practical inferences, but have ſtill left theſe points undetermined, and at laſt refer us to the general practice of the moſt experienced builders. So that what improvements have been hitherto made ſeem chiefly owing to experience; and ſome think it highly probable that the form which comes neareſt nature, ſuch as that of the ſwifteſt fiſhes, will beſt anſwer the purpoſes of ſhipping. But here we ſhall find ourſelves very much embarraſſed; for fiſhes are wholly immerged, and the force that moves them is wholly in their own power, and they are in no danger of being drove out of their intended courſe by an external force, the author of nature having furniſhed them with every thing that is neceſſary, either for purſuing their prey in a direct courſe, or turning themſelves as occaſion requires; whereas in a ſhip, it is quite otherwiſe, as ſhe is entirely ſubject to an external force, and governed by the helm; and therefore her form muſt be ſuch as may be moſt capable of receiving theſe impreſſions, and what nature has denied her, muſt be ſupplied by art.'

We ſhall not pretend to diſpute the difficulty, or rather the impoſſibility, that muſt attend our obtaining all the above *data* in a very accurate manner; but we will venture to aſſert, that an experienced ſhip-builder, who is at the ſame time an able mathematician, will bid much fairer for making improvements in the art he profeſſes, than another of the ſame experience, who knows only the rudiments of mathematics. The various poſitions, &c. of a ſhip at ſea, will doubtleſs for ever render it impoſſible to form a veſſel perfect in every reſpect; but it will ſurely be granted, that mathematical reaſoning, founded on accurate experiments, is the only method that can be purſued with advantage, for carrying the art of ſhip-building to the greateſt degree of perfection it is capable of attaining.

Nor is this opinion founded on the mere dictates of the warm imagination of a theoriſt; no: it is founded on experience. What amazing improvements have the French made in this uſeful art, during the interval of a few years! But by what methods have they done this? By employing the moſt able artiſts and mathematicians their country could boaſt of, who have united theory with practice, and drawn juſt conſequences from known *data*. This is the ſource from whence they have derived that knowlege, by which they have ſo greatly improved the forms of ſhips, and carried the neceſſary art of ſhip-building to ſo conſiderable a degree of perfection.

It is ſurely a very ſtrange method of reaſoning to ſay, that becauſe theory and experience in the art of ſhip-building often diſagree, the former can be of no uſe: for we ſhould be glad to know in what branch of literature there is a perfect coincidence between theory and practice? When does the navigator, for inſtance, find his dead-reckoning agree with celeſtial obſervation? Is not he always obliged to correct the former whenever he has an opportunity of making the latter? But is this any reaſon that the theory of navigation ſhould be laid aſide, and the ſeaman ſuffer himſelf to be guided entirely by practice? It is alſo well known that the maximum of every machine, or engine, however complicated, or however conſtructed, can be found by calculation. But was there ever any machine or engine yet known, whoſe actual performance exactly coincided with the maximum found by theory? Surely no. But is there any reaſon for exploding the latter, becauſe it will always exceed the former? Does it not, on the contrary, direct how, and in what parts, we ſhould alter the engine, in order to carry it to the greateſt degree of perfection it can poſſibly attain; and at the ſame time ſerve as a ſure criterion to judge whether the workmanſhip itſelf be well or ill executed?

But Mr. Murray ſays that Meſſ. Bouguer and Duhamel have already purſued this ſubject as *far as the nature of theory is capable*. We muſt, however, beg leave to be of a different opinion; and will venture to ſay, that many uſeful deductions may be made from their data, which they have omitted, and ſeveral uſeful properties inveſtigated from the known laws of motion, which they have paſſed over in ſilence. But this is not a place to diſcuſs a topic of this kind, as Mr. Murray's Abridgment, not the works of Bouguer and Duhamel, is the ſubject of this article.

Another remark may not be improper on the above extract. Mr. Murray ſays that ‘ till it can be proved, that the velocities are proportional to the reſiſtances, we ſhall gain little by knowing how to calculate the reſiſtance of a fluid on the forepart of the ſhip.’ He adds, ‘ that ſome ſhips, when cloſe hauled upon a wind, tho' often laying their ſcuppers in the water, and making two or three points lee-way, will ſail within two or three knots as faſt, as when going large;’ and hence concludes, that ‘ there is no proportion, in theſe caſes, between the velocities and the reſiſtances.’ But the writer ſhould have remembered, that the relative force of the wind is very different in theſe caſes. A ſhip when ſailing large, moves nearly in the ſame direction with the wind, and conſequently its velocity is leſſened by nearly the whole velocity of the ſhip: whereas in ſailing cloſe hauled, the wind ſtrikes the ſails with nearly its whole abſolute velocity. Now as action and re-action are always equal, or the reſiſtance of the fluid equal to the force of the wind on the ſails, it will follow, that ſhips may ſail almoſt as faſt in the former direction, as in the latter. Theſe caſes, therefore, are far from being ſufficient to prove that there is no proportion betwen the velocities and reſiſtances. We may alſo obſerve, that this is one of the principal reaſons why a horizontal wind-mill can never be made to do the ſame quantity of work with a vertical wind-mill. —Mr. Murray adds, in the ſame paragraph, ‘ that there is room to ſuſpect, that theſe (Bouguer's) rules, are deduced from wrong principles.’ But ſurely an inſinuation of this kind is beneath either a mathematician or a candid writer. He ſhould have demonſtrated that theſe principles are really falſe, inſtead of contenting himſelf with ſaying, ‘ there is room to ſuſpect they are ſo.’ The importance of the problem demanded, at leaſt, an attempt of this kind; and we could wiſh he had made it; becauſe, if we are not greatly miſtaken, the inſinuation had then never appeared.

Having finiſhed his introduction, Mr. Murray proceeds to make extracts from M. Bouguer's *Traité du Navire*, and from comparing ſome of them with the original, they appear, to be done with ſufficient accuracy. His own remarks alſo which regard the practical part of ſhip-building, are very proper, and tend to elucidate the ſubject. We wiſh we could ſay the ſame with regard to thoſe made on the mathematical proceſſes; but in our opinion, the work would not have been at all the leſs valuable, if theſe had been wholly omitted. Thus in pag. 49, our author ſeems to blame Mr. Bouguer for introducing a fluxionary inveſtigation of the ſine of the angle of incidence; and inſtead of the Frenchman's proceſs, has given another method of his own for finding it by the doctrine of right-angled triangles. But it may not be amiſs to hint to our Author, that the ſide E*e* in his own figure, is not a right-line, but a curve; and that it was for this very reaſon that M. Bouguer had recourſe to a fluxionary proceſs. We could therefore wiſh, that Mr. Murray had contented himſelf with giving the reſult of theſe curious inveſtigations of his author. Had he purſued this method, we ſhould not have ſeen the weak remarks he has made in the following page, on the ſolution of one of the moſt intricate and curious problems in mechanics.

It would extend this article too far, if we attempted to give the ſubſtance of the work before us, which is only a conciſe abridgment of a much larger treatiſe; we ſhall therefore content ourſelves with giving the ſubſtance of M. Bouguer's concluſion, as tranſlated by Mr. Murray.

'After having, to the utmoſt of my power, ſays our author, executed every part of the engagement I undertook, it will be proper now to recapitulate the principal things I have explained, eſpecially ſuch as relate to the figure of the ſhip; and I ſhall make no ſcruple again to affirm, that, I believe, I have given infallible rules to the builders, to determine their choice of the different plans that may be preſented to them of the ſame ſhip. We have, in the ſecond book, explained all that concerns a ſhip while a-float or at reſt: we may know if the whole weight be proportional to the ſolidity of the immerged part; if ſhe has ſtability or force to carry ſail; or if ſhe carries her guns high enough out of the water: and, in the third book, we have given proper rules to aſſure us ſhe will ſail well; drive but little, when cloſe hauled upon the wind, and readily anſwer all the motions of the helm. All the other qualities are ſubmitted to the proof of a calculation, which coſts but little labour: even ſuch accidents as ſeem to depend on very irregular cauſes are conſidered; ſuch as the duration of the vibrations occaſioned by rowling, and thoſe of pitching; we may judge of them by examining the diſtribution of the weights, and in what manner every particular weight is ſupported in every different circumſtance.

'Geometricians think no labour too hard, and do not ſatisfy themſelves with what knowledge they have acquired, but are continually puſhing their reſearches to the higheſt pitch; notwithſtanding all this, we muſt ſometimes have recourſe to experiments on ſhips already built, which may ſerve as a term of compariſon. By theſe experiments we may, in an inſtant, diſcover things which could not be done any other way, without a great deal of labour; and, in forming another ſhip, it may ſuffice to take notice of their different dimenſions, and the neceſſary cauſes that may occaſion ſome alterations.

'We have endeavoured, out of an infinite number of forms, to pick out the beſt; and where the diſpoſition of different parts contribute to carry a certain property to a higher degree, we have ſearched the moſt advantageous combination, to determine the *maximum*. We may, with certainty, make which property we pleaſe predominate, and at the ſame time know how far we may carry the others.

We have ſhewn, that the extreme breadth ſhould be five twelfths of the length, from the forepart, which is the poſition beſt ſuited to make the ſhip anſwer the motions of the helm; but it muſt be carried a little further forward, to make her ſteer well by the aſſiſtance of the ſails, though, by this means, the bow will become fuller, to the prejudice of her ſailing, and of that property which ſhould make a ſhip leſs ſubject of driving to the leeward. It will be impoſſible to reconcile theſe four properties; and, that we may not loſe too much of any one of them, we muſt reſolve to loſe a part of the others; and the ſureſt way, in moſt caſes, will be to embrace that which moſt favours the action of the rudder.

'We have, in the firſt book, explained ſeveral methods of deſcribing the midſhip frame, which may be improved by the remarks in the ſecond and third books.

'Suppoſe we cannot perſuade ourſelves to abandon the common practical rules, nor venture at once to go to the utmoſt point of perfection, yet it is to be wiſhed, that the breadth and depth ſhould bear but a very ſmall proportion to the length; it is a matter of great importance, and merits the utmoſt attention of the builders. The ſection of the midſhip frame ſhould be a triangle in light frigates, but a rectangle in ſhips built for burthen. In theſe laſt, the breadth is continued the ſame as in midſhips, for a conſiderable ſpace, nearly the fifth part of the whole length. The common rules are very well adapted to the building of ſuch ſhips, and want very little amendment, but are very deficient in the frigates, which begin to narrow both fore and aft, from the very midſhip frame. The ſhips of war, as it were, keep a mean betwixt theſe two; they are ſhips of burthen, but their great weight is ſituated in a very inconvenient manner, their center of gravity being too near their metacenter; they muſt, on that account, and on account of carrying their metal, be broader in proportion than other ſhips.

‘ The principal dimenſions being eſtabliſhed, we may form the ribbands, and ſo the work will be compleated. We may uſe the method of approximation, delivered in the XIth chapter of the firſt ſection of the firſt book; or conform to the tables, which we have with great pains calculated, and inſerted at the end of the laſt ſection, that the practical part may receive all the benefit that may accrue to it from theory.’

Mr. Murray next proceeds to give an abridgment of what Duhamel has ſaid in his ſecond edition, on the center of gravity; but as this part of the work cannot be underſtood without the figures that accompany it, we muſt refer the reader to the work itſelf, which contains many uſeful obſervations on that important ſubject. Our Author has concluded this part with ſome experiments, made, he tells us, by one of our own countrymen, whoſe abilities are unexceptionable. They appear, indeed, to be made with great accuracy, and prove that we ſhall gain conſiderably by placing the midſhip frame before the middle, perhaps at near two thirds of the length from the after end. We could however have wiſhed, that the ingenious experimenter had inveſtigated the cauſe of this, as his remarks on what he calls the friction of the water, ſeem to indicate that he does not want abilities. Perhaps theſe experiments may induce ſome of the mathematicians to undertake the taſk, as it would be doing important ſervice to their country.

The work is concluded with the method of bevelling the cant timbers by the diagonal ribbands, &c. and ſome obſervations on the maſting of ſhips; with the proportions uſed in England, and particularly in the royal navy.

Continuation of the Account of Dean Swift's Poſthumous Pieces: See our laſt Month's Review, p. 156.

IN our two former articles relating to theſe poſthumous writings of the inimitable Dean, we have proceeded about half way through the collection; and now we come to, 1. A tract entitled ‘ On the death of Mrs. Johnſon.’—Of this lady (the very excellent *Stella*) we have frequently had occaſion to make conſiderable mention in our Reviews. In the account of Lord Orrery's

Orrey's remarks on the life and writings of Dean Swift * we expatiated pretty largely on the ſuppoſition of her being the (concealed) wife of our Author; and alſo on the report of her being his ſiſter; and in the Review of Dr. Delany's obſervations on Lord Orrery's Remarks ‡, we likewiſe gave our Readers an abſtract of what the obſerver had offered, in endeavouring to account for the Dean's myſterious conduct, in regard to a woman of ſuch tranſcendent merit.—Farther, in our account of Mr. Dean Swift's Eſſay on the Life, Writings, and Character of Dr. Jonathan Swift, we inſerted ſome additional anecdotes † and ſtrictures on this curious ſubject: to all which, we now refer our Readers, by way of introduction to the enſuing particulars concerning the charming but unfortunate Stella, written by the hand of—what ſhall we call him—her friend, her brother, her lover, or her huſband?

'This day, being Sunday January 28th, 1727-8, about eight o'clock at night a ſervant brought me a note, with an account of the death of the trueſt, moſt virtuous, and valuable friend, that I or perhaps any other perſon ever was bleſſed with. She expired about ſix in the evening of this day; and, as ſoon as I am left alone, which is about eleven at night, I reſolve, for my own ſatisfaction, to ſay ſomething of her life and character.

'She was born at Richmond in Surrey on the thirteenth day of March, in the year 1786. Her father was a younger brother of a good family in Nottinghamſhire, her mother of a lower degree; and indeed ſhe had little to boaſt of her birth. I knew her from ſix years old, and had ſome ſhare in her education, by directing what books ſhe ſhould read, and perpetually inſtructing her in the principles of honour and virtue; from which ſhe never ſwerved in any one action or moment of her life. She was ſickly from her childhood until about the age of fifteen: But then grew into perfect health, and was looked upon as one of the moſt beautiful, graceful, and agreeable young women in London, only a little too fat. Her hair was blacker than a raven, and every feature of her face in perfection. She lived generally in the country, with a family, where ſhe contracted an intimate friendſhip with another lady of more advanced years. I was then (to my mortification) ſettled in Ireland; and, about a year after, going to viſit my friends in England, I found ſhe was a little uneaſy upon the death of a perſon on whom ſhe had ſome dependance. Her fortune, at that time, was in all not above fifteen hundred pounds, the intereſt of which was b ſcanty maintenance, in ſo dear a country, for one of he

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* See Review, Vol. V. p. 414. ‡ Ibid. Vol. XI. p. 62.
Ibid. Vol. XII. p. 244.

Upon this conſideration, and indeed very much for my own ſatisfaction, who had few friends or acquaintance in Ireland, I prevailed with her and her dear friend and companion, the other lady *, to draw what money they had into Ireland, a great part of their fortune being in annuities upon funds. Money was then at ten *per cent.* in Ireland beſides the advantage of turning it, and all neceſſaries of life at half the price. They complied with my advice, and ſoon after came over; but, I happening to continue ſome time longer in England, they were much diſcouraged to live in Dublin, where they were wholly ſtrangers. She was at that time about nineteen years old, and her perſon was ſoon diſtinguiſhed. But the adventure looked ſo like a frolic, the cenſure held, for ſome time as if there were a ſecret hiſtory in ſuch a removal; which, however, ſoon blew off by her excellent conduct. She came over with her friend on the in the year 170--; and they both lived together until this day, when death removed her from us. For ſome years paſt, ſhe had been viſited with continual ill-health: and ſeveral times, within theſe two years her life was deſpaired of. But, for this twelve-month paſt, ſhe never had a day's health; and properly ſpeaking, ſhe hath been dying ſix months, but kept alive, almoſt againſt nature, by the generous kindneſs of two phyſicians, and the care of her friends. Thus far I writ the ſame night between eleven and twelve.

'Never was any of her ſex born with better gifts of the mind, or more improved them by reading and converſation. Yet her memory was not of the beſt, and was impaired in the latter years of her life. But I cannot call to mind that I ever once heard her make a wrong judgment of perſons, books, or affairs. Her advice was always the beſt, and with the greateſt freedom, mixed with the greateſt decency. She had a gracefulneſs ſomewhat more than human in every motion, word, and action. Never was ſo happy a conjunction of civility, freedom, eaſineſs and ſincerity. There ſeemed to be a combination among all that knew her, to treat her with a dignity much beyond her rank: Yet people of all ſorts were never more eaſy than in her company. Mr. Addiſon, when he was in Ireland, being introduced to her, immediately found her out; and if he had not ſoon after left the kingdom, aſſured me he would have uſed all endeavours to cultivate her friendſhip. A rude or conceited coxcomb paſſed his time very ill, upon the leaſt breach of reſpect; for in ſuch a caſe ſhe had no mercy, but was ſure to expoſe him to the contempt of the ſtanders by; yet in ſuch a manner as he was aſhamed to complain, and durſt not reſent. All of us, who had the happineſs of her friendſhip, agreed unanimouſly, that, in an afternoon or evening's converſation, ſhe never failed before we parted of delivering the beſt thing that was ſaid in the company.

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* Mrs. Dingley.

Some of us have written down ſeveral of her ſayings, or what the French call *Bon Mots*, wherein ſhe excelled almoſt beyond belief. She never miſtook the underſtanding of others; nor ever ſaid a ſevere word, but where a much ſeverer was deſerved.

'Her ſervants loved and almoſt adored her at the ſame time. She would, upon occaſions, treat them with freedom, yet her demeanour was ſo awful, that they durſt not fail in the leaſt point of reſpect. She chid them ſeldom, but it was with ſeverity, which had an effect upon them for a long time after.

'January 29th, My head achs, and I can write no more.

'January 30th, Tueſday.

'This is the night of the funeral, which my ſickneſs will not ſuffer me to attend. It is now nine at night, and I am removed into another apartment, that I may not ſee the light in the church, which is juſt over againſt the window of my bedchamber.

'With all the ſoftneſs of temper that became a lady, ſhe had the perſonal courage of a hero. She and her friend having removed their lodgings to a new houſe, which ſtood ſolitary, a parcel of rogues, armed, attempted the houſe, where there was only one boy: She was then about four and twenty: and, having been warned to apprehend ſome ſuch attempt, ſhe learned the management of a piſtol; and the other women and ſervants being half-dead with fear, ſhe ſtole ſoftly to her dining-room window, put on a black hood, to prevent being ſeen, primed the piſtol freſh, gently lifted up the ſaſh; and, taking her aim with the utmoſt preſence of mind, diſcharged the piſtol loaden with the bullets, into the body of one villain, who ſtood the faireſt mark. The fellow, mortally wounded, was carried off by the reſt, and died the next morning, but his companions could not be found. The Duke of Ormond hath often drank her health to me upon that account, and had always an high eſteem of her. She was indeed under ſome apprehenſions of going in a boat, after ſome danger ſhe had narrowly eſcaped by water, but ſhe was reaſoned thoroughly out of it. She was never known to cry out, or diſcover any fear, in a coach or on horſeback, or any uneaſineſs by thoſe ſudden accidents with which moſt of her ſex, either by weakneſs or affectation, appear ſo much diſordered.

'She never had the leaſt abſence of mind in converſation, nor given to interruption, or appeared eager to put in her word by waiting impatiently until another had done. She ſpoke in a moſt agreeable voice, in the plaineſt words, never heſitating, except out of modeſty before new faces, where ſhe was ſomewhat reſerved; nor, among her neareſt friends, ever ſpoke much at a time. She was but little verſed in the common topics of female chat; ſcandal, cenſure, and detraction, never came out of her mouth: yet, among a few friends, in private converſation, ſhe made little ceremony in diſcovering her contempt of a coxcomb, and deſcribing all his follies to the life; but the follies of her own ſex ſhe was rather inclined to extenuate or to pity.

‘ When ſhe was once convinced by open facts of any breach of truth or honour, in a perſon of high ſtation, eſpecially in the church, ſhe could not conceal her indignation, nor hear them named without ſhewing her diſpleaſure in her countenance; particularly one or two of the latter ſort, whom ſhe had known and eſteemed, but deteſted above all mankind, when it was manifeſt that they had ſacrificed thoſe two precious virtues to their ambition, and would much ſooner have forgiven them the common immoralities of the laity.

‘ Her frequent fits of ſickneſs, in moſt parts of her life, had prevented her from making that progreſs in reading which ſhe would otherwiſe have done. She was well verſed in the Greek and Roman ſtory, and was not unſkilled in that of France and England. She ſpoke French perfectly, but forgot much of it by neglect and ſickneſs. She had read carefully all the beſt books of travels, which ſerve to open and enlarge the mind. She underſtood the Platonic and Epicurean philoſophy, and judged very well of the defects of the latter. She made very judicious abſtracts of the beſt books ſhe had read. She underſtood the nature of government, and could point out all the errors of Hobbes, both in that and religion. She had a good inſight into phyſic, and knew ſomewhat of anatomy; in both which ſhe was in-her character. Some preſents of goldpieces being often made to her while ſhe was a girl, by her mother and other friends, on promiſe to keep them, ſhe grew into ſuch a ſpirit of thrift, that, in about three years, they amounted to above two hundred pounds. She uſed to ſhew them with boaſting; but her mother, apprehending ſhe would be cheated of them, prevailed in ſome months, and with great importunities, to have them put out to intereſt: when the girl loſt the pleaſure of ſeeing and counting her gold, which ſhe never failed of doing many times in a day, and deſpaired of heaping up ſuch another treaſure, her humour took the quite contrary turn: ſhe grew careleſs and ſquandering of every new acquiſition, and ſo continued till about two and twenty; when, by advice of ſome friends, and the fright of paying large bills of tradeſmen, who enticed her into their debt, ſhe began to reflect upon her own folly, and was never at reſt until ſhe had diſcharged all her ſhop-bills, and refunded herſelf a conſiderable ſum ſhe had run out. After which, by the addition of a few years and a ſuperior underſtanding, ſhe became, and continued all her life a moſt prudent oeconomiſt; yet ſtill with a ſtrong bent to the liberal ſide, wherein ſhe gratified herſelf by avoiding all expence in cloaths, (which ſhe ever deſpiſed) beyond what was merely decent. And, although her frequent returns of ſickneſs were very chargeable, except fees to phyſicians, of which ſhe met with ſeveral ſo generous that ſhe could force nothing on them, (and indeed ſhe muſt otherwiſe have been undone;) yet ſhe never was without a conſiderable ſum of ready money. Inſomuch that, upon her death, when her neareſt friends thought her very bare, her executors found in her ſtrong box about a hundred and fifty pounds in gold. She lamented the narrowneſs of her fortune in nothing ſo much, as that it did not enable her to entertain her friends ſo often, and in ſo hoſpitable a manner as ſhe deſired. Yet they were always welcome; and, while ſhe was in health to direct, were treated with neatneſs and elegance: ſo that the revenues of her and her companion, paſſed for much more conſiderable than they really were. They lived always in lodgings, their domeſtics conſiſting of two maids and one man. She kept an account of all the family-expences, from her arrival in Ireland to ſome months before her death; and ſhe would often repine, when looking back upon the annals of her houſhold bills, that every thing neceſſary for life was double the price, while intereſt of money was ſunk almoſt to one half; ſo that the addition made to her fortune was indeed grown abſolutely neceſſary.

‘ [I ſince writ as I found time.]

‘ But her charity to the poor was a duty not to be diminiſhed, and therefore became a tax upon thoſe tradeſmen who furniſh the fopperies of other ladies. She bought cloaths as ſeldom as poſſible, and thoſe as plain and cheap as conſiſted with the ſituation ſhe was in; and wore no lace for many years. Either her judgment or fortune was extraordinary, in the choice of thoſe on whom ſhe beſtowed her charity; for it went further in doing good than double the ſum from any other hand. And I have heard her ſay, ſhe always met with gratitude from the poor: which muſt be owing to her ſkill in diſtinguiſhing proper objects, as well as her gracious manner in relieving them.

‘ But ſhe had another quality that much delighted her, although it may be thought a kind of check upon her bounty; however it was a pleaſure ſhe could not reſiſt: I mean that of making agreeable preſents, wherein I never knew her equal, although it be an affair of as delicate a nature as moſt in the courſe of life. She uſed to define a preſent, That it was a gift to a friend of ſomething he wanted or was fond of, and which could not be eaſily gotten for money. I am confident, during my acquaintance with her, ſhe hath, in theſe and ſome other kinds of liberality, diſpoſed of to the value of ſeveral hundred pounds. As to preſents made to herſelf, ſhe received them with great unwillingneſs, but eſpecially from thoſe to whom ſhe had ever given any; being on all occaſions the moſt diſintereſted mortal I ever knew or heard of.

‘ From her own diſpoſition, at leaſt as much as from the frequent want of health, ſhe ſeldom made any viſits; but her own lodgings, from before twenty years old, were frequented by many perſons of the graver ſort, who all reſpected her highly, upon her good ſenſe, good manners, and converſation. Among theſe were the late Primate Lindſay, Biſhop Loyd, Biſhop Aſhe, Biſhop Brown, Biſhop Stern, Biſhop Pulleyn, with ſome others of later date; and indeed the greateſt number of her acquaintance was among the clergy. Honour, truth, liberality, good-nature, and modeſty, were the virtues ſhe chiefly poſſeſſed, and moſt valued in her acquaintance; and where ſhe found them, would be ready to allow for ſome defects, nor valued them leſs, altho' they did not ſhine in learning or in wit; but would never give the leaſt allowance for any failures in the former, even to thoſe who made the greateſt figure in either of the two latter. She had no uſe of any perſon's liberality, yet her deteſtation of covetous people made her uneaſy if ſuch a one was in her company; upon which occaſion ſhe would ſay many things very entertaining and humourous.

‘ She never interrupted any perſon who ſpoke; ſhe laught at no miſtakes they made, but helped them out with modeſty; and if a good thing were ſpoken, but neglected, ſhe would not let it fall, but ſet it in the beſt light to thoſe who were preſent. She liſtened to all that was ſaid, and had never the leaſt diſtraction, or abſence of thought.

‘ It was not ſafe nor prudent, in her preſence, to offend in the leaſt word againſt modeſty; for ſhe then gave full employment to her wit, her contempt, and reſentment, under which even ſtupidity and brutality were forced to ſink into confuſion; and the guilty perſon, by her future avoiding him like a bear or a ſatyr, was never in a way to tranſgreſs a ſecond time.

‘ It happened one ſingle coxcomb, of the pert kind, was in her company, among ſeveral other ladies; and, in his flippant way, began to deliver ſome double meanings: the reſt flapt their fans, and uſed the other common expedients practiſed in ſuch caſes, of appearing not to mind or comprehend what was ſaid. Her behaviour was very different, and perhaps may be cenſured. She ſaid thus to the man: “ Sir, all theſe ladies and I underſtand your meaning very well, having, in ſpite of our care, too often met with thoſe of your ſex who wanted manners and good ſenſe. But, believe me, neither virtuous nor even vicious women love ſuch kind of converſation. However, I will leave you, and report your behaviour: and, whatever viſit I make, I ſhall firſt enquire at the door whether you are in the houſe, that I may be ſure to avoid you.” I know not whether a majority of ladies would approve of ſuch a proceeding; but I believe the practice of it would ſoon put an end to that corrupt converſation, the worſt effect of dulneſs, ignorance, impudence, and vulgarity, and the higheſt affront to the modeſty and underſtanding of the female ſex.

‘ By returning very few viſits, ſhe had not much company of her own ſex, except thoſe whom ſhe moſt loved for their eaſineſs, or eſteemed for their good ſenſe; and thoſe, not inſiſting on ceremony, came often to her. But ſhe rather choſe men for her companions, the uſual topics of ladies diſcourſe being ſuch as ſhe had little knowlege of, and leſs reliſh. Yet no man was upon the rack to entertain her, for ſhe eaſily deſcended to any thing that was innocent and diverting. News, politics, cenſure, family-management, or town-talk, ſhe always diverted to ſomething elſe; but theſe indeed ſeldom happened, for ſhe choſe her company better: and therefore many, who miſtook her and themſelves, having ſolicited her acquaintance, and finding themſelves diſappointed after a few viſits, dropt off; and ſhe was never known to enquire into the reaſon, or aſk what was become of them.

‘ She was never poſitive in arguing, and ſhe uſually treated thoſe who were ſo, in a manner which well enough gratified that unhappy diſpoſition; yet in ſuch a ſort as made it very contemptible, and at the ſame time did ſome hurt to the owners. Whether this proceeded from her eaſineſs in general, or from he indifference to certain perſons, or from her deſpair of mending them, or from the ſame practice which ſhe much liked in Mr. Addiſon, I cannot determine; but when ſhe ſaw any of the company very warm in a wrong opinion, ſhe was more inclined to confirm them in it than oppoſe them. The excuſe ſhe commonly gave when her friends aſked the reaſon, was, That it prevented noiſe, and ſaved time. Yet I have known her very angry with ſome whom ſhe much eſteemed for ſometimes falling into that infirmity.

‘ She loved Ireland much better than the generality of thoſe who owe both their birth and riches to it; and, having brought over all the fortune ſhe had in money, left the reverſion of the beſt part of it, one thouſand pounds, to Dr. Stephens's Hoſpital. She deteſted the tyranny and injuſtice of England, in their treatment of this kingdom. She had indeed reaſon to love a country, where ſhe had the eſteem and friendſhip of all who knew her, and the univerſal good-report of all who ever heard of her, without one exception,’ if I am told the truth by thoſe who keep general converſation. Which character is the more extraordinary, in falling to a perſon of ſo much knowlege, wit, and vivacity, qualities that are uſed to create envy, and conſequently cenſure; and muſt be rather imputed to her great modeſty, gentle behaviour, and inoffenſiveneſs, than to her ſuperior virtues.

‘ Although her knowlege, from books and company, was much more extenſive than uſually falls to the ſhare of her ſex; yet ſhe was ſo far from making a parade of it, that her female viſitants, on their firſt acquaintance, who expected to diſcover it, by what they call hard words and deep diſcourſe, would be ſometimes diſappointed, and ſay, they found ſhe was like other women. But wiſe men, through all her modeſty, whatever they diſcourſed on, could eaſily obſerve that ſhe underſtood them very well, by the judgment ſhewn in her obſervations as well as in her queſtions.’

2. ‘ On the Education of Ladies.’—The ladies are in this fragment, treated, by the Dean, with his uſual ſeverity. He ſtates this queſtion, “ Whether it be prudent to chuſe a wife, who hath good natural ſenſe, ſome taſte of wit and humour, ſufficiently verſed in her own natural language, able to read and reliſh hiſtory, books of travels, moral or entertaining diſcourſes, and to be a tolerable judge of the beauties in poetry?” In diſcuſſing this queſtion, the author inclines to the negative, and ſeems to be of opinion with thoſe who maintain, that ‘ all affectation of knowledge, beyond what is domeſtic, only ſerves to render women vain, conceited, and pretending: that the natural levity of women wants ballaſt; and that when once ſhe gins to think ſhe knows more than others of her ſex, ſhe will

begin to deſpiſe her huſband, and grow fond of every coxcomb who pretends to any knowledge in books.'—This may be very true, with reſpect to thoſe ladies who have only the *affectation* of knowledge; but where they have acquired *real* knowledge, and have had their minds *really* improved by a liberal education, we do not apprehend that the conſequences which this witty ſnarler hath here ſet forth, are much to be feared. But, the Dean was ſo great an enemy to matrimony, that he took every occaſion of manifeſting his diſlike of a ſtate to which, indeed, his arbitrary, tyrannical diſpoſition, was but ill adapted. We do not think it was poſſible for any woman, not even Mrs. Johnſon herſelf, to have been happy with ſuch an Humouriſt.

3. 'A Diſcourſe to prove the Antiquity of the Engliſh Tongue. ſhewing from various inſtances, that Hebrew, Greek, and Latin, were derived from the Engliſh.'—Whether this piece was intended as a ſatire upon the conjectural labours of ſome learned Etymologiſts, or whether the Dean threw it out merely in conformity to his own favourite maxim, *Vive la bagatelle*, is a queſtion not worth our very profound inveſtigation; but—it is a droll performance, as will appear from the following ſpecimen.

'I think,' ſays this merry *Philologiſt*, 'I can make it manifeſt, that our language, as we now ſpeak it, was originally the ſame with thoſe of the Jews, the Greeks, and the Romans, however corrupted in ſucceeding times by a mixture of barbariſms. I ſhall only produce, at preſent, two inſtances among a thouſand from the Latin tongue. *Cloaca*, which they interpret a *neceſſary-houſe*, is altogether an Engliſh word, the laſt letter *a* being, by the miſtake of ſome ſcribe, transferred from the beginning to the end of the word. In the primitive orthography it is called *a cloac*, which had the ſame ſignification; and ſtill continues ſo at Edinburgh in Scotland: where a man in *a cloac*, or cloak, of large circumference and length, carrying a convenient veſſel under it, calls out, as he goes through the ſtreets, *Wha has need of me?* Whatever cuſtomer calls, the veſſel is placed in the corner of the ſtreet, the *cloac*, or a cloak, ſurrounds and covers him, and thus he is eaſed with decency and ſecreſy.

'But although I could produce many other examples, equally convincing, that the Hebrews, the Greek, and the Romans originally ſpoke the ſame language which we do at preſent; yet I have choſen to confine myſelf chiefly to the proper names of perſons, becauſe I conceive they will be of greater weight to confirm what I advance; the ground and reaſon of thoſe names being certainly owing to the nature, or ſome diſtinguiſhing action or quality in thoſe perſons, and conſequently expreſſed in the true antient language of the ſeveral people.

'I will begin with the Grecians, among whom the moſt antient are the great leaders on both ſides in the ſiege of Troy. For it is plain, from Homer, that the Trojans ſpoke Greek as well as the Grecians. Of theſe latter, *Achilles* was the moſt valiant. This Hero was of a reſtleſs unquiet nature, never giving himſelf any repoſe either in peace or war; and therefore, as Guy of Warwick was called a Kill-cow, and another terrible man a Kill-devil, ſo this General was called a *A Kill-eaſe*, or deſtroyer of eaſe; and at length, by corruption, *Achilles*.

‘*Hector*, on the other ſide was the braveſt among the Trojans. He had deſtroyed ſo many of the Greeks, by *hacking* and *tearing* them, that his ſoldiers, when they ſaw him fighting, would cry out, “Now the enemy will be *hackt*, now he will be *tore*.” At laſt, by putting both words together, this appellation was given to their leader, under the name of *Hack-tore*; and, for the more commodious ſounding, *Hector*.

‘The next I ſhall mention is *Andromache*, the famous wife of Hector. Her father was a Scotch gentleman, of a noble family ſtill ſubſiſting in that antient kingdom. But, being a foreigner in Troy, to which city he had led ſome of his countrymen in the defence of Priam, as *Dictys Cretenſis* learnedly obeſerves; Hector fell in love with his daughter, and the father's name was *Andrew Mackay*. The young lady was called by the ſame name, only a little ſoftened to the Grecian accent.

Mars may be mentioned among theſe, becauſe he fought againſt the Greeks. He was called the God of War; and deſcribed as a ſwearing, ſwaggering companion, and a great giver of rude language. For, when he was angry, he would cry, “Kiſs *my* “ *a--ſe*, *My a--ſe* in a band-box, *My a--ſe* all over:” Which he repeated ſo commonly, that he got the appellation of *My-a--ſe*; and, by a common abbreviation, *M'ars*; from whence, by leaving out the mark of eliſion, *Mars*. And this is a common practice among us at preſent; as in the words D'anvers, D'avenport, D'anby, which are now written Danvers, Davenport, Danby, and many others.

The next is *Hercules*, otherwiſe called *Alcides*. Both theſe names are Engliſh, with little alteration; and deſcribe the principal qualities of that Hero, who was diſtinguiſhed for being a ſlave to his miſtreſſes, and at the ſame time for his great ſtrength and courage. Omphale, his chief miſtreſs, uſed to call her lovers *Her cullies*; and, becauſe this Hero was more and longer ſubject to her than any other, he was in a particular manner called the chief of *her cullies*; which, by an eaſy change, made the word *Hercules*. His other name *Alcides* was given him on account of his proweſs: for, in fight, he uſed to ſtrike on *all ſides*, and was allowed on *all ſides* to be the chief hero of his age. For one of which reaſons, he was called *All ſides*, or *Alcides*; but I am inclined to favour the former opinion.

As to Jupiter himſelf: it is well known that the ſtatues and pictures of this Heathen God, in the Roman-catholic countries, reſemble thoſe of St. Peter, and are often taken the one for the other. The reaſon is manifeſt: for, when the emperors had eſtabliſhed Chriſtianity, the Heathens were afraid of acknowledging their heathen idols of the chief God, and pretended it was only a ſtatue of the *Jew Peter*. And thus the principal Heathen God came to be called by the antient Romans, with very little alteration, *Jupiter*.

'*Alexander the Great* was very fond of eggs roaſted in hot aſhes. As ſoon as his cooks heard he was come home to dinner or ſupper, they called aloud to their under-officers, *All eggs under the Grate:* which, repeated every day at noon and evening, made ſtrangers think it was that Prince's real name, and therefore gave him no other; and poſterity hath been ever ſince under the ſame deluſion.

'*Archimedes* was a moſt famous mathematician. His ſtudies required much ſilence and quiet: but his wife having ſeveral maids, they were always diſturbing him with their tattle or their buſineſs; which forced him to come out every now and then to the ſtair-head, and cry, "*Hark ye maids*, if you will not be quiet, "I ſhall turn you out of doors." He repeated theſe words, *Hark ye maids*, ſo often, that the unlucky jades, when they found he was at his ſtudy would ſay, There is *Hark ye maids*, let us ſpeak ſoftly. Thus the name went through the neighbourhood; and, at laſt, grew ſo general, that we are ignorant of that great man's true name to this day.

'*Miſanthropus* was the name of an ill-natured man, which he obtained by a cuſtom of catching a great number of *mice*, then ſhutting them up in a room and throwing a cat among them. Upon which his fellow citizens called him *Mice and throw puſs*. The reader obſerves how much the orthography hath been changed without altering the ſound; but ſuch depravations we owe to the injury of time, and groſs ignorance of tranſcribers.

'Among the antients, fortune-telling by the ſtars was a very beggarly trade. The profeſſors lay upon ſtraw, and their cabins were covered with the ſame materials: whence every one that followed that myſtery was called *A ſtraw lodger*, or a lodger in ſtraw; but, in the new-fangled way of ſpelling, *Aſtrologer*.

Moſes, the great leader of thoſe people out of Egypt, was in propriety of ſpeech called *Mow ſeas*, becauſe he *mowed* the *ſeas* down in the middle, to make a path for the Iſraelites.'

There is a much greater variety of inſtances in the original diſcourſe; but we have cited a number ſufficient to ſhew what kind of humour the Dean was in, when he wrote this piece: which he thus gravely concludes—"Thus have I manifeſtly proved, that the Greeks, the Romans, and the Jews, ſpoke the language we now do in England; which is an honour to our country that I thought proper to ſet in a true light, and yet hath not been done, as I have heard, by any other writer."

We intended to have finiſhed our Review of theſe Poſthumous Works of a very favourite Writer; but the matter is ſo curious, ſo various, and ſo entertaining, that we find it impoſſible to compriſe the Article within the limits firſt propoſed. But our Readers will forgive us:—it is not often we have it in our power to regale them with ſuch delicious morſels.

The Pſalms tranſlated, or paraphraſed, in Engliſh Verſe. By James Merrick, M. A. late Fellow of Trinity-College, Oxford. 4to. 10s. 6d. ſewed. Newbery, &c.

WHEN the powers of imagination are employed to ſmooth the paths of duty, and to win, by ornament and harmony, our attention to the precepts of life; whatever may be the ſucceſs of ſuch efforts,—their end, their motive, at leaſt, we cannot but applaud. Truth, however, and impartiality, oblige us to acknowledge that every attempt which the modern muſe has made upon the ſacred writings, allowing that ſhe might have the moſt laudable motives in view, has been equally vain. Though her rhymes have not been unpoliſhed; though her verſification has been ſmooth at leaſt, and far above contempt; yet we have taken up her productions without avidity, peruſed them with languor, and laid them down without any other ſatisfaction than that of finding ourſelves at the end. What is the cauſe of this? Thoſe who have been at the pains of verſifying the ſcriptures, and have ſeen with regret the ill ſucceſs of their labours, willing at all events to defend the propriety of their undertakings, have transferred every cauſe of blame from the poet to the reader. It is the depravity of human nature, ſays the diſappointed verſifier: nothing that is pious, nothing of a ſacred nature will ever ſucceed. This charge, however, we know, from other inſtances, to be by no means founded in truth. The principal cauſe, therefore, muſt certainly be derived from the different genius of the Engliſh and the Hebrew poetry: and, nothing, indeed, can be more ſtrikingly oppoſite. The eaſtern muſe is daring, fervent, and unſubdued in her progreſs; ſnatching at figures remote in their nature and diſpoſition; frequently inattentive to conſiſtency and connection; deſultory in ſentiment, and abrupt in expreſſion. Theſe properties are utterly unfit for the regular and limited walks of rhyme. [What a figure, too, would Oſſian make, were his miſts and mountains, his grey dogs and feeble ſons of the wind, ſtrung in couplets !]—But beſides this want of conformity and aſſimilation between language and ſentiment, there are, we apprehend, other reaſons, why the verſification of the ſacred writings ſhould not be attended with ſucceſs; reaſons which were obvious enough to Shafteſbury, when he obſerved that no poem founded upon them would proſper.

With reſpect to the Book of Pſalms in particular, various attempts have been made to verſify it in our own language; but they have been unſucceſsful from the firſt to the laſt. It has not, indeed, been attempted by men of diſtinguiſhed genius; yet ſome, whoſe poetical abilities were not altogether contemptible, have applied themſelves to the taſk. Sandys tells us, that finding the little advantage he made of his other poems, he had reſumed his old ſcheme of tranſlating the Pſalms.—Were Sandys now living, we preſume it would be the laſt ſcheme he would think of with any view to advantage. His tranſlation, or rather paraphraſe, we have never looked into. It was, however, publiſhed; and it has ſunk into oblivion, with many others, on the merits of which we do not think it worth our while to enter; ſatisfied of the truth of what we have already obſerved, that the ſongs of Sion will no more bend to the genius of a ſtrange language, than their ſingers would of old to the commands of their conquerors, when called upon to ſing them in a ſtrange land.

With regard to the merit of the tranſlation before us, the Reader muſt form his judgment from the following ſpecimens:

Pſalm cxxxvii. is one of the moſt beautiful elegiac poems in all antiquity. The ſubject is the happieſt that could be ſuggeſted. The captivity of Sion was a proper object for the mournful harmony of her own ſongs.—The ſcene upon the Euphrates; the harps ſuſpended on the willows; the pathos and patriotic affection deſcribed in it are truly beautiful; but we have nothing to ſay in favour of the barbarous concluſion, which, in our opinion, the Tranſlator would have done better to have ſoftened.

PSALM CXXXVII.

Where Babylon's proud water flows,
We ſate and wept, while in us roſe
The dear remembrance of thy name,
O fair, O loſt, Jeruſalem!
Our ſilent harps the willows bore,
Whoſe boughs along the extended ſhore
Their ſhades outſpread: when thus the Foe
Inſulting aggravates our woe:
" Come, tune to mirth your ſullen tongue;
" Riſe, Hebrew ſlaves, and give the ſong;
" Such ſtrains as wont your fane to fill,
" On captive Sion's boaſted Hill."

How ſhall we yield to the demand?
How, exiles in a heathen Land,
Preſume the Heav'n-taught ſong to raiſe,
And deſecrate the hallow'd lays?
If Sion from my breaſt depart,
Forget my hand its tuneful art:
Faſt to my palate cleave my tongue,
If, when I form my ſprightlieſt ſong,
Aught to my mirth ſupply a theme,
But Thou, O lov'd Jeruſalem.
Think, Lord, O think, when Sion lay
Abandon'd to the dreadful day,
How, as thy heavieſt wrath ſhe tried,
" Down, down, exulting Edom cried,
" Down let the hated City fall,
" And level to the duſt her wall."
Daughter of Babylon, that woe,
Depreſs'd, conſum'd, thyſelf ſhalt know,
Which we, dire Murth'reſs, found from Thee;
And Bleſt, who ſhall by God's Decree
Warn from thy fate each diſtant Land
To dread the Juſtice of his hand;
Commiſſion'd lead the ſlaughter on,
And daſh thine infants on the ſtone.

This is, in general, the meaſure in which the Pſalms are here tranſlated; and we are ſorry that either this, or *ſome* ſtronger ſtanza than that of the old tranſlations was not uſed in Pſalm cvii. which contains ſuch a beautiful, natural and moral deſcription of the immediate agency of Providence, and is one of the fineſt compoſitions in the whole book. Next in merit to this is Pſalm civ. which we ſhall ſelect as a farther ſpecimen.

PSALM CIV.

Awake, my Soul, to hymns of praiſe;
To God the ſong of triumph raiſe.
O cloth'd with majeſty divine,
What pomp, what glory, Lord, are thine!
Light forms thy robe, and round thy Head
The Heav'ns their ample curtain ſpread.
Thou know'ſt amid the fluid ſpace
The ſtrong-compacted beams to place,
That proof to waſting Ages lie,
And prop the chambers of the ſky.
Behold, aloft, the King of Kings,
Borne on the wind's expanded wings,
(His Chariot by the Clouds ſupplied,)
Through Heav'n's wide realms triumphant ride,
Around him rang'd in awful ſtate
Th' aſſembled ſtorms miniſtrant wait;

And Flames, attentive to fulfill
The dictates of his mighty Will.
On firmeſt baſe uprear'd, the Earth
To him aſcribes her wondrous birth.
He ſpake; and o'er each mountain's head
The deep its watry mantle ſpread:
He ſpake; and from the whelming flood
Again their tops emergent ſtood;
And faſt adown their bending ſide
With refluent ſtream the Currents glide:
Aw'd by his ſtern rebuke they fly,
While peals of thunder rend the ſky,
In mingled tumult upward borne
Now to the mountain's height return,
Now lodg'd within their peaceful bed
Along the winding vale are led,
And, taught their deſtin'd bounds to know,
No more th' affrighted earth o'erflow,
But obvious to her uſe (their courſe
By Nature's ever copious ſource
Supplied,) refreſh the hilly plain,
And life in all its forms ſuſtain.
Here ſtooping o'er the river's brink
The herds and flocks promiſcuous drink;
There, 'mid the barren Deſert nurs'd,
The Wild-Aſs cools his burning thirſt:
While faſt beſide the murm'ring ſpring
The feather'd minſtrels ſit and ſing,
And ſhelter'd in the branches ſhun
The fervors of the mid-day ſun.
His ſhow'rs with verdure crown the hills;
The earth with various fruits he fills:
Preventive of their wants, his aid
Yields to the Brute the ſpringing blade;
For Man, chief object of his care,
His hands the foodful herb prepare,
The glad'ning wine, refreſhing oil,
And bread that ſtrings his nerves for toil.
By Him with genial moiſture fed
The Trees their ſhades luxuriant ſpread;
The Cedars, nurtur'd by his hand,
On Lebanon's high ſummit ſtand,
And weave their ſocial boughs, deſign'd
A refuge for th' aerial kind:
While on the Fir-tree's ſpiry top
The vagrant Stork is ſeen to ſtop,
Where, cradled in their waving neſt,
Her infant brood in ſafety reſt.
See from the hills the Goats depend,
Or bounding from the cliff deſcend:
The leſſer tribes, in furry pride
Array'd, the rocks dark cavern's hide.

Her way by Him preſcrib'd, the Moon
Our ſeaſons marks, and knows her own;
And taught by Him the Orb of day
Slopes in the Weſt his parting ray.
Now Night from Ocean's bed aſcends,
And o'er the earth her wings extends;
While favour'd by the friendly gloom
The ſylvan race licentious roam:
The Lions chief with hideous roar
From God their needful food implore,
And eager for the wonted prey
Along the echoing Deſert ſtray;
Till now, as Morn approaches nigh,
Back to their cavern'd haunts they fly,
Where, ſatiate with the bloody feaſt,
The lordly ſavage ſinks to reſt.
His care ſufficient to the day,
Man to his labour takes his way,
His taſk at earlieſt dawn begun,
And ended with the ſetting ſun.
Eternal Ruler of the Skies,
How various are thy Works, how wiſe!
Nor Earth alone beholds her ſhores
Inrich'd from thy exhauſtleſs ſtores;
Alike, throughout their liquid reign,
Th' extended Seas thy gifts contain:
Beneath, unnumber'd reptiles ſwarm,
Of diff'rent ſize, of diff'rent form;
Above, the ſhips enormous glide,
Incumbent on the burthen'd tide;
And oft, the rolling waves between,
The huge Leviathan is ſeen,
There privileg'd by Thee to ſtray,
And wanton o'er the watry way.
Thy care, great God, ſuſtains them all;
As, urg'd by hunger's furious call,
Expectant of the known ſupply,
To Thee they lift the aſking eye,
And reap from thy extended hand
Whate'er their various wants demand.
If Thou thy face but turn away,
Their troubled looks their grief betray;
If Thou the vital air deny,
Behold them ſicken, faint, and die;
Duſt to its kindred duſt returns,
And Earth her ruin'd offspring mourns:
But ſoon thy breath her loſs ſupplies;
She ſees a new-born race ariſe,
And, o'er her regions ſcatter'd wide,
The bleſſings of thy hand divide.
Thy glory, fearleſs of decline,
Thy glory, Lord, ſhall ever ſhine,

Thy Works in changeleſs order lie,
And glad their great Creator's eye.
Earth at thy look ſhall trembling ſtand,
" Conſcious of ſov'reign pow'r at hand,
And, touch'd by Thee, Almighty Sire,
The cloud-topt Hills in ſmoke aſpire.
To God in ceaſeleſs ſtrains my tongue
Shall meditate the grateful ſong,
And, long as breath informs my frame,
The wonders of his Love proclaim,
Aſſur'd that his paternal ear
With full regard my voice will hear;
His Acts its unexhauſted theme,
His favour my Delight ſupreme.
Behold his wrath on Sinners ſhed;
Behold them number'd with the dead:
But Thou, my Soul, the hymn of praiſe
In loudeſt notes triumphant raiſe;
And let conſenting Nations join
To bleſs with Me the Name divine.

To whatever poetical reputation Mr. Merrick may be entitled by this tranſlation, his whole claim to merit does not reſt upon that. His tranſlation, or rather paraphraſe, has frequently elucidated the text. Paſſages that were dark and difficult he has rendered eaſy and obvious; and where, in our common tranſlation, there appeared inconſiſtencies and a want of connection, he has reconciled the former, and regulated the latter.

From PSALM IV.

What joy my conſcious heart o'erflows!
Not ſuch th' exulting labourer knows,
When to his long expecting eyes
The Vintage and the harveſts riſe.

How much clearer and more natural is this interpretation, than " Thou haſt put gladneſs in my heart, *ſince** the time that their corn and wine and oil increaſed!"

Mr. Merrick acknowledges his obligations to the learned Dr. Lowth for ſeveral interpretations and obſervations, through this work; and gives us reaſon to hope that the world will be favoured with them in ſome future publication.

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* Thus it ſtands in the Common-prayer-book verſion; but in the Bible-tranſlation we read, " Thou haſt put gladneſs in my heart, *more than in* the time *that* their corn and their wine increaſed."

MONTHLY CATALOGUE,

For SEPTEMBER, 1765.

RELIGIOUS *and* CONTROVERSIAL.

Art. 11. *Reliquiæ Sacræ: or, Meditations on Select Paſſages of Scripture; and Sacred Dialogues between a Father and his Children.* By the Reverend Mr. Richard Pearſall, late Miniſter at Taunton, Somerſetſhire. Publiſhed from his Manuſcripts, deſigned for the preſs; by Thomas Gibbons, D. D. 12mo. 6s. Buckland.

WE have already given our Sentiments of ſome of Mr. Pearſall's writings, publiſhed in his lifetime; ſee Review, Vol. IX. p. 232; and Vol. XIX, p. 596. We have obſerved, that the Reader is not to look for elegance or ſpirit in the works of this Author; but, at the ſame time, it is allowed that they have their merit. His general and leading view, is to raiſe the thoughts of his readers, from natural to ſpiritual and divine objects; to warm their hearts with gratitude to the Great Parent of the univerſe, and to his Son, our gracious and compaſſionate Saviour. He is not always happy in the tranſitions he makes from earthly to heavenly things; and there are ſome very forced conceits to be met with in his performance: but the goodneſs of his deſigns will, in a great meaſure, with candid readers, atone for the manner in which they are executed. Our chief objection is to the horrible repreſentations he ſo often gives of the eternal wrath and vengeance of the Almighty, againſt his poor offending creatures. He lays great ſtreſs on the eternity of hell-torments; and ſeems rather deſirous of terrifying than perſuading ſinners to repentance. His ſyſtem, we allow, is what many will ſet down as thoroughly *orthodox*; but orthodoxy itſelf is not, at all times, nor with all men, the ſame thing: and therefore, we doubt not, but there are many good Chriſtians who will receive very little edification from ſuch a reflection as the following, taken from his letter addreſſed to the members of his congregation at Taunton, wrote but a little while before his his death:

'To be delivered from the *curſe* of the *law*, is a moſt ineſtimable privilege, and to behold JESUS bearing that *curſe* in his ſorrows unto death, is as important and glorious a ſubject of contemplation as is poſſible; an *incarnate* GOD dying, our ſurety paying the dreadful debt, the tremendous *juſtice* of God Almighty *ſatisfied*, and ſheathing its flaming ſword, the *wrathful throne* of an offended deity ſprinkled and turned into a mercy-ſeat, are ſubjects fit for angels themſelves to gaze upon, and admire.'——This ſhort extract will ſerve as a ſpecimen both of the Author's principles, and of his manner of writing.

Art. 12. *Strictures on the Commentary and Conference of the Reverend Mr. Dodd, Chaplain in Ordinary to his Majeſty: With Reflections on the Reverend Mr. Heathcote's 'Uſe of Reaſon.'* [illegible] Mr. Antininny T. 8vo. 2s. Folingſby.

Some ſturdy Hutchinſonian hath here made a vigorous

Mr. Dodd's Biblical Annotations:——poor Mr. Dodd! never was culprit-commentator ſo unmercifully belaboured!

Mr. Antininny hath alſo moſt triumphantly *reaſon'd* againſt *Reaſon*:—alas poor Reaſon!

Mr. Heathcote, too, how terribly he is trimmed!———poor Mr. Heathcote!

In good faith, Mr. Antininny ſeems to be one of the moſt formidable champions in the whole army of modern '*Cabaliſtical Decypherers*;' and we will have nothing to ſay to him, leſt, the next time this Goliah thinks proper to brandiſh his weaver's beam, *our* jackets ſhould likewiſe come in for a duſting.

Art. 13. *An Attempt to reſtore Scripture Forms of Worſhip; or a Friendly Dialogue between a common Unitarian Chriſtian, converted by ſome late Writings, and an Athanaſian.* 12mo. 4d. Worceſter, ſold by S. Gamidge.

In this Dialogue, the Unitarian has greatly the advantage of the Athanaſian; who becomes ſo far a convert to the opinion of his opponent, as to renounce the authority of councils, fathers, creeds, &c. and to declare his determination, to give the New Teſtament a ſerious review, in order to a due conſideration of all thoſe paſſages which refer to God the Father, the Son, and the Holy ſpirit.—This is a plain, ſenſible piece, and is publiſhed by the pious Author, with a view to its being diſtributed among the common people, by thoſe well-diſpoſed perſons who can afford to purchaſe and give away 'ſuch little tracts, in order to help forward the glorious work of *another* reformation: which, adds he, with great truth, though the times are favourable in ſeveral reſpects, is very much obſtructed by irreligion on one ſide, and ſuperſtition and enthuſiaſm on the other.'

POLITICAL.

Art. 14. *A Pair of Spectacles for ſhort-ſighted Politicians; or, a Candid Anſwer to a late extraordinary Pamphlet, entitled, 'An Honeſt Man's Reaſons* for declining to take any Part in the new Adminiſtration.* 8vo. 1s. Williams.

This optical politician does not, like the *Honeſt Man*, ſee the preſent adminiſtration in the light of a *flimſy cobweb*, which every puny fly may break through. On the contrary, he regards it as a ſtrong edifice, that promiſes *not the ſhort date of a few months only*, but an increaſing and permanent ſecurity. 'It may, ſays he, it will, no doubt, receive additional buttreſſes and new ornaments; but the foundation and groundwork will ſtill continue the ſame; a foundation, I truſt, not to be ſhaken by the impotent blaſts of envy and malevolence, built as it is, not on *hollow ground*, but on the united favour of the crown, and the almoſt univerſal approbation of the people.'—All this, however, is merely the Author's private opinion, not *argument*. In ſhort, thoſe who only have recourſe to theſe political ſpectacles, to aſſiſt them in gaining an inſight into the merits of this miniſterial diſpute, may truly be ſaid, as the apoſtle expreſſes it, to ſee through a glaſs darkly.

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* [illegible] for July, p. 76.

Art. 15. *A Letter to the Common-Council of London, on their late very extraordinary Addreſs to his Majeſty.* 8vo. 1 s. Nicoll.

The addreſs on which this pamphlet is founded, hath been ſo much the topic of public and private animadverſion, that we cannot ſuppoſe any of our Readers unacquainted with this famous *chef-d'œuvre* of the great city.

It was, certainly, a very ſtrange and unaccountable procedure! How, in the name of *common ſenſe*, could the *common council* entertain the thought of ſo cavalierly treating the king, in a congratulatory addreſs to his Majeſty, on the birth of another prince?

But we need not expatiate on the abſurdity of their conduct; they have been pretty well chaſtiſed for it already, not only in the ſpirited pamphlet now before us, but by a whole army of writers, in the public papers:—beſide the univerſal cenſure paſſed on them in all companies, as well in the city, as out of it.——Yet, while we condemn the miſbehaviour of thoſe *few* repreſentatives of the citizens, concerned in drawing up and preſenting this ridiculous and obnoxious paper, let us not indiſcriminately involve their *conſtituents* in the ſame ſentence; for we are well ſatisfied, that the offenſive part of that addreſs, is by no means agreeable to *their* ſentiments. The paragraph in queſtion appears rather to have been the ſole atchievement of *one* factious citizen, who had, ſomehow, gained a great aſcendency in the councils of his brethren; (an aſcendency which we ſhall not here pretend to account for) but who poſſibly hath, by this raſh behaviour, effectually opened the eyes of thoſe who have ſuffered themſelves to be hood-winked, and guided, till they have found themſelves in the ſituation of the *blind led by the blind*.

Art. 16. *Remarks on the Importance of the Study of Political Pamphlets, Weekly Papers, Periodical Papers, Daily Papers, Political Muſic, &c.* 8vo. 1 s. Nicoll.

Attacks the political writers, in a ſtrain of irony, not unlike that of the great Swift; nor much, if at all, inferior to the ſpirit and energy of that admired writer. The main drift of the Author, is to ridicule the popular clamour raiſed againſt the Scotch: which he does with temper, humour, and pleaſantry,

Art. 17. *The Merits of the New Adminiſtration truly ſtated; in Anſwer to the ſeveral Pamphlets and Papers publiſhed againſt them.* 8vo. 1 s. Williams.

In this ſenſible defence of the New Miniſtry, the pretended charges againſt them, contained in the ſeveral papers and pamphlets lately publiſhed on the ſubject, (and which the Author conſiders as maliciouſly urged by the agents of their late predeceſſors in power) are reduced to the following inconſiderable nnmber, viz. 'That the new miniſters are under the *influence* of the *favorite*;—which appears to be *falſe*. That they are recommended to the crown by the D— of C———; —which does them honour. That they are *diſavowed* by Mr. Pitt;—which has not yet been *proved*. That they are *young*;—which is *partly true* and not *pertinent*. And that their adminiſtration will not be *laſting*, which is more than either they can deny, or their enemies affirm, with *certainty*.'

This mixture of falſhood, encomium, preſumption and conjecture, as our Author terms it, is, ſays he, ' repeated and diverſified every day in order to make the impreſſion, which a plain and intereſting truth would have made upon the underſtandings of men, without repetition or ornament.' He conſiders each of theſe charges; premiſing that the only one which, in his opinion, deſerves conſideration, is that of the favorite's influence: upon which the greateſt ſtreſs has been laid, as being the moſt popular.—What he ſays upon this capital article, as well as upon the others, is ſpecious, if not fully ſatisfactory; and, to ſay the leaſt, deſerves to be well attended to. The Writer gives us to underſtand that he has a ſeat in the houſe; which may be true; but whether true or not, this is a circumſtance that can neither add to, nor detract from the merit and weight of his reaſonings.

MEDICAL.

Art. 18. *The Practice of Inoculation impartially conſider'd; its ſignal Advantages fully proved; and the popular Objections againſt it confuted: In a Letter to Sir Ed. Wilmot, Bart.* By John Andrew, M. D. 8vo. 1 s. Exeter printed, and ſold by Wilſon and Fell in London.

Publiſhed by Dr. Andrew, with the view of obviating the prejudices which have obſtructed the practice of inoculation in the city and neighbourhood of Exeter. To his own account of the practice, and his great ſucceſs therein, he has added the ſentiments of Dr. Huxham *, and ſeveral other eminent phyſicians, relative to this very intereſting ſubject.

* As communicated in private letters to the Author.

POETICAL.

Art. 19. *Original Poems on ſeveral Subjects.* By William Stevenſon, M. D. 8vo. 2 Vols. 5s. Hawes, &c.

Whatever may become of Dr. Stevenſon's poetical character, he is certainly a man of good ſenſe and ſound judgment; for he adviſes his readers not to take up his poems till they have dined well, and drank plentifully. We heartily recommend the Doctor's preſcription to every reader of theſe *Original* Poems; though hard is the fate of us Reviewers, who, it is well known, never dine at all.

Specimen of Dr. Stevenſon's poems: from his Character of Churchill's Writings:

> Not nature juſt in ev'ry part,
> But tranſcripts of the writer's heart;
> Vagaries of a troubled brain,
> Ineffably abſurd and vain.

Wild thoughts, made wilder by his pen,
Stuff'd into characters of men.
As Rome's great ſatiriſt deſcribes
A monſter form'd from various tribes,
With which his reader's eye he feaſts,
Women and fiſhes, fowls and beaſts:
Thus C———l's frantic pencil draws,
Exalts with blame, damns with applauſe,
Nor ſtrange, himſelf ſo little man,
So little human in his plan,——

As Mr. Churchill is not living, to return this blow, the Author, to avoid the imputation of meanneſs, on account of this poſthumous attack of our late dreaded ſatiriſt, declares that what he has let fall, with regard to Mr. C. was written before that gentleman's deceaſe.

Art. 20. *Kimbolton-Park, a Poem.* Folio. 1 s. Dodſley.

The ſubject of this poem ſeems to have given more occaſion to reflection than deſcription: and the poem itſelf appears to have proceeded rather from the gratitude of the Author than the importance of the object. Kimbolton is a ſeat of the Duke of Mancheſter, if we miſtake not, in the neighbourhood of Huntingdon, and was the place where Catherine, queen of Henry VIII. retired, after being divorced from her cruel and brutal huſband. The poet avails himſelf of that circumſtance, and throws it into the following pathetic verſes:

When hapleſs England felt a tyrant's ſway,
And that fierce tyrant fell to luſt a prey,
Here fill'd with grief, an injur'd princeſs fled
From ſhort-liv'd grandeur, and divided bed:
Oppreſſion ſpread her horrors o'er the plain,
And all thy ſweets, Kimbolton, bloom'd in vain.

For not the fragrant breath of roſy morn,
Nor tuneful lark on riſing pinions borne,
Nor all the verdure of the blooming ſpring
Can to the broken heart loſt pleaſure bring.

In England then the ſons of freedom ſlept,
And drooping virtue o'er their aſhes wept;
In vain for right the Royal Stranger cried;
That right his ſlaves enjoy'd her Lord deny'd:
Yon inmoſt grove oft heard her mournful tale;
Her ſorrows ſpread along this ſilent vale;
'Till Fate in pity call'd her to the ſhore,
Where luſt and tyranny oppreſs no more.

Sentiments of great humanity and goodneſs of heart are ſcattered through different parts of the poem; and, though not without ſome weak, inaccurate and unpoliſhed lines, it is upon the whole a pretty performance.

Art. 21. *A Tranſlation of the Pſalms of David, attempted in the Spirit of Chriſtianity, and adapted to the Divine Service.* By Chriſtopher

Chriſtopher Smart, A. M. ſometime Fellow of Pembroke-hall, Cambridge, and Scholar of that Univerſity. 4to. Royal Paper One Guinea, Common Paper Half a Guinea. Bathurſt, &c.

As Mr. Smart ſo highly reſented the manner in which we mentioned ſome of his late productions, and as we found he was ſo ſenſibly hurt by what we ſaid of them, however juſtly or however tenderly we expreſſed ourſelves, this conſideration drew from us a promiſe, that he ſhould, for the future, have little cauſe to be offended with us on that account*: indeed ſome unhappy circumſtances in this gentleman's life, ſeem to have given his latter writings a peculiar claim to a total exemption from criticiſm. Accordingly, we chuſe to be ſilent, with regard to the merit of the preſent publication.

* See Rev. Vol. XXIX. p. 398.

Art. 22. *Fables in Verſe.* By T. Mozeen. 12mo. 2 Vols. 5s. Bladon, &c.

Although Mr. Mozeen's Fables are too inconſiderable for criticiſm, he may think it but bare juſtice, in a work of this kind, that a ſpecimen of his abilities ſhould be given: take, then, the following:

> Where principals are ſound and true,
> Dependents oft are known ſo too.
> In Charles the ſecond's giddy reign,
> A monarch idle, looſe, and vain,
> His fav'rites were compos'd of ſuch,
> As ne'er knew ſcruple, check, or grutch
> At ath'iſms, blaſphemy, and bawdy,
> Subjects that made their maſter *gaudy*;——

That is, the king was finely dreſs'd and deck'd out with atheiſm, blaſphemy, and bawdy; and a fine figure he muſt have been! But here comes ſomething ſtill more brilliant!

> ———Who the way to happineſs wou'd hit,
> Copy the modes of CUMBERLAND and PITT,
> TEMPLE, DEVON, ONSLOW, GRANBY, PRATT,
> A judge ne'er check'd by conſcience as he ſat;
> The gen'rous NORTHUMBERLAND remark,
> His LADY, rich in virtues every ſpark;—

As we think the third line, in particular, of this laſt quotation, inimitable, ſome apology may be neceſſary for the following humble attempt in the ſame way; which we ſubmit to the judicious Reader's correction:

> ÆSOP, LOCMAN, PILPAY, FONTAINE, GAY, MOORE,
> All, by the great MOZEEN, kick'd out o' door!

MISCELLANEOUS.

Art. 23. *Queries; Georgical, Political, Phiſiological, and really in ſome Inſtances bordering upon the Polemical.* Folio. 6d. Becket.

From the ſingular manner in which this pamphlet is printed,—without title-page, preface, introduction, capital letter, comma, colon, ſemi-colon, full-point, note of admiration or interrogation,—we concluded, at firſt ſight, that the Author muſt certainly be a little whimſical;—and on peruſing his queries, we were confirmed in the conjecture: with this addition, however, in his favour, that he is undoubtedly a man of genius, and extenſive knowledge. What his particular view in publiſhing them may be, is not altogether ſo apparent; and our Readers, from a peruſal of ſome of the queries, collected with no more regard to coherence and connection than the Author hath ſhewn, will know as much of the matter as we do.

'what benefit hath the iriſh multitude reaped from the dublin ſociety

'are not the iriſh peaſants partiularly thoſe of munſter and connaught the moſt miſerable ſlaves in his majeſty's dominions

'from what cauſes hath the reformation made ſo ſmall progreſs in ireland

'when doctor berkeley preached up corn-huſbandry to the iriſh did he not adviſe three fourths of them like the giants in ſtory to war againſt heaven

'is not the giant's cauſeway too regular for a frolick of nature too enormous for art

'what benefit hath accrued to ſcience huſbandry or trade from the edinburgh ſocieties

'are not the tenants of the north of ſcotland a fawning ſtarvling itchy generation

'how conſonant to humanity would be the reply of a cock laird were the miſery of his tenants hinted at god help you man they ken nae better

'is not the faculty agreed that oatmeal is cooling and wholeſome and that the ſcotch fiddle is conſequent to poverty and uncleanlineſs

'are not the ſcotch beef mutton fiſh oats and greyhounds ſuperior in quality to the Engliſh

'why don't forty ſhillings a year give right to a vote in ſcotland as in england and ireland

'had there been no london ſociety would commerce the fine arts and the coarſe have been leſs forward

'while intending to encourage induſtry has not the good ſociety in ſome caſes promoted idleneſs

'in aiming at the uſeful has the ſociety never hit on the frivolous

'is one hundred pounds an adequate premium for raiſing five tons of wine in america would not a medal a feather or a nick-name have been rather more proper

'is genius to be bribed or coaxed into exiſtence

'hath any academy or literary ſociety hitherto inſtituted given riſe to a bacon a milton a corregio

'is the circulation of ſmattering in each department of ſcience to the advancement of learning in any

'as many ſkippers grudge the expence of a compaſs what is to be the price of harriſon's time keeper

'which are of moſt uſe to true huſbandry the reveries of an ignorant theoriſt aſſuming the name of an eſſex or ſuſſex farmer or the vapourings of a ſchool maſter with his headpiece incumbered with gimcracks to the detriment of his pupils or the vauntings of a practical farmer who to ſerve his own ends mounts the hobby-horſe of the man he has a deſign upon

‘ why are the writers on huſbandry ſo given to the marvellous is it becauſe heſiod lilted and maro ſung that they think the ſubject altogether poetical

‘ are not divers weights and meaſures diſgraceful to a civilized nation

‘ is it not abſurd to barter corn by meaſure of capacity

‘ is not our preſent marriage act adverſe to population

‘ are the game laws conſiſtent with the liberty of the ſubject

‘ is not prohibiting the farmer from killing hares and partridges of that ſpecies of folly which defeats its own ends

‘ who are moſt idle boys at blind mans buff or a pack of ſquires diſturbing the country by purſuing a little vermine which any man could deſtroy for three halfpence

‘ are there leſs than three million of horſes in great britain

‘ don't theſe conſume half as much grain as the people

‘ valuing the life of a horſe at twelve years don't two hundred and fifty thouſand of the brutes die annually

‘ would it not be political (at leaſt in times of dearth) to fatten for the ſhambles all unſerviceable horſes

‘ would not unſound horſe fleſh be equally diſtinguiſhable with meaſled pork rotten mutton and turnep fed beef

‘ how far were it political to take off the bounty on corn exported

‘ have not ſome late regulations proved how dangerous it is to innovate raſhly in matters commercial

‘ import aſide muſt not the populouſneſs of countries keep pace with the fertility and cultivation

‘ hath not the ſcoundrel americus got into the ſaddle of chriſtophilus columbus

‘ bedaubed with ſanctimonious fopperies hath not hernan cortes got farther into the fog than pelides achilles

‘ doth not ynca capac yupanki heave a head of the tyrian hercules

‘ from the glimmering of the hiſtory of america ſince diſcovered was not mexico much more populous than is any one region at preſent from hudſons bay to cape horn’

There are many other queries (the whole number amounting to 115;) relating to England, Scotland, Great Britain, and America; to commerce, Agriculture, population, &c. With regard to many of them, the Author's aim may be eaſily gueſſed; but to diſcover the drift, and even the ſenſe of ſome of them, may require the genius of Œdipus.

Art. 24. *The Hiſtory of a Corporation of Servants, diſcovered a few Years ago in the interior Parts of South America. Containing ſome very ſurpriſing Events and extraordinary Characters.* 8vo. 1s. Dilly.

What is here called *The Hiſtory of a Corporation of Servants*, contains a general view of the character and conduct of the clergy, from their firſt eſtabliſhment to the preſent times. The Author's deſign is to expoſe the clergy in the northern part of our iſland, and his hiſtory, which is written with ſome ſpirit and humour, contains ſeveral ſatyrical ſtrokes, and alluſions to particular proceedings, which thoſe who are unacquainted with the ſtate of eccleſiaſtical affairs in Scotland will not be able to comprehend.

Art. 25. *The Art of Riding; or, Horſemanſhip made eaſy: Exemplified by Rules drawn from Nature and Experience.* By J. L. Jackſon, Eſq; 12mo. 1s. Cooke.

Pyratically copied from THOMSON's *Rules for bad Horſemen*; with a few additions, from other publications of prior date. If there be any ſuch perſon as J. L. Jackſon Eſq; we ſhall only add, that *he is a very modeſt gentleman.*

Art. 26. *Continuation of the Complete Hiſtory of England.* By T. Smollet, M. D. Vol. the 5th. 8vo. 5s. Baldwin.

We have ſo often expreſſed our ſentiments relating to Dr. Smollet's hiſtorical performance, that we apprehend nothing farther is neceſſary, on the preſent occaſion, than barely to inform our Readers, that the Doctor hath compleated his work, down to the preſent year, 1765, incluſive.

Art. 27. *The School-maſter's moſt uſeful Companion, and Scholar's beſt Inſtructor in the Knowlege of Arithmetic.* By D. Fenning, Author of the Royal Dictionary, &c. &c. 12mo. 1s. Crowder.

This is a very plain and eaſy book for young learners; and is different from moſt, if not all, other compilations of the kind, in reſpect of the ſecond part; in which Mr. Fenning gives a ſhort and eaſy ſketch of *book-keeping*, by way of common *debtor* and *creditor* only. He has alſo added an *appendix*, containing rules for croſs multiplication, which he has likewiſe reduced to actual practice in meaſuring carpenters, joiners, paviors, thatchers and bricklayers work. Some brief inſtructions for gauging, conclude the whole.

Art. 28. *A Defence of Free Maſonry, as practiced in the regular Lodges, both foreign and domeſtic, under the Conſtitution of the Engliſh Grand-maſter.* 8vo. 1s. Flexney.

We often meet with pamphlets about Free-maſonry, but we can never, with certainty, tell what to make of them. We believe they are, for the moſt part, impoſitions on the public, written by the maſons themſelves, and making ſham *diſcoveries*, with the ſole view of miſleading their readers. How far the preſent tract is, or is not, to be deemed of this ſort, we cannot venture to pronounce. Its *profeſſed* deſign is to refute 'Mr. Dermot's abſurd and ridiculous account of Free-maſonry, in his book, entitled Ahiman Rezon;' and yet it is very poſſible that the author of *Ahiman Rezon*, and of this *refutation* of it, are one and the ſame perſon. But, whatever be the *ſecret* of this publication, it may be more material to inform our Maſonical Readers, that there is printed at the end of the *Defence*, a collection of very good Maſon's Odes and Songs, moſt of them ſaid to be 'entirely new, and never before printed.'

Art. 29. *Thoughts on the Times, and the Silk Manufacture; ſhewing its Utility, and the great Loſs that is occaſioned by the Importation of French and Italian wrought Silks. With the Cauſe of the Weaver's Diſſatisfaction. And a Remedy againſt any future Apprehenſions of a Diſturbance of the public Peace, by their Diſcontents.* 8vo. 1 s. Wilkie.

Though the Author of theſe thoughts is not an elegant, nor, in all reſpects, perhaps, a judicious Writer; yet he ſeems to be thoroughly acquainted with the real ſtate of our ſilk manufactures: an article of prodigious conſequence to the commercial intereſt of this nation. He clearly ſhews, that the weavers have *reaſon*, for the complaints they have made, and that their great diſtreſs proceeds from two cauſes, viz. the importation of foreign manufactured ſilk, and the preſent dearneſs of proviſions: 'the one, ſays he, prevents their being employed, the other, their being able to *make ſhift* with the little they do earn.' Theſe cauſes of neceſſity and of complaint, are fully enquired into, and ſtated, by this zealous advocate for the weavers; with the view of evincing the neceſſity of paſſing *the bill to prohibit foreign manufactured ſilks*: to which bill, indeed, we think it is here made very apparent, that all good Engliſhmen ought heartily to wiſh ſucceſs.

Art. 30. *A Letter to the Monthly Reviewers: With a Word of Advice.* By Philoveritas, Author of a Short Analyſis of Dr. Rheid's Enquiry into the Human Mind. 8vo. 6d. Nicoll.

The Author of this Letter, who undertook ſome time ago to analyſe Dr. Reid's Enquiry before he knew how to ſpell the Doctor's name, hath here attacked the Reviewers, for their treating his ſaid Analyſis with contempt.——We have already explained ourſelves* concerning the manner in which we thought proper to treat Dr. Reid's book when it firſt appeared; after which we cannot forbear ſmiling at the ſelf-ſufficiency of this puny metaphyſician; who, laying hold of an equivocal expreſſion or two in our work, aſſumes the merit of having undeceived or inſtructed the Reviewers with regard to that performance.——'What a duſt do I raiſe!' ſaid the fly on the chariot-wheel.——Print another ſix-pennyworth, Mr. Letter-writer, and enjoy your ſelf-importance at leiſure.———Our Readers muſt do us the juſtice to own, we are never backward in defending ourſelves againſt objects worthy of contention; but it would be paying them an ill compliment to ſpend our time in killing *flies*.

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* In anſwer to an ingenious Correſpondent, in Norfolk. See Review for June laſt, p. 485.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

SOUTHAMPTON, Sept. 10, 1765.

GENTLEMEN,

THE reprinting old books, and impoſing them on the public as new productions, if not a direct fraud, is at leaſt very unfair and diſingenuous; and as ſuch, (if I miſtake not) has been ſometimes taken notice of in the Review. But it cannot be expected that the gentlemen concerned in that uſeful work ſhould be acquainted with every antiquated pamphlet, which time and its own worthleſſneſs ſeemed to have conſigned to utter oblivion. I therefore take the freedom to acquaint you, that I have now by me a tract intitled 'The Plain Man's Guide, &c.' with every tittle expreſſed, as in the title-page of the new publication; and in the body of the book the very ſentence tranſcribed in the laſt Review, p. 161, from comparing of which, I make not the leaſt doubt of its being the very book printed by B. Motte, for R. Clavel, at the Peacock in St. Paul's church-yard, 1708. But, Gentlemen, though the detection of this ſtale fallacious pamphlet was the immediate occaſion of this addreſs, yet I cannot take my leave without returning thanks for the improvement I have received by your ſolid anſwer to Philalethes *. The ſubject has been made ſo intricate by learned pens, that a plain unlettered underſtanding, like mine, inſtead of receiving ſatisfaction, is like to meet with perplexity, ſchool-jargon, and profound darkneſs, from the labours of moſt divines, who have profeſſedly undertaken to inveſtigate the ſubject. Indeed, it did always appear to me a ſtrange kind of logic to aſſert, that the ſufferings of an innocent perſon, was a mark of God's deteſtation of ſin; and that an act of the higheſt injuſtice and cruelty, had in its own nature a tendency to induce God to be merciful, and beſtow pardon on the guilty: this ſeemed to me unaccountable, yet I acquieſced in it, as a myſtery unfathomable by the human mind; which I ſuppoſed ſo unhappily conſtituted, as to be uncapable of diſcerning the harmony of the divine perfections in the work of redemption.

I am, Gentlemen, your moſt humble ſervant,

A. G.

*** We are obliged to A. G. for his information relating to the 'Plain Man's Guide,' which we *ſuſpected* to be an old tract revived; but not being certain of the fact, did not think ourſelves authorized to mention that circumſtance.

* Vid. the Article, CORRESPONDENCE, at the end of laſt month's Review.

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‡†‡ We are much obliged to the Author of the *Letter from Cheapſide*. The Medical performance therein mentioned was really overlooked; but a copy thereof is now procured, and due notice will be taken of it, in a ſubſequent Review.

HAVING ſeen a Letter ſigned S. Dunn, wherein that gentleman complains that we have not given a fair account of his pamphlet*; and particularly that *we ſhould have ſhewn in what parts his principles are wrong*; and that *what we have tranſcribed from Maupertuis is nothing*: it will perhaps be expected that we ſhould offer ſomething in our own vindication.

We were always perſuaded that experience was the beſt, and often the only criterion of metaphyſical principles. It was this, we know, that demoliſhed the ſyſtem of Ptolemy, and the vortices of Deſcartes; and on this touchſtone we think thoſe of Mr. Dunn ſhould be tried.

In the paſſage we tranſcribed from Maupertuis, that able mathematician very juſtly obſerves, that if the declination of the ſtars be found to be the ſame in different latitudes, the plumb-line muſt be every where perpendicular to the ſurface of the earth. Now it is ſufficiently proved from obſervations in England, in France, in Ruſſia, in Jamaica, in St. Helena, at the Cape of Good Hope, and at the Mouth of the Ganges, that theſe declinations are the ſame; conſequently the plumb-line muſt have the ſame tendency in different latitudes. Does not this abundantly prove that the direction of the plumb-line doth not vary in different places, both in longitude and latitude, as Mr. Dunn has aſſerted it does?

Beſides, if the large corrections of our Author were abſolutely neceſſary, it would be impoſſible to conduct a ſhip acroſs the ocean to the Weſt-Indies, by any time-keeper, however correct, without loſing her longitude more than half a degree. But it is well known that Mr. Harriſon has carried a ſhip twice to that part of the globe without loſing his longitude even a quarter of a degree. If therefore we take experience for our guide, we ſhall ſurely conclude, that no corrections of this kind are neceſſary.

We ſhall now leave the Reader to judge whether we did not give a fair account of Mr. Dunn's work, and whether the paſſage we tranſcribed from Maupertius was, or was not, any thing to the purpoſe.

* See our laſt, p. 143.

☞ The Author of *The* TUTOR, *a Poem*, in MS. miſtakes the province of the Reviewers: they have nothing to do with *manuſcripts*. They do not recollect the *Ode on Virtue* which he mentions.

‡§‡ The Author of the *Antidote*, ſee our laſt, p. 161, ſeems diſſatisfied with the moderate ſhare of praiſe we have beſtowed on his performance. No doubt *he* thinks it *excellent*: had the Reviewers been of the ſame opinion, he may be aſſured, they would honeſtly have expreſſed their ſentiments, in the fulleſt and moſt liberal manner. He is wrong in talking about *friendſhip*; for every Reviewer is, or ought to be, a MELCHISEDEC.

☞ A. B. who, in a Letter from Bath, enquires about a paſſage in *Dioſcorides*, will pleaſe to obſerve, that the reference to which he alludes, was not made by the *Reviewer*;—it being a quotation from the book which is the ſubject of that article.

⁂ In anſwer to *F.*'s enquiry concerning the Engliſh tranſlation of Plato, we can only inform our Correſpondent, that Mr. Sydenham has not publiſhed any part of that work, beſide what hath been mentioned in our Review: nor do we know whether or not that gentleman intends to proſecute his deſign any farther.—The other parts of *F.*'s Letter require no particular notice here.

Additions *to the* Poetical *Articles*.

Art. 32. *Free Thoughts on Love and Marriage.* By Mr. Ingledew. 4to. 1s. Flexney.

Mr. Ingledew had, in our opinion, better have kept his thoughts on love and marriage to himſelf, as they are neither calculated to inſpire the one, nor give any great reliſh for the other.

We cannot omit, on this occaſion, taking notice of the prevailing abſurdity of modern authors annexing Mr. to their names; contrary to the cuſtom of the ancients, whom in other reſpects they are ſo fond of copying.—Mr! a vague indiſcriminate term, equally claimed by the ſon of a *peer*, or a *porter*; an opulent *merchant*, or the maſter of a *green ſtall*. Beſides, it is attended with one diſadvantage to themſelves, which, perhaps, they do not foreſee, that for want of their Chriſtian names, the world may plant the laurels on the wrong head: however, Mr. Ingledew, we apprehend, can be no loſer on this occaſion.

After telling us of an amour with one Mrs. Delia, he is ingenuous enough to acknowledge himſelf *ſpurned* from the arms of a Mrs. Cloe, whom he confeſſes he loves *notwithſtanding*: we doubt not the Reader will be as perfectly ſatisfied with Mr. Ingledew's poetry as with his generoſity, on this occaſion:

> And *notwithſtanding* all the lewd may ſay,
> I *really* love her *to this very day*.

Art. 33. *The Female Barbers; an Iriſh Tale.* 4to. 6d. Williams.

An unſucceſsful attempt at being obſcenely witty and profane; ſaid to be ſent in an anonymous letter from Ireland. If the fact really happened there, as the Writer alledges, we cannot conceive his reaſons for *tranſporting* it hither; as he has, in all probability, defeated the very end he propoſed, by making nobody contemptible or ridiculous but *himſelf*.

[*No Single* Sermons *publiſhed this Month.*]

THE

MONTHLY REVIEW,

For OCTOBER, 1765.

A New and complete Syſtem of Practical Huſbandry; containing all that Experience has proved to be moſt uſeful in Farming, either in the Old or New Method; with a comparative View of both; and whatever is beneficial to the Huſbandman, or conducive to the Ornament and Improvement of the Country-gentleman's Eſtate. By John Mills, Eſq; Editor of Duhamel's Huſbandry. Vols. III. IV. and V. 8vo. 15s. ſewed. Printed for the Author, and ſold by J. Johnſon.

IT ſeems that ſome diſputes have happened between Mr. Mills and the bookſellers concerned in the publication of the *two former* volumes of this work; with the particulars of which it is altogether needleſs to trouble our Readers. If, however, the ſaid bookſellers have acted ſomewhat arbitrarily towards the Author, we are glad to ſee that he had ſpirit enough to take the work into his own hands, and to continue the publication of it at his own riſque; and we hope he will have no reaſon to repent of his reſolution to emancipate himſelf from the ſuppoſed tyranny of which he complains *.

In the *Preface* to the *third* Vol. Mr. Mills very juſtly obſerves, that our utmoſt attention to Agriculture was never more neceſſary than at this period, if we would preſerve that ſuperiority therein, which we have hitherto enjoyed over almoſt every nation in Europe.

Not having been able to compriſe, in his *ſecond* volume, every article relative to the *management of grain*; he has, in *this*, treated firſt of the *enemies to corn*, beginning in Chap. III. (which alſo begins the Vol.) with *weeds*, than which nothing requires more the attention, induſtry, and perſeverance of the farmer, who muſt extirpate *them*, before he can have complete crops [of *any thing elſe*.]—But, §. 1. ‘ The judicious farmer will not attempt to weed his corn before the beginning of ſpring, on account of the great danger of pulling up many of the young uſeful plants, with thoſe which he wants to extirpate; and yet he ſhould not wait too long before he ſets about this very neceſſary work; becauſe the noxious growth will multiply apace, and ſpeedily rob the ſoil of great part of its nutritive juices. His eye muſt help to direct him when to perform this eſſential operation; and he muſt, above all, be particularly careful never to let any weeds grow ſo big as to choak or overtop his corn, or ſtand till their ſeeds ripen and ſow themſelves.’

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* This complaint is not made in the *Work itſelf*, but in a private *Letter* addreſſed to the Reviewers; which we think rather too long for inſertion here, as we are not at all inclined to enter into any perſonal altercations, if poſſible to be avoided.

‘ If the ſpring is wet and warm, and if it rains much in May, abundance of weeds will then ſpring up, and great care ſhould be taken to deſtroy them immediately.’—‘ The perennial rooted kind [of weeds] are beſt deſtroyed by repeated ſummer fallows, wherein it is eſſentially material that every piece of root be taken away and burnt, becauſe, in many of ſuch, every joint will produce a new plant.’—He then enumerates the ſeveral ſpecies of weeds moſt hurtful to the farmer, and moſt apt to abound; and points out the moſt effectual means of eradicating them entirely. This Sect. is concluded with an obſervation, that—‘ Upon the whole, it may be looked upon as a general rule, that ſowing of clean ſeed, and laying the ground down to graſs, will at length overcome all ſorts of weeds; and the more in heart the land is, laid down to graſs, the thicker the graſs, or clover, will grow, and the better effect it will have.’

Sect. 2. Treats of *quadrupeds, birds, vermin, and inſects*, as enemies to corn: and points out the moſt approved methods of guarding againſt, or deſtroying them. In particular, a full account is here given of that formidable inſect which has long deſolated, and had at length almoſt entirely laid waſte a whole province in France, viz. that of Angoumois. But as the deſcription of this inſect is attended with various drawings, we muſt refer the inquiſitive, to the book itſelf.

As the *preſervation of corn*, both in granaries and ſhips, is an article of conſiderable importance to every maritime nation, Chap. IV. is employed in treating upon that ſubject. But before he enters upon the point, he mentions the article of threſhing; and ſays, p. 79, that ‘ ſome engine or other, provided with a number of flails, or other pieces anſwering the ſame end, might ſurely be made to move by water, wind, or *a horſe*, ſo as to perform the buſineſs of threſhing ſtill cheaper and more expeditiouſly, [than] in the common way.’—‘ This [he adds] well deſerves the attention and endeavours of ſkilful mechanicians *. p. 97.

After enumerating ſeveral of the moſt uſual methods of preſerving corn in granaries; he gives experiments on the preſervation of it by *ventilation only*; by *ſtove-drying only*; and by *both* thoſe methods *jointly*; with remarks thereon. But theſe experiments and remarks, though very judicious, are rather too prolix and circumſtantial for our inſertion.—He then gives a deſcription of what he calls the *falſe moth*, or *corn-worm*; and of the *weevil*; with the means of deſtroying *both*:—this promiſe, however, is not *abſolutely* fulfilled. See p. 144.

The preſervation of corn in ſhips is ſaid to depend greatly upon its being firſt ſtove-dried, and then frequently ventilated during the voyage.

PASTURES, taken in an extenſive ſenſe, are the ſubject of the *third part* of this work; the *firſt* chapter of which treats of ſuch plants as are uſually intermixed with crops of corn, or which may be cultivated interchangeably with corn or pulſe. Theſe are, turneps, carrots, parſneps, parſley, potatoes, cabbages, and clover.———As *parſley* ſeems to be the leaſt cultivated of any of theſe, we ſhall give an extract of what is ſaid in commendation thereof, as a valuable ſpecies of artificial paſture. The following are Mr. Mills's words:—'*Parſley* is known to be ſo excellent a preſervative againſt the rot in ſheep, if they are fed with it twice a week, for two or three hours each time, that I cannot but regret the want of experiments on the culture of this uſeful plant, which would certainly ſucceed well in rows, properly hoed, and prove a general benefit. The few ſkilful perſons who have raiſed it in the field for the uſe of ſheep, have found it turn to great account, though ſown only in the common broad caſt way. How much then may be reaſonably expected from its greater increaſe, and more perfect quality, when cultivated according to the principles of the new Huſbandry! For that plants do attain a much higher degree of perfection in this way, than in the old method, has been conſtantly evinced, by frequently repeated, and always unvaried experience. I therefore ſtrongly recommend this object to the Britiſh farmer, whoſe flocks, ſuperior to thoſe of every other country, are a principal ſource of the wealth and grandeur of this happy land, as well as a valuable treaſure to the individuals who poſſeſs them. It is likewiſe poſſible, or rather, perhaps, highly probable, that, beſides preventing or curing the rot, the taſte of the mutton may alſo be improved by this paſture; for it is very certain that the fleſh of all animals acquires a peculiar flavour from their food. This is particularly remarked in veniſon: and it is as invariable, that the ſweeteſt mutton is that which has been fed on the fineſt and ſweeteſt graſſes; whilſt, on the contrary, the coarſeſt and rankeſt mutton is produced from the groſſeſt meadows and marſhes.'

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* We have been told of a mechanick who actually has contrived and compleated a machine of this kind, to be worked by *horſes*: but how far it may anſwer the ends of either *cheapneſs* or *exp*[illegible] enabled to ſay.

'The beſt time for ſowing parſley in the field is about the middle or latter end of February. The ground cannot poſſibly be in too fine tilth. Mr. Miller [in his *Dict.*] mentions *two* buſhels of ſeed as a proper quantity for an acre of land ſown pretty thick, in drills about a foot aſunder, which will, indeed, be ſpace enough for hand-hoeing: but I am inclined to think, that the plants will flouriſh beſt, grow largeſt, and be in all reſpects moſt perfect, if the diſtance between the rows be ſufficient to admit a hoe-plough. Leſs ſeed will then be requiſite, the culture will certainly be performed cheaper this way, than by hand, and I am confident that the plants will be larger, and better for the food of cattle.'

'Hares and rabbits are ſo fond of parſley, that they will come from a great diſtance to feed upon it; ſo that whoever chuſes to have plenty of thoſe animals in his fields, need only ſtock them well with this plant: he will ſoon draw to them all the hares of the country: but, at the ſame time, if his parſley is not fenced in very ſecurely, they will be ſure to deſtroy it.'

Chap. II. treats of perennial plants uſed for the food of cattle, and which require frequent help while they grow. Theſe are, ſainfoin, lucerne, the cytiſus, and burnet.——The laſt of theſe being a plant much recommended at preſent, we ſhall give an extract of what Mr. Mills ſays upon it,—as follows;

'The public owes the improved culture of BURNET, a native of our country, and which promiſes very great advantages, to the laudable purſuits of the *Society for the Encouragement of Arts, Manufactures, and Commerce*, in queſt of a green and ſucculent food for cattle during the winter months: but more immediately to the judicious obſervation of Mr. Rocque, who, remarking that burnet retains its verdure amidſt all the inclemencies of the ſeaſon, reſolved to try the effect of giving it a good culture. He has ſucceeded therein to his utmoſt wiſh:—and it bids fair to be of ſingular utility where flocks of ſheep are kept, becauſe, as it preſerves its leaves unhurt by froſt, the farmer may thereby have a conſtant ſtock of green food for his ewes and lambs, at a time when turneps and every other ſucculent plant may fail him.'

The following are the directions, ſaid to be given by Mr. Rocque, for the cultivation of this uſeful plant.—In the meadows about Windſor, we are told, half the graſs is burnet. It will grow in the drieſt land, where every thing elſe is burnt up in ſummer; but this never withers: one of the qualities of it being to continue in ſap all the year.—'The land on which it is ſown ſhould be in fine tilth, and free from weeds, eſpecially couch-graſs, which is the moſt hurtful. If the land is poor, it ſhould be dunged, and laid down very ſmooth. The ſeed may be covered with a very light harrow, for it will not bear to be buried deep, and the ground ſhould then be rolled, that it may be ſmooth for mowing. It may be ſown at any time between April and September.'

Mr. Mills obſerves, that—'if the ſeeds of plants which do not arrive at their perfection in a few months, or during the firſt year, ſuch as lucerne, ſainfoin, and burnet, are ſown in the ſpring, or beginning of ſummer, and the weather prove dry, or cold, the young plants are often crippled or deſtroyed: but if they are ſown in the latter end of July, or beginning of Auguſt; the rains frequent at that ſeaſon, the heavy dews which fall, and the increaſing coolneſs of the nights, often bring them as forward by the latter end of November, as thoſe ſown in April.'

'Ten pounds of burnet-ſeed may do for an acre of land: but twelve, fourteen, or even ſixteen, pounds will be better; becauſe, when burnet is thin, the plants grow ſo large, that the hay made of them is coarſe. Theſe will riſe in eight or nine days after the ſowing *.'——The plants muſt, at firſt, be kept very clean from weeds; but afterwards, we are told, that 'the quick and buſhy growth of burnet, by which it ſoon covers all the ground, is, of itſelf, an almoſt effectual bar to weeds.'

'If the burnet does not grow equally every where, ſome plants muſt be drawn where they are too thick, and planted where they are thinneſt.'—'The ſeed ſown in May may be mowed *(he ſays)* at the latter end of July:'—but *quære*; and ſee the *note* *.

'The firſt ſpring-cutting will purge horſes; and Mr. Rocque believes it will alſo cure the greaſe: but it is only the *firſt* crop that purges.'——'Burnet ſhould be mowed but once the firſt year, in order to leave it rank in the winter; and in this caſe it will be ready to feed in February or March, or to mow again in April.'

'When the ſeeds of this plant are to be ſaved, it muſt neither be fed, nor mowed, in the ſpring. The ſeed will be ripe about the middle of June, when it muſt be reaped, like wheat, and threſhed on a cloth, before it is too dry, becauſe it is apt to ſhed, and it ſhould afterwards be dried perfectly.'

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* Here we almoſt doubt the fact.——A friend of ours, who ſowed ſome burnet laſt May, did not diſcover any appearance of the plants for more than twice that ſpace of time. It was not cut the laſt week of Auguſt; but it covered the ground pretty well, at that time.

'Burnet does not loſe its leaves in drying; and though the hay made of it be ſticky, it will, after threſhing, be very agreeable to horſes, which are ſo fond of it, that they never waſte any. One acre will produce upwards of three loads of hay, and above forty buſhels of ſeed. Horſes are fonder of this ſeed, than of oats: and it is not only good for horſes, but alſo for all manner of cattle; even for ſwine: and Mr. Rocque has experienced another virtue in it, which is, that, being ſtung by a waſp, the leaves of this plant rubbed pretty hard upon the part ſo injured, immediately took off the inflammation.'

What has been ſaid above, may poſſibly induce ſome of our Readers to make a trial of this much commended plant: and whether it merits all the encomiums that have been beſtowed upon it, will beſt appear from their own experience. At preſent, however, it ſeems very deſerving of that attention which every friend to Agriculture will be ready to pay to a plant, which *promiſes* ſo much in the ſingle article of a green winter paſture for ſheep. If this circumſtance ſhould be happily confirmed by experience, it will indeed be a valuable acquiſition; as it muſt be owned, that few perſons would chuſe to eat the mutton of ſheep fed upon turneps, (which always give it a rank taſte) if any other were to be had (in ſufficient quantities) during the winter-ſeaſon, and early in the ſpring.

Chap. III. gives a *compariſon of the Old Huſbandry and the New.*—As this is an object of the greateſt importance, not only to the huſbandman, as an individual, but to the nation in general; Mr. Mills hopes to be excuſed, if he recapitulates ſome parts of what has been already ſaid. Many gentlemen, he ſays, in this kingdom, have raiſed wheat in drills, horſe-hoeing the alleys; and, where due care has been taken, generally with ſucceſs: the grain has, in almoſt all inſtances, been larger and better than that in the broad-caſt way, and ſeldom leſs in quantity: ſometimes it has been much more.

'Moſt of the experiments related in the ſecond volume of this work ſhew, that, taking them only as *ſingle crops*, they were *equal* to thoſe ſown in broad-caſt, and raiſed at a much leſs expence, if we conſider the ſaving in ſeed and manure: but if the produce of the ſame land is taken for *ſeveral years running*, the advantage is *greatly in favour* of the horſe-hoeing Huſbandry, in which the land, being never reſted, brings a conſtant yearly return to the farmer. This difference will appear very conſiderable, if we reckon, on the other hand, the loſs of a crop, and the expence of a fallow.'

'What will infinitely enhance the importance of this Huſbandry, is the advantage which may ariſe from a judicious change of crops.——This change of ſpecies becomes the more adviſeable, when we reflect, that a crop of ſome of the before-mentioned roots is of equal, or rather ſuperior, value to a crop of wheat.'

Mr. Mills, in ſumming up his compariſon of the *old* Huſbandry and the *new*, ſays,—The importance of the *new* Huſbandry will appear conſiderable in a national light; for 'if (as he goes on) we compute the land *now under corn* in this kingdom, we might eſtimate one third to be *fallow*[*]; but I will ſuppoſe it to be only one fourth: and if we reckon the crops, for inſtance of wheat, to be, in general, under three quarters of an acre; and that, from land kept conſtantly in ſo excellent order as it is in the new Huſbandry, we might expect four quarters; the difference to the nation will become very great indeed: ſuch as, perhaps, no political arithmetician has yet dreamed of:—and the number of people may be proportionably increaſed.'

'Another circumſtance attending the general practice of the new Huſbandry, in point of population, is, that as the land will yield a greater increaſe of its various productions, and that increaſed variety will require a greater attention than is uſually beſtowed on *farms*, theſe muſt, in general, become *much leſs extenſive than they now are*[†]: and the certain conſequence of this will be, that the number of farmers and labourers being increaſed, the number of people in the country, the only ſource of population, will alſo be greatly augmented. If we look round this kingdom, and remark the numbers of acres lying waſte and uncultivated, and then add thereto the happy conſequences of an improved culture of the reſt; a very great, and a new, ſource of population immediately preſents itſelf.—This (as he very juſtly concludes) ſurely deſerves the moſt ſerious attention of the legiſlature, and of every individual who is poſſeſſed of waſtes and commons.'

In Chap. IV. Mr. Mills proceeds to treat of NATURAL GRASSES: the production of which, writers on Huſbandry (he ſays) rightly commend as the cheapeſt, eaſieſt, leaſt hazardous, and moſt profitable branch of farming. And then adds,

'It is ſurpriſing to think, how long a due attention to this important object has eſcaped the notice of mankind, and how much the eaſy means of making a proper advantage of the bounteous gifts of nature, in almoſt every country, have been ſtrangely neglected and overlooked: for nothing has been delivered in any book, concerning the kinds of plants proper for the different kinds of cattle: the conſequence of which inattention frequently is, that the farmer, by not diſtinguiſhing and ſelecting the ſeeds of proper graſſes, fills his paſtures with weeds, or, which is here equivalent to them, with bad graſſes, unfit for the nouriſhment of the creatures which he intends to rear *.'

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[*] This looks ſomewhat like an *Iriſhiſm*:—for how ſhould the land *now under corn* (in the *old* way of Huſbandry) be, *any of it, at the ſame time fallow?* We preſume, therefore, that he only means that a *third* or *fourth* part of the whole *arable* land in the kingdom, is (in the *old* way) *fallow* every year.—This, perhaps, may not be much amiſs: though we cannot help thinking the calculation full high enough, upon the whole.

[†] This would be an excellent regulation for the public: as nothing tends ſo much to hinder *population*, and increaſe the number of *ingroſſers*, as the turn many gentlemen have unhappily taken, of throwing their eſtates into *large farms*.

In *Sect.* 2. of this *Chap.* he gives us the *names and culture of the ſeveral graſſes fitteſt for paſtures.* And, after juſtly cenſuring the common way of proceeding to lay down land to graſs, by taking the ſeeds indiſcriminately from a foul hay-rick; by which ſlovenly method, the ground is often filled with weeds; he adviſes (after Mr. Stillingfleet, in his *Obſervations on Graſſes*) to have a few clean ſeeds gathered by hand; for 'would but the farmer be at the pains of ſeparating, once in his life, half a pint, or a pint, of the different kinds of graſs-ſeeds, and take care to ſow them ſeparately; in a very little time he would have wherewithal to ſtock his farm properly, according to the nature of each ſoil.'

It is then added, how eaſy Mr. Stillingfleet found it to procure the creeping bent, the fine bent, the ſheep's feſcue, the creſted dog-tail, and other valuable graſſes, (of which drawings are given) by employing children of ten or eleven years old, to gather the ſeeds for him; which, he ſays, they did, without making any miſtakes, after he had once ſhewn them the ſorts he wanted.—'Tis alſo no bad method to leave a ſmall part of a meadow, where the graſſes are beſt, and leaſt mixed, unmowed till the ſeeds are quite ripe, and fit for gathering.

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* Wherever farmers act in this undiſtinguiſhing manner, their management muſt be allowed, indeed, to be very bad. But ſtill we are not entirely without our doubts, whether even the preſent work will be ſufficient for their full inſtruction in this uſeful branch of Huſbandry. For though the Author attempts to lay down rules for the farmer's guidance in this intereſting concern; yet they ſeem not to be altogether ſo clear as might be wiſhed. But this defect may, perhaps, be owing to the contradictions he met with in the writers from whom the rules he delivers are chiefly ſelected. Thus, p. 308, we are told, from Linnæus, that horſes eaſily diſtinguiſh wholeſome from noxious food; and that ſome of thoſe animals (in one of his journeys) when ſo very hungry, as even to devour moſt ſorts of plants they happened to meet with in a wood, (where he ſtopt to ſearch for botanical curioſities) would not, however, eat *monk's-hood*, and ſome other ſpecies of plants.—But notwithſtanding this, we are told, in the very next page, viz. 309, (from the *Swediſh-Pan*) that *monk's-hood* kills a goat, but will *not hurt a horſe*:—as how indeed ſhould it, if he cannot, even by the ſevereſt hunger, be brought to taſte it?—We think that ſuch apparent contradictions as the above, and ſome others that we have occaſionally met with, ſhould not have been inſerted, without an attempt, at leaſt, to reconcile them.

'The number of graſſes fit for the farmer is very ſmall; perhaps half a dozen, or half a ſcore, are all he need to cultivate; and how ſmall the trouble would be of collecting the ſeeds of theſe, and how great the benefit, muſt be obvious at firſt ſight.'

In *Sect.* 3. our Author treats *of the improvement of paſtures already under graſs.*—Many meadows and paſture-grounds, he obſerves, are ſo over-run with buſhes, weeds, ant-hills, &c. that great part of them is loſt to the huſbandman, whoſe firſt care, therefore, ſhould be, the removing of theſe obſtacles: for the more effectual doing of which, ſeveral uſeful directions are given. —'Worn-out lands are commonly over-run with moſs: but whatever reſtores the paſture to a good heart, will (he ſays) deſtroy the moſs.'

But the moſt effectual way of improving old graſs-grounds, is by means of M. de Chateauvieux's three-coulter'd plough, which is to be uſed thus: 'In November, or December, the whole ſurface muſt be cut with that plough, into ſlips three inches wide, which is the diſtance between each of the coulters. This will have two effects; firſt, the coulters will tear up great part of the moſs with which all old paſtures are infected, and gradually deſtroy it: and ſecondly, the coulters, piercing five or ſix inches deep into the earth, cut the extremities of many of the roots of the graſs, and thoſe cut or broken roots afterwards produce new ones, which will give freſh ſtrength and vigour to the plants, and, as it were, renew them, and make them young again.'

'To render this improvement ſtill more perfect, as ſoon as the whole ſurface is cut, dung muſt be carried on, and ſpread as ſoon after as poſſible. The ſmaller the dung is broken, the more uſeful it will be: becauſe its minute particles will then be beſt carried by the rain into the traces which the plough has cut, and give ſurpriſing ſtrength to the plants. This method of repairing and improving poor or worn out meadows and paſture-grounds, does not require any great quantity of dung: *one* load of it will go as far, in this practice, as *three* would in the common way; and be much more beneficial to the graſs. M. de Chateauvieux has tried it for ſome years, with all the ſucceſs he could deſire. He thinks that *one* acre thus cultivated, will produce as much graſs as *ten* in the common way.'

The neceſſity of water, in paſtures, is ſo evident; that Mr. Mills has given drawings of various machines for raiſing it, where it cannot otherwiſe be had: an excellent wheel for which purpoſe is repreſented by *Fig.* 7, *Plate IV*. This engine was invented by M. de la Faye, and is now uſed with great ſucceſs by the Hon. Mr. Hamilton, at his ſeat at Pain's-hill in Surry. This machine conſiſts of a wheel, which turns upon its axis, and has four curved pipes fixed to it. The mouth of the pipe aſcends as the wheel is turned round by the ſtream, and the water [therein] deſcends, 'till the wheel has made *half*[*] a turn', when it is diſcharged into the axle-tree, which is hollow, from an opening at the end of which it is conducted by troughs, or other channels, to wherever it is wanted.

We have next ſome very judicious obſervations and directions for watering of ground, in order to increaſe the quantity of graſs; but for theſe, and ſome very uſeful remarks upon hay-making, we muſt refer to the book.

Chap. V. treats OF INCLOSING of land: 'a part of Huſbandry,' (as Mr. Mills obſerves) 'in which the Engliſh have hitherto greatly excelled every other people;—from which we daily reap ſuch vaſt advantages, as leave room only to wonder, that there ſhould yet remain among us prodigious tracts of now abſolutely waſte, though in fact, highly improveable, land. How immenſely might the power and wealth of this nation, the ſplendor and revenues of the crown, and that moſt important object, population, the true bulwark of the ſtrength and glory of a ſtate, be increaſed, by incloſing, and cultivating, many parts of the extenſive foreſts, heaths, and commons, in this puiſſant kingdom! The infinite benefits that would accrue therefrom, are evident to a demonſtration.'

In particular;—incloſures aſcertain to every man his juſt property, and prevent treſpaſſes, and litigation. They keep the land warm, and thereby add to its fertility. They afford ſhade in the ſummer, and ſhelter in the winter, for cattle. Their cuttings afford fuel; and are an encouragement to good Huſbandry, and a remedy againſt beggary, by employing many poor people in the labour which the making, or mending, of them conſtantly requires, [but] which is amply repaid by the increaſe of crops: 'for it has been remarked, not only that well incloſed countries generally maintain *treble the number of inhabitants*[†], or more, than the champaign; but alſo, that thoſe inhabitants are much better fed, and clad, than the common run of people in unincloſed lands.'

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[*] So ſays Mr. Mills;—but whoever views the draught of the wheel in the plate, and conſiders the ſtructure of the pipes, will ſoon be convinced that it is abſolutely impoſſible for the water to be diſcharged at all, when the wheel has made only *half* a turn; and that a *whole revolution* muſt be performed, to produce that effect.

[†] The incloſing of heaths, commons, and, what are commonly called, waſte grounds, is undoubtedly a great benefit to the public, and a manifeſt help to population; and therefore to be encouraged.—But where large, open corn-fields are incloſed, we are not quite clear that the crops will be thereby much, if at all, increaſed: and we are pretty

Mr. Mills adviſes every gentleman whoſe eſtate is not yet incloſed, to begin with having a map of it drawn, that he may portion it out with the greater propriety, ſo as to render it moſt pleaſing to the eye, and moſt convenient to each farmer.—And he very truly remarks, what is deſerving of all ſuch gentlemen's notice, that—'*ſmall farms* have always been obſerved to yield the *greateſt proportional rent.*'—[How then ſhall we account for that ruinous practice, which prevails in too many places, of letting a whole townſhip to two or three overgrown farmers, who are thereby enabled to hoard up the annual gifts of providence, and in the midſt of plenty, produce an *artificial* ſcarcity, to the enriching indeed of themſelves, but to the unſpeakable detriment of their poor neighbours; who, notwithſtanding their utmoſt induſtry, are forced to crouch to theſe unfeeling maſters, at the ſame time that they pay them an *exorbitant* price, for that corn which is required for the daily bread of themſelves and families. —This grievance could never have arrived at the height it has done, if the Act of 31 *Eliz. Cap.* 7. *Sect.* 1. had been obſerved, which requires *four acres of ground* to be laid to *every cottage* (with ſome few exceptions only) erected ſince that time. But alas! where will you find *any cottage at all*, with ſuch a quantity of land occupied therewith, at this day?]

As to the methods of raiſing different kinds of fences, for incloſing land, we muſt refer to the book; and proceed to the laſt *Chap.* of this Vol. which treats *of the ſituation of farms and farm-houſes*:—a ſubject (as Mr. Mills obſerves) truly intereſting to every inhabitant of the country, as the health, and conſequently the welfare, of them all muſt greatly depend on the choice of proper ſituations to live in.

Beſides the healthineſs of the ſituation, the air, water, and ſoil, ſhould be particularly attended to in the choice of a farm or eſtate. 'The air ſhould be pure and temperate; the water wholſome and eaſily come at; and the ſoil rich.'

The buildings on the farm ſhould be proportioned to the produce, eſpecially as to ſtore-rooms.—The houſe ſhould be be built on the moſt healthy ſpot of the farm, in a temperate air, ſuch as the middle of a hill commonly enjoys, where it is neither ſtifling in the ſummer, nor expoſed to the rage of winds and ſtorms in the winter.

But as it is impoſſible for all houſes to be thus ſituated, we

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pretty well perſuaded that the *number of people* will be *greatly leſſened* by ſuch a practice; for no ſmall ſhare of that land which *muſt* be *arable*, while in an open field, will be laid down to *graſs*, when incloſed. And every one knows that *graſs-land* is managed with much fewer hands than *arable*:—and who will employ more than they want?

afterwards meet with ſeveral judicious methods of guarding, in ſome meaſure, againſt ſuch inconveniences of ſituation, as cannot wholly be removed, or avoided. The following Obſervations appearing juſt, as well as philoſophical, we preſume the extract may be acceptable to our Readers.

'We are too little attentive to the ſituation of houſes with regard to rivers; though a judicious choice in this muſt be of great conſequence to the health of the inhabitants. A quick flowing ſtream, with a clean channel and dry banks, will rather add to the beauty and healthineſs of a country: but oozy banks over-run with weeds, or other ſtrong coarſe graſs, ſhould be carefully avoided, as being a ſhelter to all manner of putrid filth, from whence unſalutary vapours muſt ariſe.——It is a general opinion, that it is ſafer to dwell on the north, than on the ſouth, ſide of ſuch a river. Yet it has been obſerved by a moſt ingenious gentleman, whoſe long reſidence in warm climates has afforded him ample opportunities of knowing the truth, that an oozy, ſlow-moving river, or a putrid marſh, is leaſt hurtful on the north-ſide of a dwelling-place. The reaſon aſſigned by him is, that the ſoutherly winds being warm, putrefaction is thereby promoted and increaſed in ſuch a river, or marſh, and the vapours are alſo more copiouſly raiſed. Theſe vapours do not riſe high into the air, rendered light by the warmth of the ſouth wind, but rather glide along the ſurface of the earth, where they are moved by a gentle breeze, and ſo are brought into the houſes, and breathed by the inhabitants, to the injuring of whoſe health their miſchief is not confined; for they alſo hurt their furniture, and even their utenſils of Huſbandry: whereas when the north-wind blows, the air is generally cool, putrefaction is checked, fewer vapours ariſe, and theſe, by the greater denſity of the air, are ſooner raiſed high and diſſipated. Northerly winds are alſo generally briſker; and therefore the air has leſs time to be tainted in paſſing over ſuch river or marſh. The ſame quantity of vapour ariſing in any given time, is diluted as it were, and its power weakened, by being mixed with a greater quantity of air. Add to this, that, poſſibly, the human body, being more relaxed when the warm and ſoutherly winds blow, may then be more ſuſceptible of the injuries occaſioned by theſe moiſt and putrid exhalations.'

This volume concludes with ſome obſervations on the great public evils attending the practice of landlords throwing their eſtates into very large farms: but as we have already introduced our own opinion upon this point, which entirely agrees with that of Mr. Mills, we too ſhall conclude with putting the landed gentlemen of this nation in mind of *Virgil*'s direction,

——*Laudato ingentia rura,*
Exiguum colito:—— Georg. Lib. II. 412.

For, as *Columella* remarks, (Lib. I. c. 4.) " it is certain that a large tract of land not rightly cultivated, will yield leſs than a ſmaller ſpace well cultivated."

The Account of Mr. Mills's *Huſbandry, to be concluded in our next.*

Plain Trigonometry rendered eaſy and familiar, by Calculations in Arithmetic only: With its Application and Uſe in aſcertaining all Kinds of Heights, Depths, and Diſtances, in the Heavens, as well as on the Earth and Seas; whether of Towers, Forts, Trees, Pyramids, Columns, Wells, Ships, Hills, Clouds, Thunder and Lightning, Atmoſphere, Sun, Moon, Mountains in the Moon, Shadows of Earth and Moon, Beginning and End of Eclipſes, &c. In which is alſo ſhewn, a curious Trigonometrical Method of diſcovering the Places where Bees hive in large Woods, in order to obtain, more readily, the ſalutary Produce of thoſe little Inſects. By the Rev. Mr. Turner*, late of Magdalen-hall, Oxford. Folio. 2s. 6d. Crowder.

IN a ſhort dedication of this little treatiſe, the Author obſerves, that 'the common method of anſwering trigonometrical problems being by large tables of ſines, tangents and ſecants, renders it not only expenſive by the purchaſe of them; but often precarious in the ſolution, by the miſtakes of the preſs. I have therefore, adds he, for the uſe of the young mathematician, (from a conſideration of what has been publiſhed on this curious ſubject) compoſed the preſent ſyſtem, by which any of the caſes in right or oblique plain triangles may be anſwered on the ſpot, by an eaſy calculation in arithmetic only. The great advantages reſulting from this method to gentlemen in the army or navy, as well as to thoſe in their private ſtudies at home, muſt immediately appear; as it will be found to anſwer the moſt neceſſary problems as expeditiouſly as logarithms; and at the ſame time wholly deliver *you* from thoſe voluminous tables, and the inartificial fatigues of carrying them always with you.'

Having premiſed theſe conſiderations as a reaſon for publiſhing the work before us, Mr. Turner lays down a few geometrical definitions and illuſtrations, and then proceeds to deliver the method for ſolving the ſeveral caſes in plain trigonometry by arithmetic only, in the following axioms:

'*Axiom* 1. Divide 4 times the ſquare of the complement of the angle, whoſe oppoſite ſide is either given or ſought, by 300

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[*] Author of the View of the Earth;—View of the Heavens;—Syſtem of Gauging;—and Chronologer Perpetual.

added to 3 times the ſaid complement; this quotient added to the ſaid angle, will give you an *artificial number*, called ſometimes the *natural radius**, which will ever bear the ſame proportion to the hypothenuſe, as that angle bears to its oppoſite ſide. ——In angles under 45 degrees, the *artificial number* may be found eaſier thus: divide 3 times the ſquare of the angle itſelf, whoſe oppoſite ſide is given or ſought, by 1000; the quotient added to 57.3†, a fixed number, that ſum will be the *artificial number* required.—*This is to be uſed, when the* angles *and a* ſide *are given, to find* another ſide.

‘ *Axiom* II. The ſquare of both the legs, *i. e.* the ſquare of the *baſe* and *perpendicular* added together, is equal to the ſquare of the *hypothenuſe*; whoſe root is the *hypothenuſe* itſelf.—*This is made uſe of, when the* baſe *and* perpendicular *are given, to find the* hypothenuſe.

‘ *Axiom* III. The *ſum* of the *hypothenuſe* and *one* of the *legs* multiplied by their *difference*, the *ſquare root* of that product will be the *other leg* required.—*This comes into uſe, when the* hypothenuſe *and* one leg *is given, to find the* other leg.

‘ *Axiom* IV. *Half* the *longer* of the *two legs*, added to the *hypothenuſe*, is always in proportion to 86‡, as the *ſhorter leg* is to its *oppoſite Angle.*—*This is uſeful, when the* ſides *are given, to find the* angles.’

Why Mr. Turner ſhould chuſe to call the above rules by the name of axioms, we cannot imagine. An axiom implies a notion ſo plain and ſelf-evident, that it cannot be rendered more conſpicuous by demonſtration: whereas the proceſſes from whence ſome of the above rules were deduced, are concealed; and conſequently they are ſo far from being axioms, that they have a fallacious appearance, and therefore require ſomething more than the mere *ipſe dixit* of the writer to recommend them to the notice of geometricians.

But be that as it may, ſuch is the method our Author has thought proper to follow, as being preferable to the logarithmical tables, which he ſeems to treat with contempt. We are however of opinion, that very few will follow the precepts he has laid down, and prefer a method conſiſting of large multiplications, diviſions, and extractions of roots, to that of ſimple addition and ſubtraction. He tells us, indeed, that there is ſome danger that the calculations by logarithms will prove erroneous, from the tables being incorrectly printed. There are doubtleſs ſome errors in many of the logarithmical tables; but they are ſo

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‘ * The *natural radius* is only turning the *right angle*, = 90 degrees, into an *artificial number*, which ſhall always bear the ſame proportion to the *hypothenuſe*, as the given angle does to its oppoſite leg.

‘ † 57.3 is the *radius* of a circle whoſe circumference is 360.

‘ ‡ 86 = *radius and half* of a circle whoſe circumference is 360.’

few, that this objection is of very little importance : and, with ſubmiſſion to Mr. Turner, we cannot help thinking, that there is much more danger of errors creeping into the long and tedious calculations, than in thoſe performed by the logarithmic tables. This we think will evidently appear from the following ſolutions of the firſt caſe by the two methods :

The acute angles and one leg given ; to find the hypothenuſe, and the other leg.

Given the angle at the baſe = 35°. 41′ ; the angle at the perpendicular = 54°. 19′. and the baſe = 78 ; to find the hypothenuſe and perpendicular.

I. By Mr. Turner's Method.

(1ſt.) Find the Natural Radius by Axiom I.

```
             35.7               35.7
             35.7                  3
             ----              -----
             2499              107.1
            1785               300.
           1071                -----
           -------             407.1
           1274.49
                 4
         ---------
  407.1)5097.96(12.5
         4071   (54.3
         -----  -----
         10269  66.8 Natural Radius
          8142
         -----
          21276
          20355
          -----
            921
```

(2d.) Find the Hypothenuſe by Axiom I.

```
Angle C  :  Baſe  ::  Nat. Rad.
As 54.3 —— 78 ———— 66.8
                     78
                   ----
                   5344
                  4676
                 ------
           54.3)5210.4(95 9 † Hypothenuſe
                 4887
                 ----
                  3234
                  2715
                  ----
                   5190
                   4887
                   ----
```

(3d.) Find the Perpendicular by Axiom III.

96 To Hypothenuſe
78 Add the Baſe

174 Sum multiply
18 by Difference

1392
174

Extract the Root 3132(55.9 + Perpendicular
25

105)632
525

1109)10700
9981

719

Anſwer, { Hypothenuſe, 95.9 +, or 96.
Perpendicular, 55.9 +, or 56.

II. By the Logarithms.

As Radius ——	10.0000000
To the Baſe 78 —— ——	1.8920946
So is Sec. of the Ang. 35°. 41′.	10.0903085
To the Hypothenuſe 96.02 ——	1.9824031

Then,

As Radius —— ——	10.0000000
To the Baſe 78 ——	1.8920946
So is Tang. of the Ang. 35°.41′.	9.8562042
To the Perpendicular 56.01 ——	1.7482988

We ſhall now leave the Reader to determine what credit ſhould be given to our Author's aſſertion, that trigonometrical problems may be ſolved as *expeditiouſly* by his method as by the logarithms. But it is ſaid that the bulk of theſe tables renders them very troubleſome and inconvenient; and if not at hand the operations cannot be performed. The latter part of this objection is undoubtedly true: but is there no other method of ſolving trigonometrical problems? Surely there is: and we will venture to ſay, that the geometrical method, or that of projection, will always anſwer the artiſt's intention; and this requires neither tables nor tedious calculations.

It is very natural to ſuppoſe, when an author publiſhes a method tending to explode another, before well known and in general uſe, that the diſcovery is his own, and founded on the firm baſis of truth. Mr. Turner, however, ſeems to be of a different opinion; for the method before us is neither new, nor wholly founded on geometrical principles. The proceſs for finding an artificial radius was firſt publiſhed by Mr. Henry Wilſon, in a treatiſe intitled *Navigation New Modelled*, p. 161, and which, if we miſtake not, for we have not the firſt edition by us, appeared about the year 1715; and the proceſs for finding the conſtant number 86 (mentioned in Mr. Turner's fourth axiom) was given by Snellius, but deduced from falſe principles; the chord and tangent of the ſame arch being ſuppoſed equal to each other: a ſuppoſition ſo very abſurd, that the bare mention of it is a ſufficient confutation. It will indeed be granted, that when the arch is ſmall, the difference is inconſiderable; but then the error will augment as the arch increaſes, and when the latter is 40° the chord will be 68404, and the tangent 83910, the radius being 100000.

Mathematical theorems ſhould always be built on the ſolid baſis of geometry; for otherwiſe, inſtead of conducting us along the paths of truth and certainty, they will lead us into the mazes of error and confuſion.

We ſhall conclude this article with obſerving, that if the Reader is deſirous of ſeeing the method given by Mr. Turner applied to navigation, he will find it in Wilſon's treatiſe above mentioned, and alſo in Kelly's *Modern Navigator's Compleat Tutor*, p. 46 to 59, ſecond edit. And, with regard to the curious trigonometrical method for finding the hives of bees in large woods, mentioned in the title-page of this treatiſe, it was firſt publiſhed in the Philoſophical Tranſactions, Numb. 376, by Paul Dudley, Eſquire.

Intereſting Hiſtorical Events, relative to the Provinces of Bengal, and the Empire of Indoſtan. With a ſeaſonable Hint and Perſwaſive to the Honourable the Court of Directors of the Eaſt-India Company. As alſo the Mythology and Coſmogony, Faſts and Feſtivals of the Gentoos, Followers of the Shaſtah. And a Diſſertation on the Metempſychoſis, commonly, though erroneouſly, called the Pythagorean Doctrine. By J. Z. Holwell, Eſq; Part I. 8vo. 2s. 6d. Becket and De Hondt.

THE Mogul-empire is a country of which we *hear much*, and *know little*; whence it will naturally follow, that the public will pay due attention to any account of that part of the world, written by a Gentleman who has reſided in it for ſo long a ſpace as thirty years; and who, from his ſituation there, had opportunities of gaining the information neceſſary for ſuch an undertaking: one, to whom an independent fortune, and a pleaſing retirement, afford thoſe hours of vacancy and leiſure, which his abilities ſufficiently enable him to employ, in a manner not leſs agreeable to himſelf, than uſeful to his country, and entertaining to his readers.

During his reſidence in Bengal, Mr. Holwell had frequent opportunities of collecting materials relative to 'the tranſactions, revolutions, and occurrences of that invaluable country, and the religious tenets of its inhabitants, natives of Indoſtan.' Among other things, he had procured many curious *Gentoo* manuſcripts; and, in particular, two very correct and valuable copies of the Gentoo *Shaſtah*. Theſe, however, he unfortunately loſt*, at the capture of Calcutta, in 1756: a loſs the greater, too, as he had employed 18 months in a tranſlation of the Shaſtah; and had made a conſiderable progreſs in the work. —'As that work, ſays he, opened upon me, I diſtinctly ſaw, that the *Mythology*, as well as the *Coſmogony* of the Egyptians, Greeks and Romans, were borrowed from the doctrines of the *Bramins*, contained in this book, even to the copying their exteriors of worſhip, and the diſtribution of their idols,—though groſsly mutilated and adulterated.—I ſhould, in the compaſs of one year more, with the cloſe application I intended beſtowing on it, have accompliſhed a complete tranſlation of the whole *Shaſtah*, that would, I flattered myſelf, have been a valuable acquiſition to the learned world, had not the fatal cataſtrophe of fifty-ſix † put it totally out of my power ever to attempt it again.'

From that change in our [Eaſt-Indian] affairs, continues Mr. Holwell, 'a new chain of purſuits engroſſed my time and attention, ſo that I could no longer devote either, to the ſtudies I had before ſo much at heart. However, during the laſt eight months of my reſidence in Bengal, being freed from the plagues of government, (thanks to my *very honourable maſters* for it) I reſumed my reſearches with tolerable ſucceſs; which, joined to ſome manuſcripts recovered by an unforeſeen and extraordinary event, enables me to undertake the taſk I now aſſign myſelf.'

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* They were procured, Mr. H. tells us, with ſo much trouble and expence, that the commiſſioners of reſtitution, tho' not at all diſpoſed to *favour* him, allowed him 2000 *Madras* rupees in recompenſe for this particular loſs.

† *Vide* our author's account of the dreadful affair of the BLACK-HOLE; in the horrors and diſtreſs of which he was himſelf involved: although he had the good fortune to be included in the ſmall number of thoſe who ſurvived it.

Our Author adds, that 'having ſtudiouſly peruſed all that has been written of the empire of Indoſtan, both as to its ancient, as well as more modern ſtate; as alſo the various accounts tranſmitted to us, by authors in almoſt all ages (from Arrian, down to the Abbé de Guyon) concerning the Hindoos, and the religious tenets of the Bramins, I venture to pronounce them all very defective, fallacious, and unſatisfactory to an inquiſitive ſearcher after truth, and only tend to convey a very imperfect and unjuſt ſemblance of a people, who from the earlieſt times have been an ornament to the creation—if ſo much can with propriety be ſaid of any known people upon earth.

'All the modern writers repreſent the Hindoos as a race of ſtupid and groſs idolators: from the ancients indeed theſe people met with better treatment; although they too as well as the others were equally ignorant in the ſubjects they treated of.

'The modern authors who have wrote on the principles and worſhip of the Hindoos, are chiefly of the Romiſh communion, therefore we need wonder the leſs that they (from a ſuperſtitious zeal inſeparable from that communion) ſhould depreciate and traduce the mythology of the venerable ancient Bramins, on ſo ſlender a foundation as a few inſignificant literal tranſlations of the Viedam, and theſe not made from the book itſelf, but from unconnected ſcraps and bits, picked up here and there by hearſay, from Hindoos, probably as ignorant as themſelves.

'From ſuch weak grounds and evidence as this, and by the help of a few exhibitions of the Hindoos, *ſeemingly* monſtrous idols, the popiſh authors heſitate not to ſtigmatize thoſe moſt venerable ſages the Bramins, as having inſtituted doctrines and worſhip, which if believed, would reduce them below the level of the brute creation, as every reader muſt have obſerved, who has miſſpent his time in the peruſal of them; in the way of their proper calling and function, they were however right; as having been appointed to propagate their own ſyſtem of theology abroad; though ſtrictly ſpeaking, their own tenets were more idolatrous than the ſyſtem they travelled ſo far to arraign. On this miſtaken method and falſe zeal of propagating *any faith* at *any rate*, I beg to be indulged in making the following general reflections, which naturally ariſe from the ſubject before us.

'That ignorance, ſuperſtition and partiality to ourſelves, are too commonly the cauſe of preſumption and contempt of others, —thoſe whoſe knowledge of ſtates and kingdoms extends no further than the limits of their native land, often imagine all beyond it ſcarce worth their thoughts, or at leaſt greatly inferior in compariſon with their own; a concluſion natural, though unjuſt——If from *clime* and country we proceed to individuals, we ſhall ſee the ſame unwarrantable prepoſſeſſion and preference to ſelf take place; and proceeding ſtill farther in our reflections, we may obſerve the ſame confined way of thinking and judging, leads the multitude (and I wiſh I could ſay the multitude only) of every nation and ſect, to arraign and have in utter deteſtation and contempt, the religious principles and worſhip of all that happen to be out of the pale of their own church or mode of faith.

‘ That every nation and *ſect* ſhould have a high and even ſuperior opinion of the religious principles, under which they were born and educated, is extremely natural and juſt, provided they do not from an intemperate zeal or religious vanity (now ſo much the faſhion) preſume to condemn, depreciate or invade the religious principles of others—this condemning ſpirit can proceed only from one of the three following cauſes, a defect in underſtanding, a want of knowledge of the world (in men and things) or a bad (and reſtleſs) heart. The ſalvation of mankind, ſo much pretended, has no place in the hearts or labors of theſe zealots, or they would not go about ſeeking whom they can confound in ſpirit, deſtroying the peace and tranquillity of their *poor* fellow chriſtians.

‘ Men who have been converſant with foreign countries, and made proper and benevolent remarks on the manners and principles of their inhabitants, will not deſpiſe or condemn the different ways by which they approach the *Deity*, but revere it ſtill as a divine worſhip, though they may piouſly lament it deviates ſo much from their own.

‘ To reſcue diſtant nations from the groſs conceptions entertained of them by the multitude, of all other perſuaſions, is the true buſineſs and indiſpenſable duty of a *traveller*; or elſe his travels and remarks can only amuſe his readers, without conveying to them any uſeful inſtruction or ſolid ſatisfaction.

‘ A meer deſcription of the exterior manners and religion of a people, will no more give us a true idea of them, than a geographical deſcription of a country, can convey a juſt conception of their laws and government; the traveller muſt ſink deeper in his reſearches, would he feaſt the mind of an underſtanding reader.—His telling us ſuch and ſuch a people, in the Eaſt or Weſt Indies, worſhip this ſtock, or that ſtone, or monſtrous idol; only ſerves to reduce in our eſteem, our fellow creatures, to the moſt abject and deſpicable point of light. Whereas, was he ſkilled in the language of the people he deſcribes, ſufficiently to trace the etymology of their words and phraſes, and capable of diving into the myſteries of their theology; he would probably be able to evince us, that ſuch ſeemingly prepoſterous *worſhip*, had the moſt ſublime rational ſource and foundation.

‘ The traveller, who without theſe eſſential requiſites, (as well as induſtry and a clear underſtanding) pretends to deſcribe and fix the religious tenets of any nation whatever, diſhoneſtly impoſes his own reveries on the world, and does the greateſt injury and violence to letters, and the cauſe of humanity——How far the productions of moſt travellers may juſtly fall under this cenſure, I ſubmit to the public.

‘ To the want of this attention and capacity in the traveller, we may aſcribe in a great meaſure, the deſpicable, and I dare ſay unworthy notions, we too aptly entertain of moſt nations very remote from us; whereas, were we better informed, we ſhould find our minds opened, our underſtandings enlarged, and ourſelves inſpired with that benevolence for our ſpecies, without which the human form becomes rather a diſgrace than ornament.

‘ I am ſorry to ſay, that in general the accounts publiſhed of the manners and religious principles of the Eaſt and Weſt-Indies, have been in the light and ſuperficial way before objected to: but as my knowledge extends only to the former, I ſhall confine my remarks to them; and endeavour to extricate them in ſome degree from the groſs abſurdities we have conceived of them: confeſſing myſelf amazed that we ſhould ſo readily believe the people of Indoſtan a race of ſtupid idolators, when to our coſts, in a political and commercial view, we have found them ſuperior to us.

“ Having tranſiently mentioned the Viedam and Shaſtah, (the Gentoos ſcriptures) it is neceſſary I ſhould inform you——The book firſt named, is followed by the Gentoos of the Mallabar and Cormandel coaſts, and alſo of the iſland of Ceylon. ——The Shaſtah is followed by the Gentoos of the provinces of Bengal, and by all the Gentoos of the reſt of India, commonly called India proper; that is to ſay——the greateſt part of Oriſſa, Bengal Proper, Bahar, Banaras, Oud, Eleabas, Agra, Delhy, &c. all along the courſe of the rivers Ganges and Jumna to the Indus.

‘ Both theſe books contain the inſtitutes of their reſpective religions and worſhips, as well as the hiſtory of their ancient Rajahs and Princes; often couched under allegory and fable; their antiquity is contended for by the partiſans of each — but the ſimilitude of their *names*, *idols*, and great part of their worſhip, leaves little room to doubt, nay plainly evinces, that both theſe ſcriptures were originally *one*. —— And if we compare the great purity and chaſte manners of the Shaſtah, with the great abſurdities and impurities of the Viedam; we need not heſitate to pronounce, the *latter* a *corruption* of the former.——All that I need add here, is, that my remarks follow the Shaſtah only.’

Having given this general intimation of the nature and import of his undertaking, Mr. H. proceeds to give us his bill of fare; obſerving, that as taſte in reading differs as much as in the choice of viands, what proves a delicious morſel to one, is diſguſtful to another: he therefore preſents his readers with the following liſt of what is provided for their entertainment,—— ſo that he whoſe ſtomach does not ſtimulate him to take the whole, may fall to, on that diſh which beſt ſuits his appetite.

Under his firſt general head, he gives a ſhort hiſtory of the ſucceſſion to the empire of Indoſtan, from *Aurenge Zebe* to *Mahomet Shaw*; whoſe reign, if we miſtake not, extended to the middle of the preſent century.

His *ſecond* general head contains the tranſactions in the Subahdaary of Bengall, from the time in which Jaffier Khan ruled theſe provinces, to the uſurpation of the government by Aliverdi Khan, the CROMWELL of the Eaſt-Indies; with the extraordinary circumſtances attending the riſe of this laſt mentioned Subah, and his brother, Hodjee Hamet.

Thirdly, we have a ſummary account of the provinces of *Bengal*, properly ſo called; its principal towns, their bearings and diſtances from each other, and from Calcutta: with an eſtimate of their revenues, and a ſeaſonable important hint to the gentlemen in the Eaſt-India direction.

Theſe three general heads comprehend all the ſubjects treated in this *firſt part* of our Author's deſign. In the ſecond part, which he aſſures his Readers will be *ſpeedily publiſhed*, Mr. Holwell promiſes us, I. a ſummary view of the fundamental religious tenets of the *Gentoos*, followers of the *Shaſtah*. II. A ſhort account, from the *Shoſtah*, of the creation of the *worlds*, or univerſe. III. The Gentoo manner of computing time, and their conceptions touching the *uſe of the worlds*, and the period of their diſſolution. IV. An account and explanation of the *Gentoo* faſts and feſtivals, with a repreſentation of their grand feaſt of the *Drugah*; compriſing a view of their principal idols, and the genealogy of their ſubordinate deities. V. A diſſertation on the Gentoo doctrine of the *Metempſycoſis*, improperly called Pythagorean, by all who have wrote on this ſubject, hitherto ſo little underſtood.

Having thus given a brief ſketch of Mr. Holwell's plan, we ſhall conclude the article with an extract of his ſeaſonable hint to the gentlemen concerned in the Eaſt-India direction.

'Notwithſtanding the plauſible face of ſucceſs our affairs in Bengal may wear at preſent, by late advices from thence, it is as demonſtrable as any propoſition in Euclid, that they cannot produce the great and eſſential end aimed at, viz. a laſting peace and ſettled government, without which, the company muſt ſink under the preſſure of a long expenſive war, which not only ſwallows up their new acquired revenues, but impedes and ſhackles their trade in every inſtance, ſhape, and form: in proſecution of this war, the heads of their ſervants abroad are turned and bewildered, and their mercantile buſineſs (which only can ſupport the company in the end) muſt ſuffer under unavoidable neglects and abuſes. The gentlemen at home in the direction of affairs, muſt labor under heavy embarraſſments in conducting the two branches of war and trade, either of which would fully employ their whole time and attention.

'A trading and a fighting company, is a two headed monſter in nature that cannot exiſt long, as the expence and inexperience of the latter, muſt exceed, confound, and deſtroy every profit or advantage gained by the former; —— new *temporary* victories, ſtimulate and puſh us on to graſp at new acquiſitions of territory; theſe call for a large increaſe of military force to defend them; and thus we ſhall go on, graſping and expending, until we cram our hands ſo full that they become cramped and numbed, and we ſhall be obliged to quit and relinquiſh, even that part which we might have held faſt if bounds had been ſet to our progreſs, which (upon the preſent ſyſtem) we now ſee is utterly impoſſible, therefore a total change in our politics becomes indiſpenſably neceſſary.

'The gentlemen in the direction muſt ſurely ſee this fatal tendency of their affairs, and muſt tremble at it——but where's the remedy? they will ſay——it has been already pointed out, and no regard paid to it—— poſſibly, though convinced, they want the public ſanction to a ſtep they may think ſo extraordinary—though every day they are taking ſteps more extraordinary, in ſupporting their ſervants in a war againſt the Mogul, his Vice-Roys, and ſubjects, which on the preſent plan muſt unavoidably prove the ruin of the company.——We have a conſiderable concern in this ſtock, and therefore claim a right to ſpeak——when private remonſtrances fail, public ones may acquire a due influence.

'Why we ſhould wantonly perſiſt in a ſtate of deſtructive war, with a potentate whoſe alliance is ſo materially neceſſary to us, when we have it ſo much in our power to make a uſeful friend of him and his ſucceſſors, is a conduct that ſurpaſſes human underſtanding; and yet that ſuch has been our conduct for five years paſt is moſt certain.

'Let us have done with this ringing changes upon Soubahs, there's no end to it; let us boldly dare to be Soubah *ourſelves*; our own terms have been more than once offered to us by the Emperor, why ſhould we longer heſitate to accept them? We have not ſcrupled to ſeize and poſſeſs part of his territory with violence; ſurely it would be more conſcientious, and more conſiſtent with the laws of nature and nations to hold the whole of theſe provinces under him, by his own appointment

—that

—that this would be readily aſſented to on his part, if a proper overture came from us, is not to be doubted; the conſideration of his own great and obvious advantages, and the neceſſities of his ſituation would leave him no room for choice.

'We have already convinced him, we are able when we have a mind to ſet our own ruin and the lives of our fellow ſubjects at nought, to hold this part of his country from him, in ſpite of his ſtrongeſt efforts againſt us; nay, poſſibly we might retain it under our ſubjection for ſome ſhort time at leaſt; but the conſequence to him and us is obvious, a wanton expence of blood and treaſure, while the object we are contending for is daily more and more deſolated by this contention, and bye and bye will not be worth the poſſeſſion of either—for every movement that does not tend to a laſting and firm peace by advantaging both, is fruitleſs, and can have no permanent or ſalutary effect; and moſt ſure it is, that the plan we have hitherto purſued, and are ſtill purſuing, cannot accompliſh that deſirable iſſue.

'It is true we have ſeen our forces in the Eaſt, under the conduct of an able and active commander, drive the Mogul's Vice-Roys out of the provinces; it is alſo true, that we have ſeen a ſpirited conduct and bravery in the Mogul's troops, that ought juſtly to ſtrike us with apprehenſion of future conſequences. The Ruſſians when firſt attacked by Sweden, did not poſſeſs a tenth part of the courage and diſcipline that theſe our enemies have now acquired, and yet the event is known to the world.—— Let us reaſon upon very probable ſuppoſitions, and not reſt in a too great and flattering ſecurity, at a time when we have the greateſt cauſe to be alarmed.

'Suppoſe the Mogul's Vice-Roys ſhould from experience at laſt evidently ſee, that the only way to conquer us, and render our courage and diſcipline of none effect, is to avoid ever coming to a *general action* with us; with the great ſuperiority of numbers they will ever be able to bring into the field, they may by this precaution and dividing their army (which conſiſts chiefly of cavalry) into ſmall bodies, cut off our proviſions and forage, beat up our quarters, harraſs our handful of men without ceaſing, and finally deſtroy us without danger to themſelves——and is it improbable they ſhould at laſt adopt this conduct? we pronounce, no, it is moſt probable they will as the only reſource left for them.

'Let us again ſuppoſe a rupture with France, whilſt we are engaged in this war with the Mogul, our preſidency of Fort William, and our other factories in a manner deſerted, and the chief ſtrength of all our ſettlements acting at the diſtance of eight or nine hundred miles from the center of our poſſeſſions. ——We will not ſuppoſe a rupture with France near; but let it come when it will, it ſets at nought the article in the laſt treaty of peace, which gave us an excluſive right to Bengal, and therefore ought to be attended to; for it is not to be imagined, that they will neglect ſo favourable an occaſion of attacking a ſettlement, that conſtitutes in the Eaſt the very eſſence of our being, when they find it left defenceleſs by the abſence of our troops.

'In ſhort, every conſideration calls aloud for a period being put to this unprofitable, and precarious war, by ſome other plan of operations, and we aſſert none is ſo eligible, honourable or practicable, as that we have now hinted at.—We have nibbled at theſe provinces for eight years, and notwithſtanding an immenſe acquiſition of territory and revenue, what benefit has reſulted from our ſucceſſes, to the company? are their dividends raiſed to the late ſtandard of eight *per cent?* no——it is impoſſible they ſhould whilſt this deſtructive expenſive conteſt exiſts ——and ſhall we thus go on, nibbling and nibbling at the *bait*, until the trap falls and cruſhes us?——But to come more immediately to the point.

'Permit us moſt humbly to adviſe, that expreſs orders be ſent without delay to your Preſident and Governor of Fort William, to make the following overture of peace to the Mogull; viz. "That on condition of his appointing and inveſting "(to all intents and purpoſes) your Governor for the time being, Soubah of the provinces of Bengal, Bahar, and Oriſſa, "you will engage on your part, that the ſtipulated ſum of one "khorore of rupees, ſhall be annually paid into the royal treaſury, free of all deductions."

'As this ſum near doubles the ſtipulation made by the uſurper Aliverdi Khan, with the Vizir Munſoor Ali Khan, *Anno* 1750, (a tythe of which by the bye was never paid) and we venture to ſay, *redoubles in one year*, any advantages the Emperors have received from the revenues of theſe provinces, for the ſpace *of forty years laſt paſt*; we cannot entertain a doubt of his moſt readily acceding to the terms propoſed, as thereby he would alſo ſecure a powerful ally, who could be occaſionally of ſervice to him on any emergency, in his government.

'When we are inveſted with, and empowered to diſplay the Mogul's royal ſtandard, the provinces will be eaſily governed and kept in ſubjection, at a leſs annual expence and force, than the Company are now from neceſſity loaded with —— but ſuppoſe it double, the *ſtake* is amply ſufficient, as we ſhall preſently demonſtrate.'

'Some narrow minds, ſtrangers to the nature of the country and government, will ſtart, and make the greatneſs of the object a bugbear to their hopes and wiſhes——was it poſſible, that the Company could unmoleſted enjoy what they have got, and purſue

ſue their trade without interruption; we ſhould be amongſt the firſt that might juſtly exclaim againſt their extending their views; —but, that this was impracticable, we have long foreſeen and publicly declared;——and if we think at all, we muſt now be convinced there is no medium, or alternative, but this, that can be adopted with any ſemblance of ſecurity or permanency—*aut Soubah*, *aut nullus*, muſt now be our motto.'

The *aut Soubah*, *aut nullus*, naturally reminds us of Lord Clive; and our Author likewiſe recollects him on this occaſion. We cannot, ſays he, enough applaud the ſeaſonable meaſure of ſending out his Lordſhip; the weight of whoſe reputation, and experience in thoſe parts, will moſt eſſentially promote this our new plan. He, adds Mr. H. is the beſt qualified to negociate it, the fitteſt to be firſt inveſted with that high power, and the moſt capable of fixing and leaving it upon a ſolid baſis.——We heartily concur with our Author, both in his project and in his choice of an ENGLISH NABOB: and Lord Clive may ſafely depend on the votes and intereſts of the Monthly Reviewers, even without the expence of a dinner at the King's Arms.

The Principles of the Engliſh Language digeſted; *or Engliſh Grammar reduced to Analogy.* By James Elphinſton. 2 vol. 12mo. 8s. Vaillant, &c.

IT is earneſtly to be wiſhed that the riſing generation may profit by the many attempts which have been lately made to improve the grammar of our language; and that we may be no longer expoſed to the ridicule of foreigners, and even of each other, on account of the amazing uncertainty and diverſity of our colloquial jargon. There is one reaſon, indeed, to fear that ſo diſagreeable an effect may not ſpeedily take place; and this is, that moſt of thoſe attempts have been ſo crude and injudicious, that they have ſhewn the maſters to want inſtruction as much as their pupils. In a matter of ſuch allowed importance as that of teaching our language with elegance and purity, it is ſurprizing that hardly any qualification is thought requiſite, except a little knowledge of the Latin: to which tongue the Engliſh hath leſs affinity than moſt others in Europe. With regard to pronunciation, ſuch knowledge is totally uſeleſs; but indeed this part of grammar is cultivated by few; the ſtate of our orthoepy being generally given up as deſperate. If we enquire, however, into the cauſe of its diſorder, the effects of ſuch enquiry will very naturally lead to a remedy. It is to the different modes of ſpeaking in the pretended maſters of our language, that the diverſity and confuſion we daily experience ariſe. It may, perhaps, be impoſſible ever to eſtabliſh an univerſal mode of pronunciation in different provinces; but if ſchool-maſters were to throw off all provinciality of dialect in their teaching, it would go a great way toward eſtabliſhing a very general one. Mr. Elphinſton gives a very curious reaſon why foreigners and provincials are better qualified to teach the language than the natives; the former, ſays he, being under the neceſſity of ſtudying for thoſe things which are familiar and obvious to the latter; and therefore diſcovering thoſe difficulties to which the latter would pay leſs attention. Now, we do readily admit, if the neceſſity of ſtudying be a proof of our having ſtudied, that our Author's reaſon is good; but as people do not always *know*, merely becauſe they *ought* to *know*, we look upon this circumſtance in a very different light. Not that we mean to pay any compliment to the ſchool-maſters of the metropolis or its environs, at the expence of thoſe in the country, or even thoſe numerous labourers in this vineyard that viſit us from North-Britain. A poliſhed *Engliſh* ſchool-maſter will doubtleſs ſmile at being told, in a *Britiſh* grammar, that we ſhould pronounce *fire* as if it were written *faweer*, and *deſire* as if it were written *deſaweer:* but how juſtly might be retorted on him the equal imperfections and abſurdities of our own popular ſchool-books! The Londoners are laughed at, for ſaying *weal* and *wile*, inſtead of *veal* and *vile*; but if we look into the ſpelling-books moſt in uſe, we ſhall find, in the liſt of words of the ſame ſound but different meanings, *veal* and *wheel* ſpecified as words of the ſame ſound, as alſo *vile* and *wile*. Can any provincial barbariſms equal theſe!

In reſpect particularly to the work before us; it is by no means the beſt or the worſt of this kind of performances: one general defect of which is evidently owing to the incapacity of their authors to diſtinguiſh between real idiom and habitual jargon; between thoſe things which are reducible to rule, and thoſe which all rule ſhould exclude. It is a matter of great importance alſo in all didactic performances, that the Reader's attention ſhould be engaged only by objects of conſequence; that he ſhould not be perplexed with a multiplicity of words, or be alarmed at a parade about trifles. There are many particulars reſpecting languages that are to be acquired only by reading and converſation; while there are many others of which the very attempt to teach them by book, is ſufficient to diſguſt the learner with the whole ſtudy. We are ſorry to find Mr. Elphinſton hath eked out many pages of his two volumes with ſuch kind of exceptionable matter.—— *Specimen.* Treating of the plurality of nouns, our Author ſays, ‘ Nor are original ſubſtantives only pluraliſable: any other part of ſpeech may be adopted a ſubſtantive, and form a plural as ſuch: thus one *forty*, two *forties*; a *nothing*, *nothings*; a *bluſter*,

an *in*, *ins*; an *if*, *ifs*; a *hum*, *hums*, &c. And, in
ery word, or aſſemblage of words, uſed as a bare w
ſible ſubject, becomes a ſingular noun regularly p
as this *forty*, theſe *fortyes* or *forty's*; one *them*, two
ſays, two *ſayſes*; a *how*, *hows*; a *by*, *byes* or *by's*;
; an *alas*, *alaſſes*; ſo a *ſays-he*, *ſays-hes* or *he's*;
ſayſes; a *has-been*, *has-beens*; a *very-well*, *very-wells*
le, *ſtay-a-littles*; a *what-d'ye-call-it*, *what-d'ye-call-its*
e-call-them, &c.
' Thus it is that a title or other ſpecifier, prefixed
held a conjunct part of it; and ſo the name alo
iſed:
' Not two *Lord-Gods*; or two *Jeſus-Chriſts*;
but two *St. Jameſes* (for *Saint-Jameſes*)
ſeveral Mr. *Johns* (for *Maſter-Johns*)
various *Maſter-Jackey's* (*or Jackies*)
the *Mr. Weſts*, and the *Mrs. Weſts.*
the *Mr. and Mrs. Weſts.*
the *Maſter-Weſts* and the *Miſs-Weſts.*
both the *Lord-Stranges.*'

If the Reader requires farther information of
refer him to the book itſelf; the method and de
too vague and confuſed to admit of any regula
cannot omit, however, the following ſhort prax
as a farther ſpecimen of the ſtyle and executio
ſome relation to the nature and ſucceſs of the
have been made on Engliſh Grammar.

' So impetuous aſſailants fall on *pal-mal* or
heart of the ſurpriſed go *pit-a-pat*, or their
hoity-toity, &c. But now to the *hurry* all fly
hub-bub or *hurly-burly* ſome ſtand *ſhill-I*,
they, *nill-they*; while others run *helter-ſkelt*
higgledy-piggledy, or turn them *topſy-tur*

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a Society of Men of Letters, and tra
laſt Geneva Edition, corrected by the
taining a Refutation of ſuch Paſſage
in regard to Religion. 8vo. 5 s.

THE infidelity of tranſlations i
complaint, that we are hear
juſtice, however, to the Authors

* A fictitious name:—the bookſell
openly engaging in any tranſlation
taken (though ineffectually) to preve

not forbear expoſing, and remonſtrating againſt, the injury done them, however ineffectual may be our endeavours to prevent it. It is well for many of the ingenious foreigners, whoſe writings are thus horribly traveſtied, that they are not ſo well verſed in our language as to be ſenſible of the indignity put on them; by which means they avoid much of the mortification they would otherwiſe feel, at ſuch unmerited diſgrace. It would redound greatly to the honour of good writers, as well as to the advantage of the republic of letters in general, if authors of reputation, in different languages, would engage in the friendly office of tranſlating the works of each other. It is, indeed, high time to reſcue this branch of literature, from the mercileſs and mercenary hands of ſuch precipitate and indiſcriminate undertakers, as at preſent engroſs it. We do not take upon us to ſay, whether the charge of venality be more properly brought againſt the tranſlators themſelves, or their employers. If we are rightly informed, the former, poor as their performances are, work nearly as well as they are paid. To extenuate the fault of the latter, alſo, it is to be obſerved, that we cannot always expect them to be competent judges of the merit of a foreign book, or the abilities of thoſe whom they engage to tranſlate it. Add to this, that, their beſt hands being generally too much employed, they are obliged to take up with ſuch as have nothing to do. Their jealouſy of each other, alſo, if not their avidity, will hardly permit them to give their workmen time to peruſe the original before they expect the copy of the tranſlation. Nay, we have heard of a certain tranſlation-monger, undoubtedly a genius in his way, who, to ſave time, paper, pens and ink, uſed to dictate to the printer's compoſitor, without furniſhing any written copy at all. A piece thus manufactured muſt doubtleſs turn out a faithful and elegant verſion! As to the work before us; if the proof poſitive did not immediately ſtare us in the face, we ſhould hardly have thought it poſſible that ſuch a ſpirited and entertaining piece, in the original, could ſo totally loſe its diſtinguiſhing qualities, by means of any verſion or paraphraſe whatever. The greater part, if not the whole, of this dictionary, was undoubtedly written by Mr. de Voltaire, one of the moſt ſprightly and agreeable writers of the age. At the ſame time, the tranſlation of it is one of the moſt heavy, dull, and diſagreeable performances that ever was read *. One could

* Another material objection hath been made to this publication; which is, that ſeveral of the moſt capital articles of the original are *omitted*; particularly *three* of thoſe which we ſelected and tranſlated in our Review. We ſhall not preſume to hint at the motive of ſuch omiſſion; but we hardly think the Tranſlator will chuſe to excuſe himſelf by ſaying they were not inſerted in the edition from which he pretends to have *made his verſion*.

yet even the moſt exceptionabl our attention. And, if at any cenſure, it was generally when than ingenuous, more witty than

Having thus freely expreſſed ou and given a pretty ample account view, we ſhould here take a final a manner neceſſitated to make who has in effect charged us with and impoſed on the public in Readers, by turning back to page 507, may ſee the grounds have there condemned one of the ar tionary, as an infamous attempt the deteſtable vice of pederaſty. Tranſlator enters into a defence of be one of the leaſt exceptionable in ing our objections with ridicule. be concerned altogether for the *irreli* *our* ridiculous ſcruples lay againſt th it; and we muſt own it is even now though under the neceſſity of our ow ceed to any farther eclairciſſement on the Tranſlator, however, hath not other omiſſions, to leave out the madverſions neceſſary to our own d gether uſeleſs to the public.

The original

infamous crime in the light it deſerves?' We will leave our Readers to anſwer theſe queſtions themſelves, after a fair and impartial review of the whole article. It begins thus; 'How could it be, that a vice, which, if general, would extinguiſh the human ſpecies, an infamous crime againſt nature, ſhould become ſo natural? It appears to be the laſt degree of reflective corruption; and yet it is uſually found in thoſe who have not had time to be corrupted[*].' Now, we ſee, the Author is ſo far from affirming that this crime is *unnatural*, that the very firſt object of his enquiry is, how it came to be ſo *natural?* for that it is ſo, he evidently takes for granted. Again, ſo far from affirming this vice to be the higheſt degree of corruption, the Author only ſays it *appears* to be ſo, but that it *is found* in the uncorrupted. It is true, he ſays, if this practice were general it would extinguiſh the human ſpecies; but he might have ſaid the ſame with greater truth of celibacy[†]; which is reckoned by many good Chriſtians to be a virtue. 'Ay, but he afterwards expreſsly calls this an unnatural vice! and here calls it an infamous crime againſt nature!' He does ſo. But then he aſks, with the moſt notable inconſiſtency, how this *unnatural* vice became ſo *natural?* At the ſame time he allows that it *is not* what it *appears to be*; for that this confeſſedly infamous crime is not the concomitant of corruption but innocence. Is not all this palliative? Is this rather a repreſentation of that infamous crime in the light it deſerves? For ſhame, Mr. Scholiaſt! what! could you not ſee as far into the mill-ſtone as you had picked it? Do you build ſo much on the Author's throwing out a few ſtigmatizing terms, in the way of parentheſis? Could he do leſs, in public, than to call pederaſty a vice? Was it neceſſary, in order to render the article in queſtion *exceptionable*, that he ſhould have called it a virtue? Was it neceſſary that he ſhould have expreſsly entitled it an excuſe, or an apology, for ſodomy? Or, is the mere annexing an opprobrious appellation to any criminal practice, ſufficient to teſtify a real deteſtation in the writer, or to excite that abhorrence in the reader, which ſuch crime demerits? The accomplice of a pick-pocket is frequently the loudeſt in crying *ſtop-thief*, going ſometimes even ſo far as to propoſe a ducking, when it is neceſſary to ſcreen the offender from juſtice. Are we, therefore, to take his vociferations for the effects of his own integrity, or the innocence of the culprit? What chance would an avowed palliation of a notorious crime ever ſtand, of being read? Surely none! The vile advocates, if any there be, for ſo unnatural a vice as pederaſty, muſt therefore take more inſinuating and artful methods to inſtil their abominable palliatives; which would otherwiſe be too ſhocking to engage the attention of the moſt diſſolute reader. The Tranſlator ſays, that the Author's imputing the ſource of this vice to the inexperience of youth, is 'a mere point of ſpeculation, not at all tending to immorality.' How! Does not the ſuppoſition of its ariſing from inexperience and ſimplicity tend to palliate the crime; and doth not every palliation of vice tend to immorality? And yet on this ſuppoſition the Author thus expatiates: 'It makes its way into novice hearts, who are ſtrangers to ambition, fraud, and a thirſt after wealth; it is blind youth, which at the end of childhood, by an *unaccountable** inſtinct, plunges itſelf into this enormity.

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[*] That this Writer may have no cauſe of complaint, we have here made uſe of the words of his own tranſlation; which is far from being faithful. That the Reader may not, however, think the Author's words capable of a ſtill more favourable interpretation, than the preſent Tranſlator hath given them, we ſhall point out ſome few infidelities, either real or deſigned, which now tend to miſlead the Engliſh reader. The original of the above paſſage runs thus: 'Comment s'eſt-il pû faire qu'un vice, deſtructeur du genre-humain s'il etait general, qu'un attentat infame contre la nature, ſoit *pourtant* ſi naturel? il *paraît être* le dernier degré de la corruption reflechie, et *cependant il eſt* le partage ordinaire de ceux qui n'ont pas eu encor le temps d'etre corrompus.' 'Whence can it be, that a vice, which, if general, would extirpate the human ſpecies, a ſcandalous inſult on our very nature, ſhould be *nevertheleſs* ſo natural? It *ſeems to be* the utmoſt degree of ſtudied debauchery; and *yet it is* uſually practiſed by thoſe who have not had time, to become diſſolute.' We ſee here, that the Tranſlator, by omitting the Engliſh word equivalent to *pourtant*, and rendering *ſoit*, *ſhould become*, hath greatly ſoftened the expreſſion, and indeed given the ſentence an equivocal appearance, which it by no means wears in the original.

[†] The crime of pederaſty, however abominable, not *neceſſarily* excluding natural procreation, as celibacy does.

'The inclination of the two ſexes for each other declares itſelf very early; but after all that has been ſaid of the African women, and thoſe of the ſouthern part of Aſia, this propenſity is much ſtronger in man than in woman. Agreeably to the univerſal law of nature in all creatures, it is ever the male who makes the firſt advances. The young males of our ſpecies brought up together, coming to *feel that play which nature begins to unfold* to them, in the want of the natural object of their inſtinct, betake themſelves to a reſemblance of ſuch objects.

'It is nothing uncommon for a boy by the beauty of his complexion, and the mild ſparkle of his eyes for two or three years, to have the look of a pretty girl: now the love of ſuch a boy ariſes from a *miſtake in nature*; the *female ſex is honoured* in our fondneſs for what partakes of her beauties, and when ſuch reſemblance is withered by age, the miſtake is at an end:

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* Not *unaccountable*, Mr. Tranſlator! the Author attempts to *account* for it in the very next paragraph: the original is *mal-demelé*.

citraque juventam
Ætatis breve ver et primos carpere flores.

'This *miſtake in nature* is known to be much more common in mild climates than amidſt the northern froſts, the blood being there more fervid and the occaſion more frequent: accordingly, what ſeems only a weakneſs in young Alcibiades, is in a Dutch ſailor or a Ruſſian ſutler, a loathſome abomination.'

We ſhall not attempt to conjecture how much the female ſex will think themſelves honoured by this pretended *miſtake in nature.* Of a miſtake, however, it is ſo horrible a one, that we think it cannot be conteſted, that the Author hath here imputed it to the moſt excuſable cauſe, and given it the mildeſt appellation it could poſſibly bear. If all this be not palliative, we know not what can be called palliation; nor can we conceive how a writer could form the notion of getting any thing read that might be more ſo. We ſee the infamous crime, as it was called in the beginning of the article, ſoftened into the mere local effect of cuſtom; and, though ſtill it be a loathſome abomination in a Ruſſian or Hollander, it is only a *weakneſs* in young Alcibiades. But it is not the name of Alcibiades, which we find annexed as an epithet to this infamous paſſion; it is that of the venerable, the divine Socrates.

The Tranſlator admits that his Author may be miſtaken again, when he ſays, that the Greeks never authorized this vice; but this, continues he, is an hiſtorical matter about which men of great learning have differed in opinion. Does not this ſeem to inſinuate, that the author's deſign was merely to diſcuſs this point as a matter of hiſtory? Let the Reader judge how well he hath acquitted himſelf, and whether he is not juſtly to be ſuſpected of a worſe deſign;——'I cannot bear, ſays he, that the Greeks ſhould be charged with having authoriſed this licentiouſneſs. The legiſlator Solon is brought in becauſe he has ſaid,

"Thou ſhalt careſs a beauteous boy,
Whilſt no beard his ſmooth chin deforms."

'But who will ſay that Solon was a legiſlator at the time of his making thoſe two ridiculous lines? He was then young, and when the rake was grown virtuous, it cannot be thought that he inſerted ſuch an infamy among the laws of his republic: it is like accuſing Theodore de Beza of having preached up pederaſty in his church, becauſe, in his youth, he made verſes on young Candidus, and ſays:

"*Amplector hunc et illam.*"

'Plutarch likewiſe is miſunderſtood, who, among his rants in the dialogue of love, makes one of the ſpeakers ſay, that women are not worthy of a genuine love; but another ſpeaker keenly takes the women's part.'

Let us ſee now what information is to be gathered from the above paſſage. We are told, that the Greeks are charged with having authorized this licentiouſneſs; that Solon made verſes in favour of it; that a paſſage in one of the fathers of the Chriſtian church will bear a like interpretation; and that in Plutarch's dialogues it is made a matter of debate whether women are the proper objects of love.—To counteract the influence of all which ſuſpicious inſinuations, we have only the Author's ſimple declaration that he *can't bear* the Greeks ſhould be thus charged; though he gives no proof, nor indeed attempts to give any, that they were charged unjuſtly. Solon's verſes, it is true, he calls ridiculous; and queſtions whether he was a legiſlator when he wrote them. Beza he leaves open to the inſinuation thrown out againſt him; and tacitly refers us to Plutarch for what he was poſſibly aſhamed, or afraid, to inſert in his own work. Doth all this bear any reſemblance to the diſcuſſion of a point of hiſtory? or is ſo vague and equivocal a manner of treating ſuch a ſubject, conſiſtent with that horrour and deteſtation which, the Tranſlator ſays, his Author diſplays againſt the vice in queſtion? In the next paſſage the tables are fairly turned upon us; and Socratic love is no longer that infamous crime of which the Author had been treating. 'It is as certain, as the knowlege of antiquity can be, that Socratic love was not an infamous paſſion. It is the word love has occaſioned the miſtake. The lovers of a youth were exactly what among us are the minions of our princes, or, formerly the pages of honour; young gentlemen who had partaken of the education of a child of rank, and accompanied him in his ſtudies or in the field: this was a martial and holy inſtitution, but it was ſoon abuſed, as were the nocturnal feaſts and orgies.

'The troop of lovers inſtituted by Laïus, was an invincible corps of young warriors engaged by oath, mutually to lay down their lives for one another; and, perhaps, never had antient diſcipline any thing more grand and uſeful.'

Admitting the truth of what is here advanced, we may juſtly aſk, why did not the Author make this diſtinction at the beginning of the article? It had been more becoming a lexicographer to have given us the meaning of the term at firſt; inſtead of running on for two or three pages about pederaſty, un- the name of Socratic love, and afterwards telling us they otally different. It is plain, however, on the leaſt reflection, the term *Socratic love* cannot, with any propriety, be ap- to ſuch kind of lovers as are here deſcribed. Did Socrates ſtand under the ſame predicament, or bear the like relation, to Alcibiades, Virgil to Alexis, or Horace to Ligurinus, as minions and pages of honour do to princes? In the next paragraph the Author changes his note again; proceeding to ſpeak of pederaſty in expreſs terms.

'Sextus Empiricus and others may talk as long as they pleaſe of pederaſty being recommended by the laws of Perſia. Let them quote the text of the law, and even ſhew the Perſian code, I will not believe it; I will ſay it is not true, by reaſon of its being impoſſible. I do aver that it is not in human nature to make a law contradictory and injurious to nature; a law which, if literally kept to, would put an end to the human ſpecies. The thing is, ſcandalous cuſtoms being connived at, are often miſtaken for the laws of a country. Sextus Empiricus, doubting of every thing, might as well doubt of this juriſprudence. If living in our days he had ſeen two or three young jeſuits *fondling** ſome ſcholars, could he from thence ſay that this *ſport* was permitted them by the conſtitutions of Ignatius Loyola?

'The love of boys was ſo common at Rome, that no puniſhment was thought of for a *foolery* into which every body run headlong. Octavius Auguſtus, that ſenſualiſt, that cowardly murderer, dared to baniſh Ovid, at the ſame time that he was well pleaſed with Virgil's ſinging the beauty and flights of Alexis, and Horace's making little odes for Ligurinus. Still the old Scantinian law againſt pederaſty was in force: the emperor Philip revived it, and cauſed the boys who followed that *trade* to be driven out of Rome. In a word, I cannot think that ever there was a *policed* nation, where the laws were contrary to morality.'

We have now quoted the whole article, in which our Readers will ſee that the Author, whether through ignorance or deſign, hath preſerved the ſame artleſs, or artful, inconſiſtency, and equivocation, throughout. The laſt-quoted paſſages are exactly of the ſame inſinuating turn as the preceeding. We are there informed that Sextus Empiricus, and others, affirm pederaſty to have been recommended by the laws of Perſia: that the jeſuits give into this abominable practice with their pupils: that at Rome this odious practice was notoriouſly common and attended with impunity. Nay, to mend the matter, we find this unnatural vice, this infamous crime, ſtill farther ſoftened, and that in the proper words of the Tranſlator, into *fondling*, a *ſport*, a *foolery.*——In oppoſition to theſe palliatives, indeed, we have the Author's aſſurance, that he *will not believe* the Perſian laws authorized this vice, even though he ſhould ſee the code. But why? nay, becauſe he won't; becauſe, in ſhort, becauſe he is obſtinate, and *thinks* it impoſſible.——Is not this an ingenious method of argumentation? well calculated, doubtleſs, to diſprove what is ſo ſtrongly inſinuated! Had the Author intended to treat this ſubject either as an hiſtorian, a philoſopher, or a moraliſt, can it be imagined he would have thus amuſed, and trifled with, the underſtanding of his readers? Not a writer of the meaneſt capacity in the world could be at a loſs for better arguments, if ingenuouſly and honeſtly diſpoſed to controvert what is here pretended. And if this were not the Author's deſign, we ſhould be glad to know, what good deſign he could poſſibly have, in writing ſuch an article at all. Will he be exculpated, by alledging that he conſiders this point merely as a civilian; conceiving nothing to be *authorized* but what is eſtabliſhed by an expreſs law? Even in this caſe, he might ſurely have brought ſtronger proofs againſt the aſſertion of Sextus Empiricus than an *ipſe dixit*, an *ipſe cogitat*, a mere *ſic volo*. It is true, he hath offered one ſlight argument in ſupport of his opinion; but this carries with it only the ſhadow of a reaſon; and is no more than one vague aſſertion in ſupport of another; for it is notoriouſly falſe, and contradicted both by hiſtory and experience. He avers, 'it is not in human nature to make laws contradictory or injurious to nature; and cannot think that any civilized nation ever made laws tending to immorality.' What will this Author ſay to thoſe laws, which ſubſiſted in ancient republics, and by which the moſt virtuous of their citizens were perſecuted, baniſhed, and put to death? What will he ſay to thoſe laws, which have been enacted in modern times, and have directly tended to prevent population, and ſuppreſs the exertion of every principle of humanity? the laws proſcribing heretics? deſtroying witches? enjoining celibacy? and many others of the like unnatural and immoral tendency? The legiſlature of the wiſeſt nation is neither ſo prudent, nor preſcient, but that it is frequently and fatally miſtaken, in the laws enacted for the good of community. This is evident from its being ſo often obliged to repeal ſuch laws, as injurious and deſtructive, which had been unanimouſly paſſed, as the moſt ſalutary acts of legiſlation. Admitting, however, after all, that our Author had really proved, what we alſo firmly believe to be true, viz. that pederaſty never was authorized by law in any nation in the world: is this alone ſufficient to prove, that, as his Tranſlator aſſerts, he thinks the crime *horrid* and *unnatural?* Do we neceſſarily conceive every practice horrid and unnatural which government refuſes to authorize? or even which government expreſsly condemns? Do we think it horrid and unnatural in a young lover to ſteal his miſtreſs out of a window, a to Scotland, to gratify thoſe deſires which are gradually conſuming both? Yet this is robbing a father of his daughter, a guardian of his ward, a family of their pride; and is an outrage committed in defiance of the laws of our country.——But perhaps the Tranſlator will excuſe himſelf by ſaying, that, ſince the marriage act, we have not been a *policed* nation. Be this as it may; certain it is, that, with regard to the moral or immoral tendency of the article in queſtion, the authority of a nation's manners is full as great, if not more forcible, than that of its laws. Example hath in all caſes ſo much greater influence than precept, that the force of cuſtom is almoſt always uncontroulable by law. Of how little efficacy are the laws of England and France againſt gaming, duelling, adultery, and many other vices! Is there any one who could be ſeduced by the ill-example mentioned of the jeſuits, that would be prevented by reflecting that it was not authorized by their conſtitution? Is the abhorrence, ariſing in us againſt the univerſality of this deteſtable practice amongſt the Romans, at all leſſened, by being told that the Scantinian law againſt it, was ſtill in force? Is it not plain that this vice was countenanced more by their manners than it was diſcountenanced by their laws? And ſhall we quibble with them, as our Author does about the Greeks, and ſay we cannot bear to hear them charged with *authorizing* this licentiouſneſs? But, enough! We here leave our Readers to determine whether we were too ſcrupulous, or ſevere, in our condemnation of this article; or whether the Tranſlator of it is not the dupe of an inſidious writer, whoſe motives he doth not penetrate, and whoſe writings he doth not underſtand.

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* The original has it *abuſer*, a term more expreſſive and determinate; leaving no doubt of the Author's meaning.

The Plays of William Shakeſpeare, in Eight Volumes, with the Corrections and Illuſtrations of various Commentators. To which are added Notes by Sam. Johnſon. 8vo. 2 l. 8 s. *bound.* Tonſon, &c.

IT is a circumſtance very injurious to the productions even of the beſt writers, that the public prepoſſeſſion is up in their favour before they make their appearance; eſpecially if ſuch prepoſſeſſion hath been kept any conſiderable time in a ſtate of expectation and ſuſpenſe: delay being in itſelf a kind of diſappointment, which prepares the mind for a ſtill greater mortification, and even diſpoſes us to conceive ourſelves diſappointed if we are not gratified with ſomething superior to what we had at firſt a right to expect. A number of apologies are ready, and variouſly [illegible] in place admitted, in juſtification of a precipitated performance. Errour and inadvertence are imputed, as natural effects, to haſte; and even ignorance itſelf finds a convenient ſhelter under the pretence of rapidity of compoſition. A very different fate attends on thoſe works, whoſe publication, having been long promiſed and frequently deferred, is ſuppoſed to be delayed only to render them by ſo much the more valuable when they appear, as their appearance may have been procraſtinated.

Under this diſadvantage lies the preſent edition of Shakeſpeare; a poet, who leaſt requires, and moſt deſerves, a comment, of all the writers his age produced. We cannot help thinking it, therefore, a misfortune almoſt as ſingular as his merit, that, among ſo many ingenious ſcholiaſts that have employed themſelves in elucidating his writings, hardly one of them hath been found in any degree worthy of him. They all ſeem to have miſtaken the route, in which only they could do honour to themſelves, or be uſeful to the reader. Engaged in the piddling taſk of adjuſting quibbles, and reſtoring conundrums, they have neglected the illuſtration of characters, ſentiments and ſituations. Inſtead of aſpiring to trim the ruffled bays that have a little obſcured his brow, they have been laboriouſly and ſervilely employed in bruſhing the dirt from his ſhoes. Inſtead of ſtrewing flowers, and planting freſh laurels, on his tomb, they have been irreverently trampling down the turf, that had otherwiſe covered his duſt with perpetual verdure. From the preſent Editor, it is true, we hoped better things. But what ſhall we ſay? when he himſelf confeſſes, that, as to 'the poetical beauties or defects of his author, he hath not been very diligent to obſerve them: having given up this part of his deſign to chance and caprice.' This is ſurely a ſtrange conceſſion to be made by the author of the propoſals for printing this work by ſubſcription! We were by them given to underſtand, that the Editor would proceed in a manner very different from his predeceſſors; and were encouraged to hope that Shakeſpeare would no longer be commented on, like a barren or obſolete writer; whoſe works were of no other uſe than to employ the ſagacity of antiquarians and philologers. But perhaps our Editor found the taſk, of commenting on Shakeſpeare as a *poet*, much more difficult than he had conceived it to be. It might ſound as harſh in the ear of the public, to tax a writer whom it hath ſo much honoured by its approbation, with want of capacity for writing ſuch a commentary, as it doubtleſs would, in the ears of Dr. Johnſon, to hear himſelf charged with want of application to it, when he acknowledges the great encouragement he has had the honour of receiving for that purpoſe. We ſhould be very tender, be the occaſion what it would, of laying any writer of acknowledged merit under the neceſſity of pleading guilty either to the charge of ignorance or indolence. But we cannot help ſubſcribing to the opinion of a very ingenious critic[*], when he affirms, that 'every writer is juſtly chargeable with want of knowledge when he betrays it on the ſubject he is treating of, let him be ever ſo capable of treating other ſubjects, or however juſtly founded may be his reputation for learning in general.' It hath been obſerved, in ſome remarks already publiſhed[†] on this occaſion, that our Editor's notes, few and exceptionable as they are, lay claim to our admiration, if we reflect on the extreme indolence of the Writer; who is naturally an *idler.* How far ſuch a plea may be ſatisfactory to the purchaſers of this edition, we know not; but we have too high an opinion of the Editor's character, to think he will more readily acquieſce under the imputation of ingratitude than under that of incapacity. At the ſame time, however, we cannot but expreſs our apprehenſions, that every judicious reader, who may accompany us through a fair and impartial review of his preface and commentary, will think, with us, that there are many evident marks of the want of ingenuity or induſtry in the Commentator.

We find little in the firſt five pages of our Editor's preface, but trite and common-place reflections, on our veneration for antiquity, and on the general talents of Shakeſpeare; delivered in that pompous ſtyle which is ſo peculiar to himſelf, and is ſo much admired by ſome kind of readers. In ſome places, however, he is leſs verboſe; and then he is generally ſenſible, inſtructive and entertaining.

'Shakeſpeare, ſays he, is above all writers, at leaſt above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirrour of manners and of life. His characters are not modified by the cuſtoms of particular places, unpractiſed by the reſt of the world; by the peculiarities of ſtudies or profeſſions, which can operate but upon ſmall numbers; or by the accidents of tranſient faſhions or temporary opinions: they are the genuine progeny of common humanity, ſuch as the world will always ſupply, and obſervation will always find. His perſons act and ſpeak by the influence of thoſe general paſſions and principles by which all minds are agitated, and the whole ſyſtem of life is continued in motion. In the writings of other poets a character is too often an individual; in thoſe of Shakeſpeare it is commonly a ſpecies.

'It is from this wide extenſion of deſign that ſo much inſtruction is derived. It is this which fills the plays of Shakeſpeare with practical axioms and domeſtic wiſdom. It was ſaid of Euripides, that every verſe was a precept; and it may be ſaid of Shakeſpeare, that from his works may be collected a ſyſtem of civil and oeconomical prudence. Yet his real power is not ſhewn in the ſplendour of particular paſſages, but by the progreſs of his fable, and the tenour of his dialogue; and he that tries to recommend him by ſelect quotations, will ſucceed like the pedant in Hierocles, who, when he offered his houſe to ſale, carried a brick in his pocket as a ſpecimen.

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[*] The author of the Canons of Criticiſm.

[†] In the St. James's Chronicle.

'It will not eaſily be imagined how much Shakeſpeare excells in accommodating his ſentiments to real life, but by comparing him with other authours. It was obſerved of the ancient ſchools of declamation, that the more diligently they were frequented, the more was the ſtudent diſqualified for the world, becauſe he found nothing there which he ſhould ever meet in any other place. The ſame remark may be applied to every ſtage but that of Shakeſpeare. The theatre, when it is under any other direction, is peopled by ſuch characters as were never ſeen, converſing in a language which was never heard, upon topicks which will never ariſe in the commerce of mankind. But the dialogue of this authour is often ſo evidently determined by the incident which produces it, and is purſued with ſo much eaſe and ſimplicity, that it ſeems ſcarcely to claim the merit of fiction, but to have been gleaned by diligent ſelection out of common converſation, and common occurrences.

'Upon every other ſtage the univerſal agent is love, by whoſe power all good and evil is diſtributed, and every action quickened or retarded. To bring a lover, a lady and a rival into the fable; to entangle them in contradictory obligations, perplex them with oppoſitions of intereſt, and harraſs them with violence of deſires inconſiſtent with each other; to make them meet in rapture and part in agony; to fill their mouths with hyperbolical joy and outrageous ſorrow; to diſtreſs them as nothing human ever was diſtreſſed; to deliver them as nothing human ever was delivered, is the buſineſs of a modern dramatiſt. For this probability is violated, life is miſrepreſented, and language is depraved. But love is only one of many paſſions, and as it has no great influence upon the ſum of life, it has little operation in the dramas of a poet, who caught his ideas from the living world, and exhibited only what he ſaw before him. He knew, that any other paſſion, as it was regular or exorbitant, was a cauſe of happineſs or calamity.

'Characters thus ample and general were not eaſily diſcriminated and preſerved, yet perhaps no poet ever kept his perſonages more diſtinct from each other. I will not ſay with Pope, that every ſpeech may be aſſigned to the proper ſpeaker, becauſe many ſpeeches there are which have nothing characteriſtical; but perhaps, though ſome may be equally adapted to every perſon, it will be difficult to find any, that can be properly transferred from the preſent poſſeſſor to another claimant. The choice is *right*, when there is reaſon for choice.

'Other dramatiſts can only gain attention by hyperbolical or aggravated characters, by fabulous and unexampled excellence or depravity, as the writers of barbarous romances invigorated the reader by a giant and a dwarf; and he that ſhould form his expectations of human affairs from the play, or from the tale, would be equally deceived. Shakeſpeare has no heroes; his ſcenes are occupied only by men, who act and ſpeak as the reader thinks that he ſhould himſelf have ſpoken or acted on the ſame occaſion: Even where the agency is ſupernatural the dialogue is level with life. Other writers diſguiſe the moſt natural paſſions and moſt frequent incidents; ſo that he who contemplates them in the book will not know them in the world: Shakeſpeare approximates the remote, and familiarizes the wonderful; the event which he repreſents will not happen, but if it were poſſible, its effects would probably, be ſuch as he has aſſigned; and it may be ſaid, that he has not only ſhewn human nature as it acts in real exigences, but as it would be found in trials, to which it cannot be expoſed.

'This therefore is the praiſe of Shakeſpeare, that his drama is the mirrour of life; that he who has mazed his imagination, in following the phantoms which other writers raiſe up before him, may here be cured of his delirious extaſies, by reading human ſentiments in human language; by ſcenes from which a hermit may eſtimate the tranſactions of the world, and a confeſſor predict the progreſs of the paſſions.'

After beſtowing this juſt elogium on Shakeſpeare, our editor proceeds to exculpate him from the cenſures of Rhymer, Dennis, and Voltaire; entering particularly into a defence of the tragi-comedy, or that mixed kind of drama, which hath given ſuch great offence to the minor critics. He ſtates the fact, and conſiders it thus:

'Shakeſpeare's plays are not in the rigorous and critical ſenſe either tragedies or comedies, but compoſitions of a diſtinct kind; exhibiting the real ſtate of ſublunary nature, which partakes of good and evil, joy and ſorrow, mingled with endleſs variety of proportion and innumerable modes of combination; and expreſſing the courſe of the world, in which the loſs of one is the gain of another; in which, at the ſame time, the reveller is haſting to his wine, and the mourner burying his friend; in which the malignity of one is ſometimes defeated by the frolic of another; and many miſchiefs and many benefits are done and hindered without deſign.

'Out of this chaos of mingled purpoſes and caſualties the ancient poets, according to the laws which cuſtom had preſcribed, ſelected ſome the crimes of men, and ſome their abſurdities; ſome the momentous viciſſitudes of life, and ſome the lighter occurrences; ſome the terrors of diſtreſs, and ſome the gayeties of proſperity. Thus roſe the two modes of imitation, known by the names of *tragedy* and *comedy*, compoſitions intended to promote different ends by contrary means, and conſidered as ſo little allied, that I do not recollect among the Greeks or Romans a ſingle writer who attempted both.

'Shakeſpeare has united the powers of exciting laughter and ſorrow not only in one mind but in one compoſition. Almoſt all his plays are divided between ſerious and ludicrous characters, and, in the ſucceſſive evolutions of the deſign, ſometimes produce ſerioufneſs and ſorrow, and ſometimes levity and laughter.

'That this is a practice contrary to the rules of criticiſm will be readily allowed; but there is always an appeal open from criticiſm to nature. The end of writing is to inſtruct; the end of poetry is to inſtruct by pleaſing. That the mingled drama may convey all the inſtruction of tragedy and comedy cannot be denied, becauſe it includes both in its alterations and exhibition, and approaches nearer than either to the appearance of life, by ſhewing how great machinations and ſlender deſigns may promote or obviate one another, and the high and the low co-operate in the general ſyſtem by unavoidable concatenation.

'It is objected, that by this change of ſcenes the paſſions are interrupted in their progreſſion, and that the principal event, being not advanced by a due gradation of preparatory incidents, wants at laſt the power to move, which conſtitutes the perfection of dramatick poetry. This reaſoning is ſo ſpecious, that it is received as true even by thoſe who in daily experience feel it to be falſe. The interchanges of mingled ſcenes ſeldom fail to produce the intended viciſſitudes of paſſion. Fiction cannot move ſo much, but that the attention may be eaſily transferred; and though it muſt be allowed that pleaſing melancholy be ſometimes interrupted by unwelcome levity, yet let it be conſidered likewiſe, that melancholy is often not pleaſing, and that the diſturbance of one man may be the relief of another; that different auditors have different habitudes; and that, upon the whole, all pleaſure conſiſts in variety.'

We do not feel the force of this reaſoning; though we think the critics have condemned this kind of drama too ſeverely. What follows alſo is to us a little problematical. Dr. Johnſon prefers Shakeſpeare's comic ſcenes to his tragic: in the latter, he ſays, 'there is always ſomething wanting, while the former often ſurpaſſes expectation or deſire. His tragedy ſeems to be ſkill, and his comedy inſtinct.' As this is a general aſſertion, unſupported by any particular examples, we cannot very eaſily controvert it; but we are apt to ſuſpect it is founded in a great degree on the preference which the Editor himſelf may poſſibly be diſpoſed to give to comedy in general. Different auditors, s *he obſerves*, have different habitudes; ſo that, were we to put this aſſertion to the proof by particular applications, we ſhould poſſibly find *quot homines tot ſententiæ.*

After having enumerated the various excellencies of this great poet, our Editor proceeds to mention his faults; faults, ſays he, '*ſufficient to obſcure and overwhelm any other merit.*' The firſt defect he charges him with, is, indeed, a very capital one; from which we ſhould be glad, and ſhall endeavour, to exculpate him.

'His firſt defect is that to which may be imputed moſt of the evil in books or in men. He ſacrifices virtue to convenience, and is ſo much more careful to pleaſe than to inſtruct, that he ſeems to write without any moral purpoſe. From his writings indeed a ſyſtem of ſocial duty may be ſelected, for he that thinks reaſonably muſt think morally; but his precepts and axioms drop caſually from him; he makes no juſt diſtribution of good or evil, nor is always careful to ſhew in the virtuous a diſapprobation of the wicked; he carries his perſons indifferently through right and wrong, and at the cloſe diſmiſſes them without further care, and leaves their examples to operate by chance. This fault the barbarity of his age cannot extenuate; for it is always a writer's duty to make the world better, and juſtice is a virtue independant on time or place.'

'No queſtion, ſays our Editor, in another place, can be more innocently diſcuſſed than a dead poet's pretenſions to renown.' But, tho' this be true, ſome tenderneſs ſurely ſhould be felt for his probity. Shakeſpeare is here charged with 'ſacrificing virtue to convenience,' for no other reaſon than that he ſeemed more careful to pleaſe than inſtruct, and to write without any moral purpoſe. But if it be admitted, as our Editor actually admits, that a ſyſtem of ſocial duty may be ſelected from his writings, and that his precepts and axioms were virtuous; we may juſtly aſk, whether they are leſs ſo for dropping caſually from him? Muſt a writer be charged with making a ſacrifice of virtue, becauſe he does not profeſſedly inculcate it? Is every writer *ex profeſſo* a parſon or a moral philoſopher? It is doubtleſs always the *moraliſt*'s duty, to ſtrive at leaſt, to make the world better; but we ſhould think it no inconſiderable merit in a *comic-poet*, to be able to divert and amuſe the world without making it worſe; eſpecially if he ſhould occaſionally drop ſuch virtuous precepts and axioms, as would ſerve to form a ſyſtem of ſocial duty. We are, for theſe reaſons, ſo far from thinking that the barbarity of his age cannot extenuate the fault here cenſured, that we think he ſtands in need of no other excuſe than our Editor hath on another occaſion made for him, viz. his ignorance of poetical compoſition. He did not know that the rules of criticiſm required the drama to have a particular moral; nor did he conceive himſelf bound, as a *poet*, to write like a *philoſopher*. He carries his perſons, therefore, indifferently through right and wrong, for the ſame reaſon as he makes them laugh and cry in the ſame piece; and is juſtifiable on the ſame principles; it is a ſtrict imitation of nature; and Shakeſpeare is the Poet of Nature. Were our Poet now living, and poſſeſſed of Dr. Johnſon's critical knowledge, we preſume he would make no more nor greater ſacrifices of *virtue* to *convenience* than his Editors may have done. Shakeſpeare, it is true, hath depicted none of

"Thoſe faultleſs monſters which the world ne'er ſaw;"

He did not preſume to limit the deſigns of providence to the narrow bounds of poetical juſtice; but hath diſplayed the ſun ſhining, as it really does, both on the juſt and the unjuſt.

The next fault our immortal Poet is charged with, is the want of connection and conſiſtence in his plots; from which charge, with all the aggravating circumſtances enumerated by the learned Editor, we ſhall not undertake to defend him, any more than from the charge, of paying no regard to diſtinction of time or place. It is certain he makes no ſcruple of giving, to one age or nation, the cuſtoms, inſtitutions, and opinions of another, not only at the expence of likelihood, but even of poſſibility. But ſurely our Editor will admit that the barbarity of his age may extenuate this fault; ſince, by his own confeſſion, Shakeſpeare was not the only violater of chronology in his time: Sidney, his contemporary, who wanted not the advantages of learning, having, in his *Arcadia*, confounded the paſtoral with the feudal times, the days of innocence, quiet and ſecurity, with thoſe of turbulence, violence, and adventure.

Shakeſpeare is ſaid to be ſeldom very ſuccefsful in his comic ſcenes, when he engages his characters in raillery or repartée, or as Dr. Johnſon more quaintly expreſſes it, 'reciprocations of ſmartneſs and conteſts of ſarcaſm.' Their jeſts, we are told, are commoly groſs and their pleaſantry licentious: nor will, it ſeems, the barbarity of his age excuſe our Poet with regard to this defect, any more than the former. For our part, however, we think that Shakeſpeare is ſometimes peculiarly happy in hitting off that kind of ſheer wit; for which ſome modern writers, particularly Congreve and Farquhar, have been ſo generally admired. The reciprocations of ſmartneſs between Benedict and Beatrice in Much-ado-about-Nothing, are ſcarce inferior to any thing of the kind; and tho' we cannot pretend that the dialogue of his gentlemen and ladies, is ſo delicate and refined, as that of Cibber and ſome other writers, it is full as witty, and not a jot more licentious, than what we frequently find in Vanbrugh and Congreve, who had not the barbarity of the age to plead in excuſe.

As to the quirks and quibbles of Shakeſpeare's clowns, which ſometimes infect the graver parts of hi [illegible] s, we cannot be of Dr. Johnſon's opinion. He affirms that 'A quibble is to Shakeſpeare, what luminous vapours are to the traveller; he follows it at all adventures, it is ſure to lead him out of his way, and ſure to engulf him in the mire. It has ſome malignant power over his mind, and its faſcinations are irreſiſtible. Whatever be the dignity or profundity of his diſquiſition, whether he be enlarging knowledge or exalting affection, whether he be amuſing attention with incidents, or enchaining it in ſuſpence, let but a quibble ſpring up before him, and he leaves his work unfiniſhed. A quibble is the golden apple for which he will always turn aſide from his career, or ſtoop from his elevation. A quibble, poor and barren as it is, gave him ſuch delight, that he was content to purchaſe it, by the ſacrifice of reaſon, propriety and truth. A quibble was to him the fatal *Cleopatra* for which he loſt the world, and was content to loſe * it.'

Quaintly as all this is expreſſed, and boldly as it is aſſerted, we cannot be perſuaded that Shakeſpeare's native genius was not too ſublime to be ſo much captivated with the charms of ſo contemptible an object. How poorly ſoever it might deſcend to trifle with an *ignis fatuus* by owl-light, we cannot think an eagle, ſoaring in the direct beams of the meridian ſun, could be allured, to look down with pleaſure on the feeble glimmerings of a ruſh-light. It is not impoſſible, indeed, that the neceſſity of accommodating himſelf in this particular ſo frequently to the humour and taſte of the times, had rendered a practice habitual to him, which his own better taſte and judgment could not fail to condemn. We do therefore readily adopt Sir Thomas Hanmer's defence of Shakeſpeare, with regard to this point. It muſt be remembered, ſays that judicious Editor, that 'our poet wrote for the ſtage, rude and unpoliſhed as it then was; and the vicious taſte of the age muſt ſtand condemned for the poor witticiſms and conceits that fell from his pen; ſince he hath left upon record a ſignal proof how much he deſpiſed them. In his play of the Merchant of Venice, a clown is introduced quibbling in a miſerable manner; upon which one who bears the character of a man of ſenſe makes the following reflection: *How every fool can play upon a word! I think the beſt grace of wit will ſhortly turn into ſilence, and diſcourſe grow commendable in none but parrots.* He could hardly have found ſtronger words to expreſs his indignation at thoſe falſe pretences to wit then in vogue; and therefore tho' ſuch traſh is frequently interſperſed in his writings, it would be unjuſt to caſt it as an imputation upon his taſte and judgment as a writer.'

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* Doth not this whole paragraph ſerve egregiouſly to prove, that, altho' our Editor may not be fond of down-right punning, he takes full as much delight in ſtarting and hunting down a poor conceit as he affirms Shakeſpeare did? We will venture to aſſert, indeed, that this is a ſpecies of quibbling, which, barren and pitiful as it is, ſeems to give the critic himſelf ſo much delight, that he is "content to purchaſe it, by the ſacrifice of reaſon, propriety and truth."

We ſhall leave our Readers to determine, whether what the preſent Editor hath above advanced, is ſufficient to invalidate this plea; or whether they will take the Editor's word for Shakeſpeare, rather than Shakeſpeare's word for himſelf.

In ſpeaking of our poet's faults in tragedy, the Editor ſays, 'his performance ſeems conſtantly to be worſe as his labour is more. The effuſions of paſſion which exigence forces out, are for the moſt part ſtriking and energetic; but whenever he ſolicits his invention, or ſtrains his faculties, the offspring of his throes is *tumour*, *meanneſs*, *tedioùſneſs*, *and obſcurity*.' And again —'His declamations or ſet-ſpeeches are commonly cold and weak, for his power was the power of nature; when he endeavoured, like other tragic writers, to catch opportunities of amplification, and inſtead of inquiring what the occaſion demanded, to ſhow how much his ſtores of knowlege could ſupply, he ſeldom eſcapes without the *pity* or *reſentment* of his reader.' It is a pity our Editor does not refer us to the particular paſſages, that juſtify theſe general aſſertions. For, admitting the truth of them, yet if it be very ſeldom, as we will venture to ſay it is, that Shakeſpeare appears reduced to the neceſſity of ſtraining his faculties; if he be hardly ever endeavouring, like other tragic poets, at amplification, or to make an impertinent diſplay of his knowledge, what ſhall we ſay to the candour of that commentator, who lays hold of a few defects, *ubi plura nitent*, on which to found a general charge againſt his author? Were we diſpoſed to be as harſh and ſevere on the learned Annotator, as the Annotator himſelf hath been on his GREAT, INIMITABLE Author, we might here appeal to the public, to decide which of them moſt demands our *pity* or merits our *reſentment*.

He goes on.——'It is incident to Shakeſpeare to be now and then entangled with an unwieldy ſentiment, which he cannot well expreſs, and will not reject; he ſtruggles with it a while, and if it continues ſtubborn, compriſes it in ſuch words as occur, and leaves it to be diſintangled and evolved by thoſe who have more leiſure to beſtow upon it.'

We know not whether this *incident* might not be called with more propriety a misfortune rather than a fault, and be imputed with greater juſtice to the then imperfect ſtate of our language than to Shakeſpeare. But be this as it may; certain it is, that if poet be ſometimes entangled with his ſentiments for
words, our Editor is not ſeldom entangled with his,
multiplicity of them; or, if he may underſtand his own
it is not always the caſe with his reader, who, as he

poet, ſtruggles with it for a while, and if it continues ſtubborn, leaves it compriſed in the words that invelop it, to be diſintangled and evolved by thoſe who have more leiſure to beſtow upon it. It is poſſible that, in this, he may betray the want of patience, though we cannot admit that he betrays a want of judgment; being fully of opinion with our Editor, that where the language is intricate the thought is not always ſubtle, nor the image always great where the line is bulky. ‘ The equality of words to things,’ as he juſtly obſerves, ‘ is very often neglected, and trivial ſentiments and vulgar ideas diſappoint the attention, to which they are recommended by ſonorous epithets and ſwelling figures.”

Having thus endeavoured to prove the faults of Shakeſpeare ‘ ſufficient to obſcure and *overwhelm any other merit,*’ our Editor attempts dexterouſly to change ſides, and to ſtand up in his defence, againſt thoſe who have accuſed him, of violating thoſe laws, which have been inſtituted and eſtabliſhed by the joint authority of poets and of critics; we mean, the unities of action, place and time.

‘ From the cenſure, which this irregularity may bring upon him, ſays Dr. Johnſon, I ſhall with due reverence to that learning which I muſt oppoſe, adventure to try how I can defend him.’

It happens, however, very unluckily for our Editor, that, in ſpite of that reſpect which he is ſo notoriouſly ready to pay to his opponents, he ſhews himſelf to be as indifferent a pleader *for* Shakeſpeare as he hath proved *againſt* him. Nay, we entertain ſome ſuſpicion that the critical Reader will, on a due conſideration of what is hereafter advanced, be apt to think Dr. Johnſon too little acquainted with the nature and uſe of the drama, to engage ſucceſsfully in a diſpute of ſo much difficulty as that which relates to the breach or obſervation of the dramatic unities.

To begin with the firſt. If we except the hiſtorical plays of Shakeſpeare, where theſe unities are never looked for; in his other works our Editor ſays, he has well enough preſerved the *unity* of *action.* ‘ He has not indeed,’ continues he, ‘ an intrigue regularly perplexed and regularly unravelled; he does not endeavour to hide his deſign only to diſcover it, for this is ſeldom the order of real events, and Shakeſpeare is the poet of nature: but his plan has commonly what Ariſtotle requires, a beginning, a middle and an end; one event is concatenated with another, and the concluſion follows by an eaſy conſequence.’ All this, however, might be ſaid of many ſimple hiſtories, [illegible]t make no pretences to unity of action. Their mer[illegible] [illegible]inning, middle, and end, is not ſufficient. [illegible] more diſtinctly explained by Boſſu, thus:

'The cauſes and deſign of any action conſtitute the beginning of it: the effect of ſuch cauſes, and the difficulties attending the execution of ſuch deſign, are the middle of it; and the unravelling or obviating theſe difficulties are the end of it.' It is not our buſineſs here to contend, whether Shakeſpeare be, or be not, defenſible in this particular; it is enough for us to enquire how far our Editor hath actually defended him. Laying authorities however aſide, we cannot, on the principles of common-ſenſe, conceive, how any dramatic Writer can be juſtly ſaid to have preſerved the unity of action, who hath confeſſedly ſhewn no regard to thoſe of time and place; * with which we apprehend it to be very ſtrictly connected. Certain at leaſt it is, that, if any conſiderable time ſhould elapſe between, or ſpace divide, the two parts of an action, we ſhould be more apt to conſider them as two diſtinct and different actions, than as united parts of one and the ſame action. This will be made more evident by our enquiry into the nature of theſe unities, and their eſſentiality to the drama. Before we enter on this point, however, we ſhall make ſome remarks on the ſuppoſed neceſſity, on which, Dr. Johnſon conceives, the obſervation of theſe unities is founded. To enable the Reader fully to comprehend the ſubject in diſpute, we ſhall quote the whole of what our Editor hath advanced on this curious topic; which we are the more readily led to do, on account of his own ſuggeſtion, that it is 'not dogmatically but deliberatively, written; and may recall the principles of the drama to a new examination.

'The neceſſity of obſerving the unities of time and place ariſes from the ſuppoſed neceſſity of making the drama credible. The critics hold it impoſſible, that an action of months or years can be poſſibly believed to paſs in three hours; or that the ſpectator can ſuppoſe himſelf to ſit in the theatre, while ambaſſadors go and return between diſtant Kings, while armies are levied and towns beſieged, while an exile wanders and returns, or till he whom they ſaw courting his miſtreſs, ſhall lament the untimely fall of his ſon. The mind revolts from evident falſehood, and fiction loſes its force when it departs from the reſemblance of reality.

'From the narrow limitation of time neceſſarily ariſes the contraction of place. The ſpectator, who knows that he ſaw the firſt act at Alexandria, cannot ſuppoſe that he ſees the next at Rome, at a diſtance to which not the dragons of Medea could, in ſo ſhort a time, have tranſported him; he knows with certainty that he has not changed his place; and he knows that

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* Our Editor admits that Shakeſpeare hath ſhewn no regard to the unities of time and place.

place cannot change itſelf; that what was a houſe cannot become a plain; that what was Thebes can never be Perſepolis.

‘ Such is the triumphant language with which a critic exults over the miſery of an irregular poet, and exults commonly without reſiſtance or reply. It is time therefore to tell him, by the authority of Shakeſpeare, that he aſſumes, as an unqueſtionable principle, a poſition, which, while his breath is forming it into words, his underſtanding pronounces to be falſe. It is falſe, that any repreſentation is miſtaken for reality; that any dramatic fable in its materiality was ever credible, or, for a ſingle moment, was ever credited.

‘ The objection ariſing from the impoſſibility of paſſing the firſt hour at Alexandria, and the next at Rome, ſuppoſes, that when the play opens the ſpectator really imagines himſelf at Alexandria, and believes that his walk to the theatre has been a voyage to Egypt, and that he lives in the days of Antony and Cleopatra. Surely he that imagines this may imagine more. He that can take the ſtage at one time for the palace of the Ptolemies, may take it in half an hour for the promontory of Actium.’ Deluſion, if deluſion be admitted, has no certain limitation; if the ſpectator can be once perſuaded, that his old acquaintance are Alexander and Cæſar, that a room illuminated with candles is the plain of Pharſalia, or the bank of Granicus, he is in a ſtate of elevation above the reach of reaſon, or of truth, and from the heights of empyrean poetry, may deſpiſe the circumſcriptions of terreſtrial nature. There is no reaſon why a mind thus wandering in extaſy ſhould count the clock, or why an hour ſhould not be a century in that calenture of the brains that can make the ſtage a field.

‘ The truth is, that the ſpectators are always in their ſenſes, and know, from the firſt act to the laſt, that the ſtage is only a ſtage, and that the players are only players. They come to hear a certain number of lines recited with juſt geſture and elegant modulation. The lines relate to ſome action, and an action muſt be in ſome place; but the different actions that compleat a ſtory may be in places very remote from each other; and where is the abſurdity of allowing that ſpace to repreſent firſt Athens, and then Sicily, which was always known to be neither Sicily nor Athens, but a modern theatre?

‘ By ſuppoſition, as place is introduced, time may be extended; the time required by the fable elapſes for the moſt part between the acts; for, of ſo much of the action as is repreſented, the real and poetical duration is the ſame. If, in the firſt act, preparations for war againſt Mithridates are repreſented to be made in Rome, the event of the war may, without abſurdity, be repreſented, in the cataſtrophe, as happening in Pontus; we know that there is neither war, nor preparation for war;

we know that we are neither in Rome nor Pontus; that neither Mithridates nor Lucullus are before us. The drama exhibits imitations of ſucceſſive actions, and why may not the ſecond imitation repreſent an action that happened years after the firſt; if it be ſo connected with it, that nothing but time can be ſuppoſed to intervene? Time is, of all modes of exiſtence, moſt obſequious to the imagination; a lapſe of years is as eaſily conceived as a paſſage of hours. In contemplation we eaſily contract the time of real actions, and therefore willingly permit it to be contracted when we only ſee their imitation.'

Plauſible as theſe arguments may at firſt ſight appear, we will venture to ſay there is hardly one of them that does not ſeem falſe, or foreign to the purpoſe. We apprehend that the aſſumption, on which our Editor proceeds, is not true. The obſervation of theſe unities may be neceſſary without requiring the dramatic fable in its *materiality* (as this writer terms it) to be either credited or credible. It is not requiſite, in order to juſtify the neceſſity of ſuch obſervation, that the Spectator ſhould *really imagine* himſelf one hour in Alexandria and the next at Rome; or that he ſhould actually *believe* the tranſactions of months and years to paſs in a few hours. The dramatic unities if neceſſary, are neceſſary to ſupport the *apparent probability*, not the *actual credibility* of the drama. Our learned Editor may not probably diſtinguiſh the difference; but Cicero will tell him *nihil eſt tam* INCREDIBILE, *quod non dicendo fiat* PROBABILE: and if ſuch be the power of oratory, can we doubt that a ſimilar effect is produced by theatrical repreſentation? Now, it is the ſenſes and the paſſions, and not the imagination and underſtanding, that are in both theſe caſes immediately affected. We do not pretend to ſay that the ſpectators are not always in their ſenſes; or that they do not know (if the queſtion were put to them) that the ſtage is only a ſtage, and the players only players. But we will venture to ſay, they are often ſo intent on the ſcene, as to be abſent with regard to every thing elſe. A ſpectator, properly affected by a dramatic repreſentation, makes no reflections about the fiction or the reality of it, ſo long as the action proceeds without groſsly offending, or palpably impoſing on the ſenſes. It is very true that a perſon, going to Drury-lane to ſee the Tragedy of Venice Preſerved, knows, when he places himſelf in the pit, that he is in the theatre at London, and not in Venice. But the curtain is no ſooner drawn up than he begins to be intereſted in the buſineſs of the ſcene, the orcheſtra vaniſhes, and the views of St. Mark and the Rialto diſpoſe him (not to think how *he* came *there* but) to ſee and hear what is to be *done* and *ſaid* there. When his attention is fully engaged to the fable, and his paſſions affected by the diſtreſs of the characters, he is ſtill farther removed from his own character and ſituation; and may be conceived *quatenus* a ſpectator, to be rather at Venice than at London. The image of Mr. Garrick, it is true, is painted on the retina of his eye, and the voice of Mrs. Cibber mechanically affects the tympanum of his ear: but it is as true alſo that he ſees only the tranſports of Jaffier and liſtens only to the ravings of Belvidera. And yet there is no frenzy, no calenture in the caſe; the man may be as much in his ſenſes as Horace, when he ſuppoſed the ſame deception might happen to himſelf, under the like influence of theatrical magic:

> Ille per extentum funem mihi poſſe videtur
> Ire poeta; meum qui pectus inaniter angit,
> Irritat, mulcet, falſis terroribus implet,
> Ut magus; et modo me Thebis, modo ponit Athenis.

The ſpectator is unqueſtionably deceived; but the deception goes no farther than the paſſions, it affects our ſenſibility but not our underſtanding: and is by no means ſo powerful a deluſion as to affect our *belief*. There is a ſpecies of probability, which is neceſſary to be adhered to, even to engage the attention of the ſenſes, and affect our paſſions; but this regards the *repreſentation* and not the *materiality* of the fable. The *incredulus odi*, of Horace, hath been cited with too great latitude of conſtruction. It can hardly be ſuppoſed that the poet ſhould ſtigmatize himſelf for incredulity, merely becauſe he could not believe that Progne was metamorphoſed into a bird, or Cadmus into a ſerpent. Or, ſuppoſing he might, why ſhould he uſe the verb *odi?* Why ſhould he *hate* or *deteſt* a thing merely becauſe he thought it incredible? It is natural indeed to hate whatever offends, or is ſhocking to, the ſenſes. The truth is, theſe terms are directly applied to the *form*, or *repreſentation*, and not to the materiality of the fable; as is evident on peruſing the context. The whole paſſage runs thus;

> Aut agitur res in Scenis, aut acta refertur.
> Segnius irritant animos demiſſa per aurem,
> Quam quæ ſunt oculis ſubjecta fidelibus, et quæ
> Ipſe ſibi tradit ſpectator. Non tamen intus
> Digna geri, promes in ſcenam: multaque tolles
> Ex oculis, quæ mox narret facundia præſens.
> Nec pueros *coram populo* Medea trucidet;
> Aut humana *palam* coquet exta nefarius Atreus;
> Aut in avem Progne vertatur, Cadmus in anguem,
> Quodcunque *oſtendis* mihi *ſic*, incredulus odi.

We find no objection made to the credibility of theſe fables in themſelves, (for on this the auditor may not give himſelf the trouble to beſtow a ſingle reflection) but to the unſeemlineſs or improbability that muſt neceſſarily attend their repreſentation on the ſtage: by which means the ſenſes would be offended with a palpable abſurdity, not the underſtanding be impoſed on by a falſehood. For he allows that the very ſame things may be agreeably related which will not bear to be repreſented.—But to return to our Editor. That the judgment never miſtook any dramatic repreſentation we readily admit; but that our ſenſes frequently do, is certain, from the effect it hath on our paſſions. Nay, Dr. Johnſon himſelf, after all the pains he takes to prove the drama *abſolutely incredible*, is reduced, for want of making this neceſſary diſtinction, to confeſs that it really *is credited*. ‘It will be aſked, ſays he, how the drama moves, if it is not credited? It is credited with all the credit due to a drama.’ The method he takes, to evade this evident contradiction, is, by adopting the ſophiſtry of thoſe philoſophers, who ſtrive to account for the emotions of pity, gratitude, generoſity and all the nobler paſſions, from a retroſpect to that of ſelf-love. The drama is credited, ſays Dr. Johnſon, ‘whenever it moves, as a juſt picture of a real original; as repreſenting to the auditor what he would himſelf feel, if he were to do or ſuffer what is there feigned to be ſuffered or to be done. The reflection that ſtrikes the heart[*] is not, that the evils before us are real evils, but that they are evils to which we ourſelves may be expoſed.’ Now nothing is more certain than that thoſe ſpectators, who are moſt affected by dramatic repreſentation are uſually the leaſt capable of making a compariſon between the picture and the original. There are alſo few auditors that can put themſelves in the place of the characters repreſented; and we believe ſtill fewer who are moved becauſe they reflect that they themſelves are expoſed to the evils repreſented on the ſtage. The audience are moved by mere mechanical motives; they laugh and cry from mere ſympathy at what a moment's reflection would very often prevent them from laughing or crying at all. ‘If there be any fallacy, continues our Editor, it is not that we fancy the players, but that we fancy ourſelves unhappy for a moment; but we rather lament the poſſibility than ſuppoſe the preſence of miſery, as a mother weeps over her babe, when ſhe remembers † that death may take it from her. The delight of Tragedy proceeds from our conſciouſneſs of fiction; if we thought murders and treaſons real they would pleaſe no more.' In reply to this, it may be ſafely affirmed, that we neither fancy the players nor ourſelves unhappy: our imagination hath nothing to do with the immediate impreſſions whether of joy or ſorrow; we are in this caſe merely paſſive, our organs are in uniſon with thoſe of the players on the ſtage, and the convulſions of grief or laughter are purely involuntary. As to the delight we experience from Tragedy, it no more proceeds directly from a conſciouſneſs of fiction, than the pleaſure we reap from Comedy; but is the phyſical conſequence of having the tranſient ſenſe of pain or danger excited in us by ſympathy, inſtead of actually and durably feeling it ourſelves. Hence that diminution of pain, which gives riſe to the pleaſing ſenſation, to which the ingenious Author of the enquiry into the Origin of our ideas of the Sublime and Beautiful, gives the name of *delight*. And hence it is that ſuch perſons, who are moſt affected with the diſtreſs of a Tragedy, are generally moſt delighted with its repreſentation.

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[*] This language is not quite ſo correct as might be expected from a writer ſo capable of expreſſing himſelf philoſophically. The heart is often affected without any appeal to the judgment: nor is it neceſſary, in order to work upon our ſenſibility, to addreſs the underſtanding. This is more frequently and more eaſily done by addreſſing the paſſions immediately through the ſenſes.

[†] Is this an accurate uſe of the verb *remember*? Can we be properly ſaid to *remember* what is yet to come, or what may never come at all? The meaning is, that ſhe *recollects* the precept or maxim which inculcates the probability of death's depriving her of her child: but this is imperfectly expreſſed. Indeed this preface is not, in general, written [illegible]th that preciſion and accuracy of ſtyle, which diſtinguiſhes ſome other [illegible]his celebrated Author's writings.

But we ſhall here take leave of this performance for the preſent; deferring our farther remarks, on the Editor's miſapprehenſion of the dramatic unities, to another opportunity.

[*To be continued.*]

Two Papers on Fevers and Infection, by James Lind Phyſician to the King's Hoſpital at Haſlar, &c. 1763. 8vo. 1s. 6d. ſewed. Wilſon.

OUR Readers may poſſibly be ſurpriſed that a work publiſhed ſo long ago ſhould now firſt appear in the Review. The only excuſe we have to offer for our ſeeming neglect, is, that we do not remember ever to have ſeen it advertiſed. Finding however, on peruſal that the book is by no means undeſerving the attention of the public, we deem it proper, in juſtice to the Author, to our Readers, and ourſelves, to give the following account of it.

Though we do not entirely diſregard all theory on medical ſubjects, yet in general we are of opinion, that it merits attention only in proportion as it is founded on practical obſervation. Our Author begins his firſt paper with a ſuccinct hiſtory of ſeveral ſpecies of infectious fevers which occurred in

Haſlar hoſpital from June 1758, to the beginning of the year 1760.

From this hiſtory we ſhall ſelect ſuch facts or obſervations as we conceive may be new to thoſe who have not ſeen this performance. ‘ The *Revenge* and *Montague* about this time (1758) arrived from the Mediterranean, the crew of the former being in a very ſickly condition. By ſmoking this ſhip well with the vapour of tar, the infection had abated.’ In the *Saltaſh*, the Doctor informs us, the men were attacked by a fever reſembling the jail diſtemper deſcribed by Dr. Pringle. The ſhips which arrived at Spithead after the reduction of Louiſburg brought with them a malignant fever, which attacked thoſe alſo who were already afflicted with the ſcurvy. This circumſtance the Doctor takes to be a proof of its proceeding entirely from infection, ‘ for, ſays he, I have found, that the ſcurvy is a diſeaſe in its nature oppoſite to that of a fever; inſomuch that even an infection is long reſiſted by a ſcorbutic habit.’ Admitting the fact upon the Doctor's authority, we apprehend it is only to be accounted for by that ſingular inſenſibility of the ſolids, which is conſidered as a pathognomic ſymptom of the ſcurvy, and which it is not difficult to conceive, may render the body leſs ſuſceptible of a diſeaſe the *cauſa prædiſponens* of which is probably an uncommon irritability of the arterial ſyſtem.

Having mentioned the yellow fever brought home by the fleet from North-America, and alſo another ſpecies of infection communicated by ſhips manned partly from jails, our Author proceeds to enumerate their common ſymptoms, *viz.* cough, copious expectoration, with lancinating pains through the *thorax*. Some who recovered, remained dull of hearing, and a few died conſumptive. ‘ This diſtemper, ſays the Doctor, if it had occurred elſewhere than in the ſhips, might perhaps have been judged ſolely inflammatory, and to have proceeded from cauſes very different from the real one.’ Concerning the propriety of this obſervation we are not enabled to judge, as our Author ſays nothing of the ſtate of the pulſe, nor of the weather, to which the men had been expoſed.

The *Edgar*, he informs us, was cleared of her infection by a large quantity of gun-powder fired on board her during an engagement. A ſpecies of intermittent fever was communicated to the *Melampe* by two men from a guard-ſhip. The favourable criſis of this diſtemper was by ſtool; but the recovery of the majority of the patients was attributed to bliſters. A patient from the *Loeſtoffe* was blooded on the ſixth day of the yellow fever, brought from America, which afforded the Doctor the firſt opportunity of inſpecting the blood in that diſorder. He found the maſs viſcid and ſizy, and after it had ſtood ſome time, the grumous concretion became covered with a yellow gluten half an inch thick, impenetrable to the finger, the ſerum being as thick as ſyrup, of a deep yellow *tinge*, and bitter taſte.

Upon the whole it appears, that theſe ſeveral ſpecies of fevers (or perhaps rather *varieties* of the ſame *ſpecies)* were generally contagious, and that the patients were moſt frequently relieved by the early application of bliſters; likewiſe that the only effectual means of deſtroying the noxious *miaſmata* is by fumigation with tobacco, ſulphur, arſenic, or gun-powder. ‘ I never, ſays the Doctor, heard of any ſhip, which after having been carefully and properly ſmoked, did not immediately become healthy.’ Of this fact we do not entertain the leaſt doubt; but we muſt beg leave to differ in opinion from the Doctor, when in the next paragraph he ſays, ‘ The modern practice of burning large fires in the open air in the ſtreets of places infected with the plague, or other contagion, is founded on principles groundleſs and erroneous; and hath therefore been experienced not only unſucceſsful but hurtful. Might not this have proceeded from a conſumption and deſtruction of that principle in the air which is equally the food of animal life and of fire.’

What the Doctor ſuppoſes, would certainly be the caſe, if by any means the ſurrounding freſh air were prevented from immediately ſupplying the place of that which the fire had rendered unfit for reſpiration; otherwiſe the ſuppoſition is entirely without foundation. We know from experience that ſmoke poſſeſſes a powerful antiſceptic quality, probably owing to the *ammoniac* it contains; and hence we are of opinion that large fires in caſes of contagious diſtempers, are of ſingular benefit: As to the power of *ſulphur* and *arſenic*, as mentioned above, we cannot ſuppoſe any thing ſpecific in them, unleſs we imagine the noxious *miaſmata* to conſiſt of certain *animalculæ* floating in the air, and adhering to the inſide of the ſhip; which poſſibly may be the caſe.

From the good effects of fumigation in ſhips, the Doctor very properly takes occaſion to adviſe the like practice in the chambers where perſons have died of any contagious diſtemper; the corps being immediately removed, and the doors cloſe ſhut for at leaſt eight or ten hours, ‘ I have known, ſays our Author, that in ſeveral ſhips, the contagion of the ſmall pox has been entirely ſtopt by means of wood fires, ſprinkled with brimſtone, kept burning, and cloſely confined in the infected place.’ In page 51, he adviſes the burning of Caſcarilla bark, or the defuſion of the ſteam of camphorated vinegar, in the chambers of the ſick; and he concludes his firſt paper with directions for moſt effectually purifying houſhold goods or apparel which are ſuppoſed to harbour infection. This is performed by long fumigation in a cloſe place; and the linen, before it is put into hot water, ſhould ſteep for ſome time in cold ſoap lees.

We ſhall now proceed to give a ſuccinct account of the Doctor's ſecond paper; in which we are favoured with his method of treating thoſe who have received infection. In general the firſt ſymptoms are a ſhivering and ſickneſs at the ſtomach. In this ſtate a gentle vomit muſt be immediately exhibited, which will often entirely prevent the fever. 'Let me add, ſays our Author, that a looſe ſtool or two ſhould at this time be procured, either by means of the emetic or of clyſters. The patient ſhould afterwards, when put to bed, take a ſweating and quieting draught, containing 5 grains of ſalt of hartſhorn, and from 15 to 20 drops of Thebaic tincture. At other times we have given 5 grains of camphire every four hours, with large draughts of vinegar whey. But if ſymptoms of a fever remain after the adminiſtration of the vomit, clyſters, &c. or ſhould the exhibition of an emetic have been altogether neglected, or unluckily delayed too long; or the patient injudiciouſly treated with ſweating medicines, and bleeding, where the proof of infection is evident; recourſe muſt ſpeedily be had to bliſters; theſe are to be applied to the back, if the head or limbs are affected; and to the breaſt, ſhould the pain have ſeized that part. When the infection by theſe means hath been removed, in 24 or 36 hours after the operation of the bliſter, the inteſtinal canal ſhould a ſecond time be gently cleanſed, by giving rhubarb with a ſmall quantity of vitriolated tartar.' 'Theſe obſervations, continues the Doctor, claim the more attention, as not being a few remarks made in private, or on any one particular fever, which might prove an exception to a general eſtabliſhed principle in practice. They are the reſult of an attention to ſome thouſand patients, whoſe caſes are ſtill preſerved in the hoſpital.'

The morbid appearances after death in ſuch bodies as were opened, were theſe. In a patient who died of the yellow fever was found in the left cavity of the *thorax*, near a quart of yellowiſh water, in which were many large flakes of yellowiſh gluten; other cakes of the ſame nature, but in a purulent ſtate, adhered to the pleura and lungs. In one who died on the tenth day of the fever, without having been yellow, a quantity of pus and purulent cruſts were found within the *pericardium*, and the heart in different places excoriated. In a third, who died on the 13th day of the fever, above two quarts of pus and purulent jelly were found in the cavity of the *abdomen*.

Thus we have endeavoured to ſelect from theſe two ſenſible papers, ſuch obſervations as may be of moſt general utility.

Upon the whole, we think they will deſerve the attention of all *Practitioners* (to uſe a word we very much diſlike) and that the Doctor's method of treating his patients, is extremely rational and judicious; but before we take our leave, he muſt permit us to ſay that we ſhould have read his papers with more pleaſure, if the language had been more correct, and ſcientific; *caul*, *guts*, *belly*, are not more intelligible to medical readers, than *omentum*, *inteſtines*, and *abdomen*. We are by no means fond of a pedantic uſe of technical terms, yet there ought certainly to be a difference between the language of the ſhambles, and that of the anatomiſt.

A Letter to the Reverend Vicar of Savoy: To be left at J. J. Rouſſeau's. Wherein Mr. Rouſſeau's Emilius, or Treatiſe on Education, is humorouſly examined and exploded. Tranſlated from the German of Mr. J. Moſer, Councellor of the High Court of Juſtice at Oſnabruck, &c. &c. By J. A. F. Warnecke, L L. C. a Native of Oſnabruck. 8vo. 1s. Dodſley.

AMONG a number of impertinent and fruitleſs attempts to depreciate the character, and ridicule the ſentiments, of Mr. Rouſſeau, we might have paſſed over the letter before us, with a very curſory animadverſion, were it not uſhered into the world with the name of a writer equally reſpectable in his political and literary capacity. Not that a more material reaſon is wanting for expatiating pretty largely on ſome particular paſſages of this performance; its ingenious author appearing to take advantage of the preſent diſputes between the divines and philoſophers, to repreſent religion as a political device; in which human prudence is more concerned than either conſcience or truth. But, as we cannot help thinking that both the preſent and future happineſs of mankind depend greatly on the propagation of truth and the preſervation of a due regard to the dictates of conſcience, ſo we can, by no means, approve of ſuch arguments as tend to eſtabliſh religion and morals ſolely on a mere prudential and political foundation. This, however, ſeems to be the prevailing notion of the times, nor is it to be wondered at that the expounders of human laws ſhould become advocates for political religions, when we have ſo recently ſeen even preachers of the goſpel adopt the like ſentiments. It may poſſibly admit of ſome excuſe in a civilian, that his religion is abſorbed in the ideas of civil policy; but what can excuſe a divine for his eagerneſs to render the dictates of truth and conſcience ſubordinate to political expedients; to ſubject the will of his God to that of his Prince? In juſtice to our Author, it muſt be confeſſed, that, though a lawyer, and, as ſuch, merely a ſervant to the ſtate, he doth not ſeem to give up the cauſe of God ſo entirely as hath been done by ſome of his prieſts. He admits, indeed, that religion is a political engine, but then, he ſays, 'it is ſuch an one as is framed and employed by God, in his terreſtrial dominions; and when we worſhip, extol, or praiſe him, then we promote his honour, and the honour of God is the happineſs of his creatures.'

As to the manner in which this political engine hath been introduced to the world; the Letter-writer endeavours to prove it perfectly conſiſtent with the divine wiſdom apparent in the ordinary diſpenſations of providence. On this head, he throws out ſome ſhrewd and ingenious remarks, tending to ſhew the inſufficiency of natural religion and the expediency and utility of revelation. But we ſhall paſs over his arguments on theſe ſubjects; and proceed to the exceptionable paſſage above hinted at. After inculcating the neceſſity of an eſtabliſhed religion in every civilized ſtate, our Author aſſerts, 'that the oeconomy of every religion abſolutely requires this public aſſertion, *that there is no ſalvation out of it.* It ſeems to me, ſays he, that a religion without this axiom cannot produce its proper effects in civil ſociety; at leaſt I think that if the following doctrine was inſerted in capital letters in a public catechiſm, that ONE MIGHT BE SAVED IN ALL RELIGIONS, ſuch a doctrine would very much leſſen that enthuſiaſm which is neceſſary to be kept up. I, for inſtance, in my thoughtleſs puerile days, ſhould certainly have reaſoned thus: "Let my mind have its full ſcope, and if it does not bring forth truths, it will at leaſt produce fancies, and every religion is acceptable to God."——So certainly I ſhould have argued, unleſs my father had concealed from my view a little longer the important doctrine of the indifferency of all religions, and had firſt inſpired me with a prejudice againſt this opinion you have adopted. When I had attained to riper years and more diſcretion, I might perhaps have been reaſonable enough not to ſuffer myſelf to be put out of the way by it. But the *world of children*, who never arrive to the age of manly underſtanding, I ſhould always have pitied. Such an indifferency would, in my humble opinion, have deprived every religion of the power of laying hold of the conſcience, which, however, is neceſſary for obtaining the purpoſes of an oath, which, though ſo awful and tremendous a thing, is yet abſolutely requiſite in *civil ſociety*. This induces me to believe, that every religion, in its public doctrine, muſt exclude all others, and leave to the philoſopher alone a ſalutary uncertainty for the ſubject of his ſpeculation.'

Now, with due deference to this learned councellor, we conceive that 'enthuſiaſm, which he thinks ſo neceſſary to be kept up,' to be of the moſt dangerous conſequence to civil ſociety, and that the ſpirit of toleration which admits that 'one may be ſaved in all religions,' ought to be univerſally propagated, as conducive to the peace of ſtates and happineſs of mankind. We are alſo ſo far from being convinced that *oaths* are, as he ſays, abſolutely requiſite in civil ſociety, that we think it better they ſhould be entirely aboliſhed, than that the horrid principles of intolerance and perſecution ſhould be cheriſhed, in order to render them of uſe.

The next extraordinary aſſertion our Author ventures to make is 'that Religion dares not depend on argument.' The reaſon which he gives in ſupport of this aſſertion is curious; 'for this, ſays he, cannot be done without allowing every man's reaſon to be a judge.'—But why ſhould not every man's reaſon be his judge? Will this Writer pretend to ſay that moral virtue is leſs practiſed, or that religion hath a leſs good effect on the minds of men, in thoſe countries where every man is at liberty to chuſe his religion, than in thoſe where all are compelled to adopt the religion of the Prince? Are the Dutch or Engliſh more wicked and licentious people than the Italians, Spaniards or Portugueſe? Our Author may lament the loſs of that influence, which the Clerical character once had over the minds of men; but we are perſuaded that every ſenſible man, who is a friend to Liberty, will think the gradual ſuppreſſion of eccleſiaſtical tyranny one of the greateſt bleſſings that diſtinguiſh modern times. Mr. Moſer, on the contrary, thinks it 'abſolutely neceſſary that truth and *prejudice*, or any thing elſe, muſt join together in order to keep up this *political ſanctity*, this divine mark of infallibility, and to preſerve the greater reverence for this order.' 'View only thoſe ſtates and countries, continues he, out of which a part of this truth, or this important prejudice, has been baniſhed by Thomaſius, or his ſucceſſors. The biſhops, canons and other eccleſiaſtics, have caſt off with their black robes the character of their order. They are not *feared* more than other men.' Thus we ſee this curious politician is not content with placing the *fear* of *God* before our eyes; but we muſt alſo ſtand in like *fear* of the *prieſt*. 'Imprudent politicians, ſays Mr. Moſer, have *in ſome countries inveſted* the ſovereign even with the adminiſtration of the eccleſiaſtical revenues, and not only rendered him maſter of all the benefices, but alſo deprived the eccleſiaſtics of their right of voting. The ſanctity of common ſenſe, by which the ſecular ſtates were ſupported, is vaniſhed away, and it is but a meer chance that the ſovereign is juſt; if he be not, no body can oblige him to be ſo.——Come on now with your natural religion, and transform all the clergy into ordinary men, leſſen the opinion of the common people concerning them, and ſay, that the Holy Ghoſt does no longer in a particular manner dwell in them, fortify therewith the ſovereign againſt heaven and hell, againſt tumults and inſurrections; what advantage do you think would ariſe from that? Indeed the *Reformation* was of great ſervice to a *Roman Catholic Prince*, but the *Roman Catholic Religion* is ſtill at preſent of great ſervice to *Proteſtant Subjects*; in this religion the *political ſanctity* of the *Clergy* is much better preſerved. It has not yet been ſuppreſſed by the double-edged concluſion, *That no* STATE *within a* STATE *ought to be endured*; which in its undeterminate compaſs may as well be dangerouſly as uſefully employed. It is true, that the epiſcopal rights are *now* juſtly united, under one head, with thoſe of the prince of the country, but moſt happily not ſo mixed together, but one may diſtinguiſh the various places and charges, or the office of High Steward from the Sovereign himſelf.—All thoſe who robbed the *Clergy* of their *political ſanctity*, which cannot be ſufficiently founded upon any thing elſe but a divine revelation; all thoſe, I ſay, brought upon mankind a very great calamity; for we need not have been afraid, that the clergy would have abuſed their power, given by us, ſince the Sovereign keeps up a perpetual military force.

'Never, (ſaid once a Turkiſh ſtateſman to me) never mind the *Mufti's* being ever ſo bad a man, do but kneel before him in the duſt, if thou art a ſubject to the *Grand Sultan*; for he and his clergy are the only ſacred rocks behind which thou canſt ſcreen thyſelf, if the tyrant ſhould be ſeeking after thee. Does God Almighty grant thee, in his wrath, thy demand, allowing thee to venerate the worthy clergyman alone, and to deſpiſe the unworthy one publickly; then doſt thou deſtroy the *political ſanctity* of this Order, and the tyrant will readily accept of this thy diſtinction, and that prieſt who is to juſtify and vindicate thy cauſe, he will call an unworthy advocate, and for this reaſon condemn him to be killed, and then he will afterwards kill thee alſo.'———

'So reaſoned a *Turk*, who was not a Donatiſt, and who did *not* affirm, That the force of the word of God depended only upon the behaviour of the prieſts.—— "What would become of Spain and Portugal, ſince they loſt their laws, if the eccleſiaſtics did not prevent the exorbitant uſe of the ſovereign power*."—This is what *Monteſquieu* ſays, and I don't urge any more but this, that *natural religion* cannot affect ſo great an advantage, and that there are in ſome countries ſuch political regulations eſtabliſhed, by which the horrible inquiſition is turned to a neceſſary evil, and to a ſacred bridle for deſpotic power.'

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* Had the natives the ſpirit to ſhake off eccleſiaſtical tyranny, they might eaſily reſtrain the *Monarchical*, obtain new laws, and become a happy free people.—*Probatum eſt*: Witneſs England and Holland; countries once labouring under the ſevereſt yoke both of regal and eccleſiaſtical tyranny.

What a pretty uſe this writer hath found for the horrible inquiſition! A very ſalutary inſtitution truly; by the abolition of which, the Spaniards and Portugueſe would doubtleſs be great ſufferers! Is it poſſible our Civilian can be ſo ignorant of hiſtory, or ſo blind to the operations of the human heart, as not to know that the ſpirit of liberty in any people, is a greater bulwark againſt deſpotic power than all the religious orders in the world? Can he be ignorant that the political ſanctity, he contends for, hath been almoſt always the tool of tyranny! Hiſtory affords us hardly one inſtance in which the Clergy have oppoſed the Prince, merely for the good of the people. The church and ſtate have contended, indeed, frequently for the rod of power; but whereever the former hath got the better, the people have profited only by obtaining twenty tyrants inſtead of one. It is well our Author tells us, from whence he derives his ſyſtem of politics: the *Turks* are undoubtedly firſt-rate politicians, and their political creed as worthy of adoption as their religious one! Mr. Moſer, indeed, ſeems a little aware of the inſufficiency of his political arguments; and endeavours therefore to enforce them by philoſophical reaſoning. He is here, however, in our opinion, no better a philoſopher than politician.

' There is a ſtrange diſpoſition in men towards wonderful and extraordinary things, ſuch as apparitions, ſpectres, forebodings, ſecret operations of nature, and all theſe things which force even philoſophers to confeſs, *we don't yet know every thing.*—— Thoſe great men who have argued and written againſt this ſuperſtitious diſpoſition of mind have ſucceeded well enough, ſo far as at leaſt to prevent it from being dangerous; but however they could not radically extirpate it, and many people are now aſhamed to confeſs publickly, what in their private thoughts they confeſs to themſelves.——But may not this propenſity of mind be accounted for from ſome higher reaſons? Horſes have a tender mouth in order that a bridle may the better rule them; and perhaps this diſpoſition has been implanted in us, in order that we may the better be carried by it to execute the wiſe purpoſes of nature. Do but imagine to yourſelf that we had not ſuch a diſpoſition of mind, and ſuppoſe that our brain was ſo conſtituted that it could not be affected by any thing but mathematical demonſtrations, ſhould we then be poſſeſſed of that tender ſenſibility, that eaſy credulity, which ſo much contributes to our pleaſure? We muſt then either look into the very bottom of every thing, (which pretenſion is however very abſurd) or we are now a great deal happier, becauſe we are ſooner and more eaſily ſatisfied. It is true enough, this diſpoſition is very apt to kindle the *fire of* ſuperſtition; but good-nature, kindneſs,

and

means.'

It is with ſome indignati
ſophy employed, in attemp
the underſtandings, of man
above curious piece of ſophi
or information of the Reader

Our Author ſets out, with
other ſuperficial reaſoners, w
paſſion originally implanted,
man heart, as never to be er
paſſion originally inherent in,
nature: it is only an habitua
pounded of the joint operatio
indeed are original inherent pa
vated or directed, produce c
knowledge and religion: bu
turned, are productive of igno
tion. Our Author pays a fin
ſuppoſing our minds to have
we might be the better ruled;
animal the horſe, hath any th
ceive a free and independent
of bridling him merely becauſ
As to that 'eaſy credulity, w
pleaſure,' we do not envy our A
education may have beſtowed
Man is a curious, wonderful
that *individual*

guides and rulers into angels and demigods, to bridle and goad their fellow-creatures like brutes? What natural right doth ſuperior cunning give one man over the liberty and independency of another? Is it not a right of the ſame kind as that which ſuperior ſtrength may give one to his property? Doubtleſs it is: nor can any better reaſon be given, why a *wiſer* man ſhould *enſlave* him, than why a *ſtronger* man ſhould rob him. In Society, mutual ſagacity, like mutual ſtrength, is united for the common good; but the ſocial compact gives the *cunning* no greater right to oppreſs the *ſimple* than it gives the *ſtrong* to oppreſs the *weak*. Add to this that the ſtupid father may have an ingenious ſon; and it would be the greateſt act of injuſtice to ſhut the gates of knowledge againſt thoſe who may not as yet have acquired information. How ſhould we exclaim againſt the tyranny of a deſign, to prevent the Poor from acquiring property, and for perpetuating wealth in the families of thoſe who are now rich! But this would be neither more unjuſt, nor more cruel, than the deſign of entailing on the generation of the ſimple and unlearned a conſtant ſtate of ſtupidity and ignorance; for to ſuch a ſtate, that of ſlavery is inſeparably annexed. We cannot help, therefore, expreſſing our diſapprobation of ſuch doctrines as this Author inculcates. The rulers of the people, indeed, may inſinuate, as much as they pleaſe, that the multitude are happier in their ignorance, than they would be made by their enquiries after knowledge: but men are never happy unleſs they are permitted to be happy their own way; nor do they enjoy the common privileges of human nature, if they are prevented from exerting thoſe faculties, whether of imagination or reaſon, with which God hath endowed them.

It is with a very ill grace, the tranſlator takes upon him to cenſure the inabilities of others: nor can we allow the juſtice of any of his reaſons for engaging in a taſk, to which his own acquiſitions are ſo evidently, and, indeed, confeſſedly inadequate. The ill-ſucceſs of preceeding tranſlators from the German, is by no means, a ſufficient plea for his adding to the number of wretched tranſlations. The Meſſiah of Klopſtock, and the Satires of Rabener, may be miſerable verſions, without conferring any degree of merit on that of the letter before us. Mr. Warnecke, indeed, ſeems to impute the deficiency of thoſe tranſlations to the circumſtance of their being made by Engliſhmen: but we do not ſee why an Engliſhman, who does not underſtand German, may not tranſlate from that language as well as a German who does not underſtand Engliſh. Is it eaſier to write a language than to read it? The contrary is generally, and indeed very juſtly, conceived to be the caſe. We would adviſe him, therefore, to ſtudy the Engliſh language *two years* longer, before he ventures to tranſlate again: for we can aſſure him that all the wit, humour, and *Attic ſalt*, with which, he ſays, the original of this Letter abounds, and which he doubts not may be eaſily diſcovered in this feeble tranſlation, are totally evaporated.

The Poſthumous Works of Dean Swift, concluded: See Review for September, p. 230.

WE are now arrived at that part of this Collection, which contains the Letters to and from ſeveral perſons. They are ſeventy-five in number; and the principal names that appear in this correſpondence, are, the Earl of Peterborough, Lord Bolingbroke, the Duke and Ducheſs of Ormond, the Duke of Argyle, Lord Chancellor Harcourt, Lord Oxford, Lady Maſham, Lord Carteret, Counteſs of Suffolk, Lord Cheſterfield, Lady Betty Germaine, Duke of Dorſet, Duke of Chandois, Meſſrs. Addiſon, Steele, Pope, Lyttelton, &c. &c. Some of theſe are of ſmall import; but others are more worthy both of the Dean and of the illuſtrious perſons with whom he had the honour to correſpond. Their dates begin with the year 1710, and are continued to 1739. There is no doubt of their genuineneſs; for moſt of theſe letters do indeed, as the editor obſerved, carry with them their own internal marks of authenticity: Swift is ſtill Swift; even to the very laſt, when his infirmities had got ſuch hold of him, that, when writing to his friends, the decay of his faculties became the principal though plaintive ſubject.

A letter to Lord Carteret, Lord Lieutenant of Ireland, dated in 1724, affords the following particulars, which do honour to the memory of the celebrated Dr. Berkeley, afterwards Biſhop of Cloyne. Theſe particulars, indeed, are not wholly unknown to the public; but we deem it not impertinent to inſert them here; becauſe they may ſerve as a ſupplement to the account given of that great genius, in a late volume of our Review.

In the courſe of this letter, Swift takes occaſion to inform his noble correſpondent, that Dr. George Berkeley, who was then juſt ſet out on a journey to England, was at that time Dean of Derry,—the beſt preferment in that kingdom, [we ſuppoſe he means, excluſive of the biſhopricks] being worth 1100 l. a year. ' He takes the Bath in his way to London, ſays the Dean of St. Patrick's, and will, of courſe, attend your Excellency, and be preſented, I ſuppoſe, by his friend my Lord Burlington. And, becauſe I believe you will chuſe out ſome very idle minutes to read this letter, perhaps you may not be ill entertained with ſome account of the man, and his errand. He was a Fellow in the Univerſity here; and, going to England very young, about thirteen years ago, he became the founder of a ſect there called the *Immaterialiſts*, by the force of a very curious book upon that ſubject. Doctor Smallridge, and many other eminent perſons were his proſelytes. I ſent him ſecretary and chaplain, to Sicily, with my Lord Peterborow; and, upon his Lordſhip's return, Doctor Berkeley ſpent above ſeven years in travelling over moſt parts of Europe, but chiefly through every corner of Italy, Sicily, and other iſlands. When he came back to England, he found ſo many friends, that he was effectually recommended to the Duke of Grafton, by whom he was lately made Dean of Derry. Your Excellency will be frighted, when I tell you all this is but an introduction: for I am now to mention his errand. He is an abſolute philoſopher, with regard to money, titles, and power; and, for three years paſt, hath been ſtruck with a notion of founding an univerſity at Bermudas, by a charter from the crown. He hath ſeduced ſeveral of the hopefulleſt young clergymen and others here, many of them well provided for, and all of them in the faireſt way of preferment: But, in England, his conqueſts are greater; and, I doubt, will ſpread very far this winter. He ſhewed me a little tract, which he deſigns to publiſh; and there your Excellency will ſee his whole ſcheme of a life academico-philoſophical, (I ſhall make you remember what you were) of a college founded for Indian ſcholars and miſſionaries; where he, moſt exorbitantly, propoſeth a whole hundred pounds a year for himſelf, forty pounds for a fellow, and ten for a ſtudent. His heart will break if his deanary be not taken from him, and left to your Excellency's diſpoſal. I diſcourage him by the coldneſs of courts and miniſters, who will interpret all this as impoſſible, and a viſion; but nothing will do. And, therefore, I do humbly entreat your Excellency, either to uſe ſuch perſuaſions as will keep one of the firſt men of this kingdom, for learning and virtue, quiet at home, or aſſiſt him, by your credit, to compaſs his romantic deſign; which, however, is very noble and generous, and directly proper for a great perſon of your excellent education to encourage.'

It is no uncommon thing with Swift, who was a warm friend and a bitter foe, to exaggerate, greatly, the virtues of thoſe whom he deſigned to commend, as well as the faults of ſuch as had the misfortune to be number'd among his enemies; but in this ſketch of Dr. Berkeley's character, he ſeems, according to all the accounts we have met with of that worthy prelate, to have kept ſtrictly within bounds, and to have given us a very juſt likeneſs of the original.

Moſt of our Readers, no doubt, have heard of the Dean's famous affair with Counſellor Betteſworth; occaſioned by his ſe-

January, 1733-4:—or

‘ On Monday laſt week, to
deanry one Mr. Betteſworth ;
that I was gone to a friend’s h
me, and was admitted into the
pany in the back room, and we
ing me, whether I were author
reflected on ? The ſingularity c
manner, action, ſtyle, and tone
that I had once ſeen him, about
Ludlow’s country houſe. But I
and of what calling he might b
fore deſired to know who, and w
of ſome ſuch verſes, but knew n
me, that he was a ſerjeant at law,
After which he repeated the lines t
emphaſis ; ſaid, I was miſtaken in
he was no booby, but owned himſ
ever, that being a point of contro
cern, I let it drop. As to the ve
taſte and ſkill in poetry, he was as
ſeen them fall from my pen. Bu
his argument lay upon two wor
which he knew could come from
me, That, ſince I would not own
could not get ſatisfaction by any
it by his pen, and ſhew the worl
he began to

maim me*. But the maſter and miſtreſs of the houſe, who knew his character, and could hear every word from the room they were in, had prepared a ſufficient defence in ſuch a caſe, as they afterwards told me. He hath ſince related to five hundred perſons of all ranks, above five hundred falſehoods of this converſation, of my fears and his own brutalities, againſt all probability as well as fact; and ſome of them, as I have been aſſured, even in the preſence of your Grace. His meanings and his movements were indeed peeviſh enough, but his words were not. He threatened me with nothing but his pen, yet owned he had no pretence to wit. And indeed I am heartily glad, for his own ſake, that he proceeded no further; for, the leaſt uproar would have called his neareſt neighbours firſt to my aſſiſtance, and next, to the manifeſt danger of his life. And I would not willingly have even a dog killed upon my account. Ever ſince he hath amuſed himſelf with declaring, in all companies, eſpecially before Biſhops, and Lords, and members of parliament, his reſolutions for vengeance, and the ſeveral manners by which he will put it in execution.

'It is only to the advice of ſome judicious friends that your grace owes the trouble of this letter. For, though I may be diſpirited enough by ſickneſs and years, yet I have little reaſon to apprehend any danger from that man; and thoſe who ſeem to have moſt regard for my ſafety, are no more apprehenſive than myſelf, eſpecially ſuch as beſt know his character. For his very enemies, and even his ridiculers, who are, of the two, by far the greater number, allow him to be a peaceable man in all things except his words, his rhetorical action, his looks, and his hatred to the clergy; which however are all known, by abundance of experience, to be perfectly harmleſs; and particularly as to the clergy.'

After all, Betteſworth's great fault, and what rendered him particularly obnoxious to Swift, was his being a very zealous Whig, and an active man among the leaders of that party, at a time when party animoſities ran high in Ireland; and, indeed, in both kingdoms.

We come now to the poetical articles contained in this poſthumous publication; the firſt of which is a poem by Dr. Parnell, addreſſed to Swift, on his birth-day, November 30, 1713. Parnell's poetical talents are well known; and therefore we ſhall paſs immediately to the next article; which is a congratulatory Epiſtle from Swift to Lord Harley, on the marriage of the latter. Theſe verſes abound in wit and compliment; but will intereſt few Readers in theſe days. Next follow two ſmall pieces, one by Biſhop Atterbury, the other by Parnell; and then we come to a pretty long poem of the Dean's, entitled directions for making a birth-day ſong, 1729. This is ſo ſevere a ſatire on the royal family, that we do not wonder it was not printed in the late reign. The whole houſe of Hanover is moſt inſolently abuſed in it; but it muſt be owned the piece, conſidered merely as a poem, is excellent: yet after the juſt character we have given of it, it would not be decent or proper for us to make extracts from ſuch a virulent lampoon.

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* It is pretty obvious that Swift has here endeavoured to place Mr. B's behaviour not only in the moſt abſurd and ridiculous, but in the worſt light that he *poſſibly could.*

The laſt-mentioned article is ſucceeded by about a dozen pieces of inferior note; after which we have a poem to Mr.* Delany, on the talents fit for converſation; an extract from which will ſerve to enrich our miſcellany:

Talents for converſation fit,
Are humour, breeding, ſenſe, and wit:
The laſt, as boundleſs as the wind,
Is well conceiv'd, though not defin'd:
For, ſure, by wit is chiefly meant
Applying well what we invent.
What humour is, not all the tribe
Of logic-mongers can deſcribe;
Here nature only acts her part,
Unhelp'd by practice, books, or art:
For wit and humour differ quite,
That gives ſurpriſe, and this delight.
Humour is odd, groteſque, and wild,
Only by affectation ſpoil'd:
'Tis never by invention got,
Men have it when they know it not.
Our converſation to refine,
Humour and wit muſt both combine:
From both we learn to rally well,
Wherein ſometimes the French excel.
Voiture, in various lights, diſplays
That irony which turns to praiſe:
His genius firſt found out the rule
For an obliging ridicule:
He flatters with peculiar air
The brave, the witty, and the fair:
And fools would fancy he intends
A ſatire where he moſt commends.
But, as a poor pretending beau,
Becauſe he fain would make a ſhow,
Nor can arrive at ſilver lace,
Takes up with copper in the place:
So the pert dunces of mankind,
Whene'er they would be thought refin'd,
As if the diff'rence lay abſtruſe
'Twixt raillery and groſs abuſe;
To ſhew their parts, will ſcold and rail,
Like porters o'er a pot of ale.

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* Afterwards Dr. Delany.

Such is the clan of boiſt'rous Bears,
Always together by the ears;
Shrewd fellows and arch wags, a tribe
That meet for nothing but to gibe;
Who firſt run one another down,
And then fall foul on all the town;
Skill'd in the horſe-laugh and dry rub,
And call'd by excellence The Club.
I mean your Butler, Dawſon, Car,
All ſpecial friends, and always jar.

The mettled and the vicious ſteed
Differ as little in their breed;
Nay, Voiture is as like Tom Lee
As rudeneſs is to repartee.

If what you ſaid, I wiſh unſpoke,
'Twill not ſuffice, it was a joke:
Reproach not, though in jeſt, a friend
For thoſe defects he cannot mend;
His lineage, calling, ſhape, or ſenſe,
If nam'd with ſcorn, gives juſt offence.

What uſe in life to make men fret,
Part in worſe humour than they met?
Thus all ſociety is loſt,
Men laugh at one another's coſt;
And half the company is teaz'd,
That came together to be pleas'd:
For, all buffoons have moſt in view
To pleaſe themſelves by vexing you.

You wonder now to ſee me write
So gravely on a ſubject light;
Some part of what I here deſign
Regards a friend * of yours and mine;
Who, neither void of ſenſe nor wit,
Yet ſeldom judges what is fit,
But ſallies oft beyond his bounds,
And takes unmeaſurable rounds.

When jeſts are carried on too far,
And the loud laugh begins the war,
You keep your countenance for ſhame,
Yet ſtill you think your friend to blame.
For, though men cry they love a jeſt,
'Tis but when others ſtand the teſt:
And, would you have their meaning known?
They love a jeſt that is their own.

About half a dozen other pieces, of various merit, follow next; turning over which, we come to DAPHNE; a ſatire on ſome female character: a character which (begging pardon of the lovely

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* He means Mr. Sheridan.

may be pretty generally applied; for which reaſon we ſhal
it before our Readers:

Daphne knows, with equal eaſe,
How to vex and how to pleaſe;
But, the folly of her ſex
Makes her ſole delight to vex.
Never woman more deviſ'd
Surer ways to be deſpiſ'd:
Paradoxes weakly wielding,
Always conquer'd, never yielding.
To diſpute, her chief delight,
With not one opinion right:
Thick her arguments ſhe lays on,
And with cavils combats reaſon:
Anſwers in deciſive way,
Never hears what you can ſay:
Still her odd perverſeneſs ſhows
Chiefly where ſhe nothing knows.
And where ſhe is moſt familiar,
Always peeviſher and ſillier:
All her ſpirits in a flame
When ſhe knows ſhe's moſt to blame.

Send me hence ten thouſand miles,
From a face that always ſmiles:
None could ever act that part

Thus you have the caſe in view,
Daphne, 'twixt the Dean and you;
Heav'n forbid he ſhould deſpiſe thee;
But will never more adviſe thee.

From Daphne, we turn to the remainder of the poetical pieces, conſiſting of about thirty articles; ſome of which are printed as Dr. Delany's; others as Dr. Sheridan's; but moſt of them are given us as the Dean's; and that they are the genuine productions of his pen, there is no room to doubt.

The remainder of the volume conſiſts of ſmall pieces in proſe; ſome of which are quibbling letters, and ſcraps of conundrum wit,—the reproach of Swift's memory, and the diſgrace of this otherwiſe valuable collection of the remains of that great, that univerſally admired genius, whoſe name will reflect immortal honour on his country.

MONTHLY CATALOGUE,

For OCTOBER, 1765.

RELIGIOUS *and* CONTROVERSIAL.

Art. 10. *The Grace of God in Chriſt to all Men ſcripturally vindicated: In a free and ſober Examination of Mr. Michael Bligh's Diſcourſe on Deuteronomy xxxii. 9. delivered at Sevenoaks, in Kent, Oct.* 14, 1764. By Thomas Harriſon. 8vo. 1s. Gardner.

IN this examination of Mr. Bligh's Sermon, Mr. Harriſon undertakes to give 'a more plain and full view of the ſentiments of many of the baptiſt churches, than, perhaps, is elſewhere to be met with; and which may tend to the ſatisfaction of ſerious enquirers into the points diſcuſſed.' He aſſures us, that it was not the love of controverſy, or a conceit of his own ability, which engaged him in this diſpute; but, adds he, the diſcourſe referred to 'being delivered in the *neighbourhood* of thoſe I ſerve in the goſpel; and Divine Providence, by viſiting me with *bodily* incapacity for *other* ſervice and employment, which might have taken up my time, having given me leiſure and opportunity; and at the ſame time graciouſly continued the uſe of the faculties of my *mind*, I have been moved to the following publication with theſe views: to give a check to what I count erroneous, leſt, no notice being taken thereof, *error* might ſeem to triumph over *truth*: and to eſtabliſh my *own* people, and *others* alſo of the ſame ſentiments, with whom I have ſome connection, to whoſe hands that diſcourſe may have come.'——We ſhall only add, that our Author does really diſcuſs the points that fall under his examination, with *ſobriety* and decency of manner; but his tract will appear extremely verboſe and tedious to thoſe readers who do not love to deſcend into the *profundity* of ſuch controverſies. He appears indeed, himſelf, to be fully ſenſible of his *prolixity*; and he apologizes for it, from his regard to *common capacities*, who, he rightly judges, will always be the majority. 'Men in common, he ſays, do not ſo eaſily take in the ſenſe and force of an argument contained in *few words*; they muſt, as Calvin ſomewhere ſays, *have their ears beat with the doctrine!*'

Art. 11. *A Letter to Mr. Phillips, containing ſome Obſervations on his Hiſtory of the Life of Reginald Pole.* By Richard Tillard, M. A. 8vo. 1s. Horsfield.

Mr. Tillard has here given the public a number of very judicious criticiſms, on various paſſages in Mr. Phillips's Life of Cardinal Pole; and fully refuted many of that writer's arguments and repreſentations in favour of popery.

Art. 12. *The Doctrine of Predeſtination unto Life explained and vindicated. In four Sermons, preached at Boſton in New England.* By William Cooper. 12mo. 1s. 6d. Dilly.

Although the doctrine of predeſtination has never yet been explained and vindicated to *our* ſatisfaction, yet this doctrine has its advocates; and to thoſe who are diſpoſed to lend a favourable ear to whatever can be advanced in its defence, Mr. Cooper's diſcourſes will, perhaps, appear to be maſterly performances.

POLITICAL.

Art. 13. *The Political Apology; or, Candid Reaſons for not taking Part with the preſent Public Syſtem.* In a Letter from a MAN who never had a *Place*, to a Right Hon. GENTLEMAN who has lately accepted of an *High Office*. 8vo. 1s. Wilkie.

Theſe candid reaſons are near akin to thoſe given by the *Honeſt Man* (ſee Rev. for July, p. 76.) for declining to take any part in the new adminiſtration; and there is ſuch a ſimilitude in the temper in which the Authors argue, ſuch a conformity in the principles on which they ground their ſeceſſion, and ſuch a ſameneſs in the ſtyle of both theſe tracts, that we are not a little inclined to conclude them both to be the production of the ſame pen. Be this, however, as it may, the ſubſtance of the two pieces being ſo very ſimilar, and we having given ſo large an abſtract of the firſt of them, it ſeems unneceſſary for us to enter particularly into the contents of the preſent performance.

Art. 14. *A Vindication of the Whigs, againſt the Clamours of a Tory Mob; with an Addreſs to the City.* 8vo. 1s. Moran.

What this ranting Writer calls a Vindication of the Whigs, is nothing but a wild, Hurlothrumbo invective againſt all who in any meaſure concur in oppoſition to, or expreſs any diſlike of the preſent adminiſtration. His addreſs to the city contains the groſſeſt abuſe of the Londoners, on account of their late addreſs to the throne. Part of what he ſays, in his raving againſt the citizens, may ſerve as a ſpecimen of

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his temper and language. ‘ Bluſh mayor and aldermen ——— — We aſk no bluſhes from the common common-council . . . The commons have no ſhame, no ſenſe, no feelings :—they are a factious mob, at war with reaſon and underſtanding; they are the train-bands of ſedition, the jobbers of riot, the bulls and bears of dulneſs, —and honeſty with them has long been under par. But ſince, mayor, aldermen, and commons, ye have no gratitude, no ſenſe, no reaſon, nor no feeling.——What can be expected from ſuch an inanimate body,—bodies without ſouls! Alas! &c. &c. &c.’

This ſeems, from ſimilitude of manner, to be the ſame angry maſtiff that ſo furiouſly baited the *bulls and bears* of the city, in the *Fable* hereafter mentioned in our poetic articles. See p. 324.

MEDICAL.

Art. 15. *The Commentaries upon the Aphoriſms of Dr. Herman Boerhaave, the late Profeſſor of Phyſick in the Univerſity of Leyden, concerning the Knowledge and Cure of the ſeveral Diſeaſes incident to Human Bodies.* By Gerard Van Swieten, M. D. Tranſlated into Engliſh *. 3 Vols. 8vo. 18s. Horſfield, &c.

The character of our learned and uſeful Commentator, Baron Van Swieten, is ſo well eſtabliſhed, and ſo univerſally known, that we ſhall diſcharge our duty to the public with reſpect to the preſent work, by giving only a ſhort account of the tranſlation.

Theſe three volumes are a tranſlation of the fourth volume of the Latin original, which was publiſhed in *quarto* about a year ago, and contained our Author's commentaries on the following diſeaſes; *Pthiſis pulmonalis :—Pthiſes aliæ :—Hydrops :—Podagra :—Morbi virginum :—Morbi gravidarum ;—Partus difficilis :—Morbi puerperii : Morbi infantum.*——Few perſons, we apprehend, will read the tranſlation, who are ſo far acquainted with the *Latin* as to underſtand the eaſy and correct language of the original.——We muſt advertiſe, however, thoſe Readers, whoſe fate it is to take up with the tranſlation, that great liberties have been taken in dividing not only *ſentences* and *periods*, but even whole *paragraphs*, in a different manner from what they are in the original; and that the tranſlation is far from being always cloſe, accurate and correct.——Improprieties ſuch as the following frequently occur :—‘ but no patients *as* had ſuch an inflammation that they grew feveriſh, were ever cured.’——‘ leſs danger is to be apprehended *for* evacuating the whole fluid.’——*Sanguinem exſpuit*, is tranſlated, ‘ he *threw* up blood ;’ now blood, we believe, is generally *thrown* up by vomiting; and *ſcreatu educere ſanguinolentum ſputum*, to hawk up bloody ſpittle, is tranſlated, ‘ to ſpit up bloody ſpittle.’—*Verum quidem eſt, quod olim quidam medici crediderint, naturaliter copiam humoris aliquam pericardii cavo contineri, ut calidiſſimum cor perpetuo humectaretur ; ſed hodie illæ lites compoſitæ ſunt, cum tantum poſt mortem frigefacto cadavere liquidum hic inveniatur ; in vivis animalibus ſubito diſſectis*

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* Being Vols. 12, 13, and 14, of the Engliſh tranſlation.

vapor exhalat, cæterum nil invenitur, ſi nempe ante mortem ſana fuerint. Our Tranſlator, by a wonderful ſlight of hand, has, from this one period, conjured up three diſtinct periods in his tranſlation; and, at the ſame time, making very free with the ſenſe of the original, has perplexed the paſſage, and rendered it almoſt unintelligible.—Here it is:—'It is indeed *not* true, as phyſicians formerly believed, that a quantity of fluid was contained in the cavity of the pericardium, to moiſten the heart, and temperate its heat. But this diſpute is now ſettled, as this fluid is only found in the body, when it is grown cold after death. In live animals, cut open ſuddenly, a vapour only breaks forth; and nothing elſe is found, if the animals are healthy.' —*Old veterans* occur more than once in this tranſlation.—We wonder whether our Tranſlator ever heard of *young veterans.*— We know that in the Latin, two negatives make an affirmative; and if, in the Engliſh, two affirmatives did but make a negative, our Tranſlator would have diſcovered the ſurprizing knack of making old people young again.—The following paſſage, *quia allium v. g. ſuo odore inficit urinam* is tranſlated thus, 'becauſe garlick, for inſtance, *ſmells* the urine, but then it is with its own particular flavour.' This is the firſt time we remember to have ſeen the ſenſe of ſmelling attributed to *garlick*; but, poſſibly, this perſonification of *garlick* may be particularly bold and happy: *garlick* it ſeems *ſmells* the urine, and in return for this compliment of ſenſibility, *Maſter Garlick* is preſented by *Maſter Urine* with his own particular flavour:—very pictureſque truly! and perfectly conſiſtent with the politeneſs of two ſuch diſtinguiſhed *perſonages!*

But if our Tranſlator excels in the proſe parts of his work, he is no leſs excellent in the poetical.——This appears from the tranſlation of thoſe paſſages which are quoted from Lucian's Tragopod:

Mendacia tibi dicta, quæque dicta ſunt;
'A heap of lies he has told, and more will tell,
'For no one thing he ſaid to him befell.'

A tranſlation, conciſe, expreſſive, and poetical!

Again,—*Cognoſcat unuſquiſque, me ſolam deûm*
Non deliniri pharmacis, non obſequi.
'That every one may know
'That I the only goddeſs am, who dumb
'To tears and ſupplications, ſighs and ſhrugs,
'And quite inexorable then become
'When once aſſail'd by 'pothecaries drugs.'

The tranſlation of the following line is ſingularly happy:

Sed vos manuum digitos agite, conſtringite.
————; 'and you—as ſoon
'Their *finger-knuckles* and their *wriſts* invade.'

Wriſts and *finger-knuckles* are, to be ſure, an admirable tranſlation of *manuum digiti.*

Cur non adeſt gravis inflammatio
Ipſo in loco, nec humidum fomentum habes.
'Why was there not a grievous inflammation,
'Or, to the parts applied, a fomentation?'

Better and better ſtill!——We need not ſurely lament the loſs of *Sternhold* and *Hopkins,* ſo long as the Tranſlator of Baron Van Swieten's Commentaries, ſhall be pleaſed to exert his poetic abilities.

Art. 16 *Oratio anniverſaria, in theatrò collegii regalis medicorum Londinenſium ex Harvæi inſtituto habita, die* 18*vo Octobris,* 1764. 4to. 1s. 6d. Whiſton.

One ſingle phyſiological or practical truth, when put into the *medical balance*, is of more real *weight*, than all the eaſy, elegant, claſſic declamations which have ever iſſued from the ROYAL COLLEGE of Phyſicians.—Declamation often leads to extravagance; and, in the mighty pother, truth too frequently eſcapes the ſight of the Orator.

This oration is a panegyric on our Engliſh medical worthies, from *Caius* down to the preſent time; in which Dr. Cadogan, the Author, does ample juſtice to the reſpective characters: once or twice, however, he even *out-Herods Herod!*——From the labours of theſe great men, whoſe eulogy he has juſt given, he ſays, *tandem ea nata eſt et ſtabilita, quâ nunc fruimur phyſiologia; cujus ad perfectionem* PAUCISSIMA *certe deſiderari videntur.* We apprehend our phyſiology is far from being brought to ſo GREAT a degree of perfection; and had Dr. Cadogan conſulted Haller, Hunter, or any other of our beſt phyſiologiſts, they would have informed him, that, *non* PAUCISSIMA, *ſed* PERMULTA *certe deſiderantur.*—Speaking of Dr. Jurin, who was one of our Engliſh patrons of inoculation, our Orator takes the opportunity to deliver his own ſentiments on this ſubject: —'What, ſays Dr. Cadogan, if one in a thouſand dies?'—A very round number truly, and far, very far, exceeding the authentic accounts relative to this practice.—But our Author goes on:—'What if one in a thouſand dies, of thoſe who would have died in the natural way?—One out of ſeven, we believe, dies in the natural way: our Author's *declamatory arithmetic* therefore ſtands thus:—'What if one out of ſeven thouſand dies?'—Very well Dr. Cadogan! and what then? Why then that *one* which dies under inoculation, dies through the ignorance and miſmanagement of the inoculator.———Here follows the paſſage itſelf:—*Quid ſi hinc inde unus e mille perit eorum qui ſpontaneo morbo perituri eſſent? id maxime imperitorum ægros tractantium inſcitiæ imputandum.*———To recommend any practice in this manner, is, we think, moſt effectually to diſcommend it.

Art. 17. *Centaury, the great Stomachic: in Preference to all other Bitters; in that it gives Appetite and Digeſtion, and neither heats nor binds the Body. With an Account of the Plant, and the Method of gathering and preparing it; and a few Rules for ſuch as have weak Stomachs.* By J. Hill, M. D. Member of the Imperial Academy. 8vo. 6d. Baldwin.

J. Hill, M. D. and Member of the Imperial Academy, is certainly, in his way, a moſt accompliſhed and managing Practitioner; he ſells his *elixir*, and at the ſame time has the extraordinary addreſs to make the public pay for the advertiſement; and this, he generally exhibits under the form of a *ſixpenny* pamphlet.———In the preſent ſixpenny advertiſement we are informed, that Centaury is infinitely preferable to every known bitter; that its virtues chiefly reſide in that part which is between the ſtalk and the root, called the crown of the root; that on chewing it, there is perceived a moſt agreeable bitter, and a comfortable warmth, joined with a light auſterity; hence a moſt excellent

She ſeeks in vain: for ah! her ecchoing yell
With double fury burſts upon her ear.
In doubling mazes now ſhe ſeeks to foil
Th' approaching foe: but mind yon ſteddy hound
(Whoſe age, experience in the pleaſing chace
Oft times has taught) now with a glorious thirſt
Of generous ardor eager ſpeed his way;
A certain ſign, that now ſhe ſinks—and dies.
The ſtrepent horn confirms the joyful news,
And all around ſhrill propagates the ſound.
Theſe *are the ſports of Welchmen:* did ye know
The luxury of ſleep, ye ſons of eaſe,
Oft got by rural paſtime, ye would ſcorn
The blandiſhments of down, and all the arts
Emollient, which diſgrace the race of men.

Some very faulty lines, and uſeleſs epithets, we have obſerved in this poem; but as the good-humoured Author appears to be quite ſnug and happy in his elbow-chair, we are unwilling to diſturb him by deſcending to particular animadverſions: and more eſpecially as the random, incoherent nature of the piece may ſeem to claim an exemption from a too rigid trial by the laws of criticiſm.

THEATRICAL.

Art. 21. *Daphne and Amintor: A Comic Opera, in One Act, as it is performed at the Theatre-Royal in Drury-Lane.* 8vo. 1s. Newbery, Becket, &c.

This is the third time that *The Oracle* of M. St. Foix has been cooked up for the palates of Engliſh renders and Engliſh audiences. It was firſt tranſlated, literally, about twenty years ago, by an anonymous hand. Next, it was tranſlated by Mrs. Cibber, in 1752; and acted for her benefit, at Covent-Garden-houſe*: and now Mr. Iſaac Bickerſtaff, Author of *Love in a Village*, and *The Maid of the Mill*, hath taken up this pretty trifle, made ſome alteration in the plan, and added to it ſeveral poor and prepoſterous ſongs, unworthy of himſelf, by whom they were written, unworthy of Mr. Garrick, by whom this meſs was ſuffered to be ſerved up for the public entertainment, and unworthy of the toleration the piece met with from a *good-natured*, ſhall we ſay? or a *taſteleſs* audience!——As to his muſic, we have not heard it; take, therefore, his own account of it:

'With regard to the muſic, ſays Mr. B. I apprehend it muſt pleaſe, as it has been ſelected with the greateſt attention, both to the beauty of the airs, and its effect upon the theatre. There are, indeed, ſome people who may poſſibly be of opinion, that I ought to have choſen old Engliſh or Scotch ballads; or got muſic compoſed in the ſame taſte. But in fact *ſuch ſort of compoſitions ſcarce deſerve the name of muſic at all*; at leaſt they can have little or no merit on the ſtage; where every thing ought to be ſupported by a degree of action and character.'

Yes, gentle Reader, thou mayeſt well ſtare! but, diſtruſt not us. It is really in the book, and we have faithfully tranſcribed the paſſage,

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* See Review, Vol. VI.

We have, ourſelves[†], cenſured the citizens on account of the addreſs here alluded to; but this Fable-monger ſeems to be chiefly angry with them for being tradeſmen. Our would-be wits are often thus exerciſing their little talents, in order to ridicule thoſe who are much more uſeful and more valuable members of ſociety than themſelves. And yet to theſe very ſcribblers may the following couplet, from Dr. Young, be often juſtly applied:

His hammer this, and that his trowel quits,
And wanting ſenſe for tradeſmen, paſs for wits.

Art. 20. *The Elbow-Chair: A Rhapſody.* By the Rev. E. Cooper, of Droitwyche, Worceſterſhire, Author of a Collection of Elegiac Poeſy; Bewdley[*], a deſcriptive Poem; Elegy on the Death of Mr. Shenſtone, &c. &c. 4to. 1s. 6d. F. Newbery.

We never met with a more rhapſodical rhapſody than this of an honeſt Welch parſon, in praiſe of his own country. Seated in his elbow-chair, ſmoking his pipe, and ruminating on love, and liberty, and rural proſpects; on the marriage-act, on angling, on church-yards, on hunting, on patriotiſm, and on the Scotch favourite.——Though the good man ſeems to have no great notion of elegance or correctneſs of compoſition, he has ſome harmonious lines; and among the reſt, the following hunting-ſcene is not unworthy the Reader's notice.

——— At the ſound
Of deep-mouth'd beagles all the ſoul's on fire;
Up from the bed of ſloth, thou lazy Cit,
And meet the morning's freſheſt looks, and hear
The hills and dales reſound with joyful cries.
Here bring thy courſer to the ſylvan train,
And join the mutual cry: for buxom health
Repays our toil, and o'er the nut-brown jug
At night the mirthful tale inſpires the ſoul.
Here will I ſit upon the verdant ſide
Of this known hill: obſerve the merry crew
With ſenſe ſagacious (as they queſt along)
Now catch th' informing gale: what ſweet-ton'd thunder
Rolls tremulous along the winding vale!
For Trimbuſh now confirms the doubtful ſtrife,
And all the pack his well-known voice obey.
Quick ſee the hare ſkim o'er the leſs'ning plain,
In view the general chorus loud reſounds.
Such charming muſick never did I hear;
For, Somerville! a cry more tuneable,
"Was never hallow'd to, nor chear'd with horn,"
E'en woods and dales rejoic'd, and join'd the cry.
Swift as the bounding roe yon courſers fly,
Outſtrip the wind, and ſkim along the mead.
Now to yon grove, where playful oft and young
The lev'ret peaceful ſtray'd, a refuge there

[†] See Review for laſt Month, p. 238, art. 15.

[*] Printed in the GRAND MAGAZINE, Vol. II. for the year 1759.

With regard to the preſent collection, the induſtrious Author has himſelf given a very fair and impartial account of it in his preface. ‘ Some of the articles, ſays he, are of a ſerious, and others of a jocoſe turn; but certainly none of a looſe or immodeſt caſt: for as they are intended principally for our youth, of both ſexes, the compiler would have thought himſelf highly criminal, had he introduced even a ſingle thought which might contribute to deprave their morals. The variety is very great; and the compiler himſelf perceives a wide difference in the materials of which this book is compoſed; ſome articles having infinitely more merit than others. However, he hopes that the whole will not be rejected on that account; but that ſuch as are of real value, will compenſate for thoſe which may be judged otherwiſe: In a repoſitory of jewels, every ſtone is not a diamond.—Some of the articles introduced here are found in other books of the ſame ſort; but a greater number, he believes, never appeared in Engliſh before.——The original here is the French, all the Engliſh being tranſlation. This the compiler has ſometimes attempted in a free manner, and ſo as, if poſſible, to give his verſion the air of an original; except on ſuch occaſions as he judged it of more utility to the pupil, to keep cloſe to the French idiom.—Altho’ this ſmall performance is calculated more immediately for youth, yet it may be judged noways unfit for the peruſal of perſons of riper years; as containing reflections and obſervations on men and things, worthy the notice of the graveſt and moſt intelligent perſons.—Some will perhaps think that many of theſe maxims may be uſeful to ſchools, for making of Latin exerciſes.’——Thus far our honeſt Compiler; to whoſe account we have only to add our opinion, that his book ſeems very well calculated to anſwer, in general, the uſeful purpoſes above-mentioned.

S E R M O N S.

I. *The Wiſdom and Righteouſneſs of the Divine Providence, illuſtrated from the Character of Job.*—At Honiton, Aug. 25, 1765; being the firſt Sunday after the late dreadful fire. By Richard Harriſon. Buckland, &c.

☞ *The profits ariſing from the ſale of this diſcourſe, are to be applied toward the relief of the ſufferers.*

II. *Baptiſm a Divine Commandment to be obſerved.*—At the baptiſm of the Rev. Mr. Robert Carmichael, Miniſter of the Goſpel at Edinburgh; Oct. 9, 1765. By John Gill, D. D. Keith.

CORRESPONDENCE.

⁂ The *Remarks on Voltaire*, ſigned PHILALETHES, are more proper for a Magazine than the Review. We are far from thinking them impertinent, or unworthy of a place in any miſcellaneous publication; but we ſhould deviate too much from the immediate buſineſs of a literary journal, were we to admit every *original eſſay* may be ſent us.

☞ The *ſecond* letter from *Tamworth*, ſigned alſo Pl
acknowledged. The Reviewers are obliged to the W
hints; to which they will pay all *due regard*; but b
the continuance of the little controverſy they have
farther purſuit of which would lead them too far be
ries of their plan.

THE

MONTHLY REVIEW,

For NOVEMBER, 1765.

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Continuation of the Account of Mr. Maclaine's Tranſlation of Dr. Moſheim's Eccleſiaſtical Hiſtory.

HAVING, in our Review for Auguſt laſt, given a general account of the plan of this valuable work, together with ſome extracts from the learned Author's hiſtory of the firſt century of the Chriſtian church; we now proceed, without pretending to perform the laborious taſk of giving a regular abſtract of ſo elaborate a compilation, to lay before our Readers ſome farther extracts from ſuch parts of the work as we think are both entertaining and inſtructive, in order to enable them to form a juſt idea of the abilities and judgment of the Author.

In treating of the ſtate of letters and philoſophy during the ſecond century, our Author obſerves that, under the reign of Trajan, they came forth from the retreat where they had languiſhed during the ſavage tyranny of his predeceſſors, and, by the auſpicious protection of this excellent prince, were, in ſome meaſure, reſtored to their former luſtre. This happy revolution in the republic of letters, was, indeed, but of a ſhort duration, as it was not ſupported by the ſucceeding emperors, who were, for the moſt part, averſe to literary purſuits. Even Marcus Antoninus, who ſurpaſſed them all in learning, gave protection and encouragement to the ſtoics alone, and, after the example of that ſupercilious ſect, treated the arts and ſciences with contempt. And here we ſee the true reaſon, the Hiſtorian ſays, why the writers of this century are, in general, ſo much inferior to thoſe of the former, in point of elegance and purity, eloquence and taſte.

This degeneracy of erudition and taſte, [illegible] not amount, we are farther told, to an utter [illegible] for, even in this century, flouriſhed men [illegible] who ſet off, in the moſt advantageous [illegible] the times in which they lived. Am[illegible] the firſt place is due to PLUTARCH, a man of vaſt erudition, whoſe knowlege was various but indigeſted, and whoſe philoſophical taſte was corrupted by the ſceptical tenets of the academics. There were, likewiſe, in all the more conſiderable cities of the Roman empire, rhetoricians, ſophiſts, and grammarians, who, by a variety of learned exerciſes, ſeemed zealous in forming the youth to the arts of eloquence and declamation, and in rendering them fit, by their talents and their acquiſitions, to be uſeful to their country. But the inſtruction acquired in theſe ſchools was more ſpecious than ſolid; and the youth who received their education in them, diſtinguiſhed themſelves at their entrance upon the active ſtage of life, rather by empty declamation, than by true eloquence; more by pompous erudition, than by wiſdom and dexterity in the management of public affairs.

The ſtoical ſect, the Author obſerves, was not in the higheſt eſteem, during this century; the rigour and auſterity of its doctrines being by no means ſuited to the diſſolute manners of the times. The Platonic ſchools were more frequented for ſeveral reaſons; and particularly for theſe two, that their moral precepts were leſs rigorous and ſevere, than thoſe of the Stoics, and their doctrines more conformable to, or, rather, leſs incompatible with, the common opinions concerning the gods. But of all the philoſophers, the Epicureans enjoyed the higheſt reputation, and had the greateſt number of followers; becauſe their opinions tended to encourage the indolent ſecurity of a voluptuous and effeminate life, and to baniſh the remorſe and terrors that haunt vice, and naturally incommode the wicked in their ſenſual purſuits.

'Towards the concluſion of this century, ſays our Author, a new ſect of philoſophers aroſe of a ſudden, ſpread with amazing rapidity through the greateſt part of the Roman empire, ſwallowed up almoſt all the other ſects, and was extremely detrimental to the cauſe of Chriſtianity. Alexandria in Egypt, which had been, for a long time, the ſeat of learning, and, as it were, the center of all the liberal arts and ſciences, gave birth to this new philoſophy. Its votaries choſe to be called Platonics, though, far from adhering to all the tenets of Plato, they collected, from the different ſects, ſuch doctrines as they thought conformable to truth, and formed thereof one general ſyſtem. The reaſon then, why they diſtinguiſhed themſelves by the title of Platonics, was, that they thought the ſentiments of Plato, concerning that moſt noble part of philoſophy, which has the deity and things inviſible for its objects, much more rational and ſublime, than thoſe of the other philoſophers.

'What gave to this new philoſophy a ſuperior air of reaſon and dignity, was, the unprejudiced ſpirit of candour and impartiality on which it ſeemed to be founded. This recommended it particularly to thoſe real ſages, whoſe inquiries were accompanied with wiſdom and moderation, and who were ſick of thoſe arrogant and contentious ſects, which required an invariable attachment to their particular ſyſtems. And, indeed, nothing could have a more engaging aſpect than a ſet of men, who, abandoning all cavil, and all prejudices in favour of any party, profeſſed ſearching after the truth alone, and were ready to adopt, from all the different ſyſtems and ſects, ſuch tenets as they thought agreeable to it. From hence alſo they were called *Eclectics.* It is, however, to be obſerved, as we hinted in the former ſection, that though theſe philoſophers were attached to no particular ſect, yet they preferred, as appears from a variety of teſtimonies, the ſublime Plato to all other ſages, and approved of the moſt of his opinions concerning the deity, the univerſe, and the human ſoul.

'This new ſpecies of Platoniſm was embraced by ſuch of the Alexandrian Chriſtians as were deſirous to retain, with the profeſſion of the goſpel, the title, the dignity, and the habit of philoſophers. It is alſo ſaid to have had the particular approbation of Athenagoras, Pantænus, Clemens the Alexandrian, and all thoſe who, in this century, were charged with the care of the public ſchool which the Chriſtians had at Alexandria. Theſe ſages were of opinion, that *true philoſophy*, the greateſt and moſt ſalutary gift of God to mortals, was ſcattered in various portions through all the different ſects, and that it was, conſequently, the duty of every wiſe man, and more eſpecially of every Chriſtian doctor, to gather it from the ſeveral corners, where it lay diſperſed, and to employ it, thus reunited, in the defence of religion, and in deſtroying the dominion of impiety and vice. The Chriſtian Eclectics had this alſo in common with the others, that they preferred Plato to the other philoſophers, and looked upon his opinions concerning God, the human ſoul, and things inviſible, as conformable to the ſpirit and genius of the Chriſtian doctrine.

'This philoſophical ſyſtem underwent ſome changes, when Ammonius Saccas, who taught with the higheſt applauſe in the Alexandrian ſchool, about the concluſion of this century, laid the foundations of that ſect which was diſtinguiſhed by the name of the New Platonics. This learned man was born of Chriſtian parents, and never, perhaps, gave up entirely the outward profeſſion of that divine religion, in which he had been educated. As his genius was vaſt and comprehenſive, ſo were his projects bold and ſingular. For he attempted a general reconciliation or coalition of all ſects, whether philoſophical or religious, and taught a doctrine, which he looked upon as proper to unite them all, the Chriſtians not excepted, in the moſt perfect harmony. And

herein

herein lies the difference between this new
tics, who had, before this time, flouriſhed i
lectics held, that in every ſect there was a
bad, of truth and falſhood, and accordin
adopted out of each of them, ſuch tenets
conformable to reaſon and truth, and rej
thought repugnant to both. Ammonius, on
tained, that the great principles of all philoſ
truth were to be found, equally, in all ſects
from each other, only in their method of e
in ſome opinions of little or no importance;
per interpretation of their reſpective ſenti
eaſily be united into one body. It is furth
that the propenſity of Ammonius to ſingulari
him to maintain, that all the gentile religi
Chriſtian, were to be illuſtrated and explain
of this univerſal philoſophy; but that, in
fables of the prieſts were to be removed from
comments and interpretations of the diſcip
Chriſtianity.

'This arduous deſign, which Ammoni
bringing about a coalition of all the various
and all the different ſyſtems of religion, t
world, required many difficult and diſagreea
to its execution. Every particular ſect and
ſeveral of its doctrines curtailed or diſtorted,
into the general maſs. The tenets of the ph
perſtitions of the heathen prieſts, the ſolemn
tianity, were all to ſuffer in this cauſe, an
were to be ſubtilly employed in removing
which it was attended. How this vaſt proje
Ammonius, the writings of his diſciples and
remain, abundantly teſtify. In order to the
purpoſe, he ſuppoſed, that true philoſophy
and its conſiſtence from the eaſtern nations;
to the Egyptians by Hermes; that it was bro
the Greeks, by whoſe vain ſubtilties and l
was rendered ſomewhat obſcure and deforme
ever, preſerved in its original purity by Plato,
interpreter of Hermes, and of the other o
maintained, that all the different religions th
world, were, in their original integrity, conf
nius of this ancient philoſophy; but that it
pened that the ſymbols and fictions, under w
the eaſtern manner, the ancients delivered
their doctrines were, in proceſs of time, erro
both by prieſts and people in a literal ſenſe; th

of this, the inviſible beings and demons, whom the ſupreme deity had placed in the different parts of the univerſe as the miniſters of his providence, were, by the ſuggeſtions of ſuperſtition, converted into gods, and worſhipped with a multiplicity of vain ceremonies. He therefore inſiſted, that all the religions of all nations ſhould be reſtored to their original purity, and reduced to their primitive ſtandard, viz. " The ancient philoſophy of the eaſt;" and he affirmed, that this his project was agreeable to the intentions of Jeſus Chriſt, whoſe ſole view, in deſcending upon earth, was to ſet bounds to the reigning ſuperſtition, to remove the errors that had crept into the religions of all nations, but not to aboliſh the ancient theology from whence they were derived.

' Taking theſe principles for granted, Ammonius adopted the doctrines which were received in Egypt, the place of his birth and education, concerning the *univerſe* and the *deity* conſidered as conſtituting one great *whole*; as alſo concerning the *eternity of the world*, the *nature of ſouls*, the *empire of providence*, and the *government of this world by demons*. For it is moſt evident, that the Egyptian philoſophy, which was ſaid to be derived from Hermes, was the baſis of that of Ammonius; or, as it is otherwiſe called, of the *more modern Platoniſm*; and the book of Jamblichus, concerning *the myſteries of the Egyptians*, puts the matter beyond diſpute. Ammonius, therefore, aſſociated the ſentiments of the Egyptians with the doctrines of Plato, which was eaſily done by adulterating ſome of the opinions of the latter, and forcing his expreſſions from their obvious and natural ſenſe. And, to finiſh this conciliatory ſcheme, he ſo interpreted the doctrines of the other philoſophical and religious ſects, by the violent ſuccours of art, invention, and allegory, that they ſeemed, at length, to bear ſome reſemblance of the Egyptian and Platonic ſyſtems.

' To this monſtrous coalition of heterogeneous doctrines, its fanatical author added a rule of life and manners, which carried an aſpect of high ſanctity and uncommon auſterity. He, indeed, permitted the people to live according to the laws of their country and the dictates of nature; but a more ſublime rule was laid down for the wiſe. They were to raiſe above all terreſtrial things, by the towering efforts of holy contemplation, thoſe ſouls whoſe origin was celeſtial and divine. They were ordered to extenuate, by hunger, thirſt, and other mortifications, the ſluggiſh body, which confines the activity, and reſtrains the liberty of the immortal ſpirit; that thus, in this life, they might enjoy communion with the ſupreme being, and aſcend after death, active and unencumbred, to the univerſal parent, to live in his preſence for ever. As Ammonius was born and educated among the Chriſtians, he ſet off, and even gave an air of authority to theſe injunctions, by expreſſing them partly in terms borrowed from the ſacred ſcriptures, of which we find a vaſt number of citations, alſo, in the writings of his diſciples. To this auſtere diſcipline, he added the pretended art of ſo purging and refining that faculty of the mind, which receives the images of things, as to render it capable of perceiving the demons, and of performing many marvelous things by their aſſiſtance. This art, which the diſciples of Ammonius called *theurgy*, was not, however, communicated to all the ſchools of this fanatical philoſopher, but only to thoſe of the firſt rank.

'The extravagant attempts of Ammonius did not ceaſe here. To reconcile the popular religions of different countries, and particularly the Chriſtian, with this new ſyſtem, he fell upon the following inventions: 1ſt, He turned into a mere allegory the whole hiſtory of the gods, and maintained that thoſe beings, whom the prieſts and people dignified with this title, were no more than celeſtial miniſters, to whom a certain kind of worſhip was due; but a worſhip inferior to that which was to be reſerved for the ſupreme deity. 2dly, He acknowledged Chriſt to be a moſt excellent man, the friend of God, the admirable *theurge*; he denied, however, that Jeſus deſigned to aboliſh entirely the worſhip of demons, and of the other miniſters of divine providence, and affirmed, on the contrary, that his only intention was to purify the ancient religion, and that his followers had manifeſtly corrupted the doctrine of their divine maſter.

'This new ſpecies of philoſophy, imprudently adopted by Origen and many other Chriſtians, was extremely prejudicial to the cauſe of the goſpel, and to the beautiful ſimplicity of its celeſtial doctrines. For hence it was, that the Chriſtian doctors began to introduce their ſubtile and obſcure erudition into the religion of Jeſus, to involve in the darkneſs of a vain philoſophy, ſome of the principal truths of Chriſtianity that had been revealed with the utmoſt plainneſs, and were indeed obvious to the meaneſt capacity, and to add, to the divine precepts of our Lord, many of their own, which had no ſort of foundation in any part of the ſacred writings. From the ſame ſource aroſe that melancholy ſet of men, who have been diſtinguiſhed by the name of Myſtics, whoſe ſyſtem, when ſeparated from the Platonic doctrine concerning the nature and origin of the ſoul, is but a lifeleſs maſs, without any vigour, form, or conſiſtence. Nor did the evils, which ſprung from this Ammonian philoſophy, end here. For under the ſpecious pretext of the neceſſity of contemplation, it gave occaſion to that ſlothful and indolent courſe of life, which continues to be led by myriads of monks retired in cells, and ſequeſtred from ſociety, to which they are neither uſeful by their inſtructions, nor by their examples. To this philoſophy we may trace as to their ſource, a multitude of vain and fooliſh ceremonies, proper only to caſt a veil over truth, and to nouriſh ſuperſtition, and which are, for the moſt part, religiouſly obſerved by many, even in the times in which we live. It would be endleſs to enumerate all the pernicious conſequences that may be juſtly attributed to this new philoſophy, or rather to this monſtrous attempt to reconcile falſhood with truth, and light with darkneſs. Some of its moſt fatal effects were its alienating the minds of many, in the following ages, from the Chriſtian religion, and its ſubſtituting in the place of the pure and ſublime ſimplicity of the goſpel an unſeemly mixture of Platoniſm and Chriſtianity.

'The number of learned men among the Chriſtians, which was very ſmall in the preceding century, grew conſiderably in this. Among theſe there were few rhetoricians, ſophiſts, or orators. The moſt part were philoſophers attached to the Eclectic ſyſtem, though they were not all of the ſame ſentiments concerning the utility of letters and philoſophy. Thoſe, who were themſelves initiated into the depths of philoſophy, were deſirous that others, particularly ſuch as aſpired to the offices of biſhops or doctors, ſhould apply themſelves to the ſtudy of human wiſdom, in order to their being the better qualified for defending the truth with vigour, and inſtructing the ignorant with ſucceſs. Others were of a quite different way of thinking upon this ſubject, and were for baniſhing all argumentation and philoſophy from the limits of the church, from a notion that erudition might prove detrimental to the true ſpirit of religion. Hence the early beginnings of that unhappy conteſt between *faith* and *reaſon*, *religion* and *philoſophy*, *piety* and *genius*, which increaſed in the ſucceeding ages, and is prolonged even to our times with a violence, that renders it extremely difficult to be brought to a concluſion. Thoſe, who maintained that learning and philoſophy were rather advantageous, than detrimental to the cauſe of religion, gained, by degrees, the aſcendant, and, in conſequence thereof, laws were enacted, which excluded the ignorant and illiterate from the office of public teachers. The oppoſite ſide of the queſtion was not, however, without defenders; and the defects and vices of learned men and philoſophers contributed much to increaſe their number, as will appear in the progreſs of this hiſtory.'

In treating of the Aſcetics, our learned Author obſerves, there is a particular conſideration, which will enable us to render a natural account of the origin of that auſtere diſcipline they impoſed upon themſelves, and which is drawn from the genius and temper of the people by whom it was firſt practiſed. It was in Egypt, he ſays, that this moroſe diſcipline had its riſe; and it is obſervable, that Egypt has in all times, as

mutable law, or diſpoſition of nature, aboun
a melancholy complexion, and produced, in
tent, more gloomy ſpirits than any other pa
was here that the Eſſenes and the Therape
gloomy ſects, chiefly dwelt, long before the
as alſo many others of the Aſcetic tribe, wh
melancholy turn of mind, and a deluſive
themſelves more acceptable to the Deity
withdrew from human Society, and all the
and comforts of life. From Egypt, this ſou
pline paſſed into Syria, and the neighbouring
alſo abounded with perſons of the ſame diſma
that of the Egyptians; and from thence, in
infection reached to the European nations.

In the account our Author gives of the ſta
philoſophy during the fifth century, he tells
of the Platonic philoſophy, and the preferen
to it, as more excellent in itſelf, and leſs rep
nius of the goſpel than other ſyſtems, did no
trine of Ariſtotle from coming to light after a
forcing its way into the Chriſtian church. T
ſelves, he ſays, interpreted, in their ſchools,
ings of Ariſtotle, particularly his Dialectics,
that work to ſuch of the youth as had a taſte
ſions, and were fond of diſputing. In this,
tors imitated the manner of the heathen ſch
the firſt ſtep to that univerſal dominion, whic
terwards obtained in the republic of letters,
yet larger ſtride which the Ariſtotelian philoſo
this univerſal empire, was, during the contro
gen had occaſioned, and the Arian, Eutychia
Pelagian diſſenſions, which, in this century,
calamities to the Chriſtian church. Origen,
was zealouſly attached to the Platonic ſyſtem
he was publicly condemned, many, to avoid
his errors, and to prevent their being counted
ber of his followers, adopted openly the philoſ
which was entirely different from that of Orig
rian, Arian, and Eutychian controverſies we
rather drawn out, on both ſides, by a per
ſubtle diſtinctions, and captious ſophiſms. A
was ſo proper to furniſh ſuch weapons, as that
that of Plato was far from being adapted to form
polemic arts. Beſides, the Pelagian doctrine b
ſemblance of the Platonic opinions concerning
man ſoul; and this was an additional reaſon

many to deſert the Platoniſts, and to aſſume, at leaſt, the name of Peripatetics.

In the hiſtory of this century, our Author gives the following account of the rights and privileges of the patriarchs; of the inconveniencies that accompanied their authority and government; the vices of the clergy, and the ſources from whence they proceeded.

‘ It was much about this time, (viz. the middle of the fifth century) that Juvenal, biſhop of Jeruſalem, or rather of Ælia, attempted to withdraw himſelf and his church from the juriſdiction of the Biſhop of Cæſarea, and aſpired after a place among the firſt prelates of the Chriſtian world. The high degree of veneration and eſteem, in which the church of Jeruſalem was held among all other Chriſtian ſocieties (on account of its rank among the apoſtolical churches, and its title to the appellation of *mother-church*, as having ſucceeded the firſt Chriſtian aſſembly founded by the apoſtles) was extremely favourable to the ambition of Juvenal, and rendered his project much more practicable, than it would otherwiſe have been. Encouraged by this, and animated by the favour and protection of Theodoſius the younger, the aſpiring prelate not only aſſumed the dignity of patriarch of all Paleſtine, a rank that rendered him ſupreme and independent of all ſpiritual authority, but alſo invaded the rights of the biſhop of Antioch, and uſurped his juriſdiction over the provinces of Phœnicia and Arabia. Hence there aroſe a warm conteſt between Juvenal and Maximus biſhop of Antioch, which the council of Chalcedon decided by reſtoring to the latter the provinces of Phœnicia and Arabia; and confirming the former in ſpiritual poſſeſſion of all Paleſtine, and in the high rank which he had aſſumed in the church. By this means, there were created, in this century, five ſuperior rulers of the church, who were diſtinguiſhed from the reſt, by the title of Patriarchs. The oriental hiſtorians mention a ſixth, viz. the biſhop of Seleucia and Cteſiphon, to whom, according to their account, the biſhop of Antioch voluntarily ceded a part of his juriſdiction. But this addition to the number of patriarchs is unworthy of credit, as the only proof of it is drawn from the Arabic *laws* of the council of Nice, which are notoriouſly deſtitute of all authority.

‘ The patriarchs were diſtinguiſhed by conſiderable and extenſive rights and privileges, that were annexed to their high ſtation. They alone conſecrated the biſhops, who lived in the provinces that belonged to their juriſdiction. They aſſembled yearly in council, the clergy of their reſpective diſtricts, in order to regulate the affairs of the church. The cognizance of all important cauſes, and the determination of the more weighty controverſies, were referred to the patriarch of the province where they aroſe. They alſo pronounced a deciſive judgment in thoſe caſes, where accuſations were brought againſt biſhops. And, laſtly, they appointed *vicars*, or deputies, cloathed with their authority, for the preſervation of order and tranquillity in the remoter provinces. Such were the great and diſtinguiſhing privileges of the patriarchs, and they were accompanied with others of leſs moment, which it is needleſs to mention.

'It muſt, however, be carefully obſerved, that the authority of the patriarchs was not acknowleged through all the provinces without exception. Several diſtricts, both in the eaſtern and weſtern empires, were exempted from their juriſdiction. Beſides, the emperors, who reſerved to themſelves the *ſupreme* power in the Chriſtian hierarchy, and received, with great facility and readineſs, the complaints of thoſe who conſidered themſelves as injured by the patriarchs; the councils alſo, in which the majeſty and legiſlative power of the church immediately reſided; all theſe were ſo many obſtacles to the arbitrary proceedings of the patriarchal order.

'This conſtitution of eccleſiaſtical government was ſo far from contributing to the peace and proſperity of the Chriſtian church, that it proved, on the contrary, a perpetual ſource of diſſentions and animoſities, and was productive of various inconveniencies and grievances. The patriarchs, who, by their exalted rank and extenſive authority, were equally able to do much good and much miſchief, began to encroach upon the rights, and to trample upon the prerogatives of their biſhops, and thus introduced, gradually, a ſort of ſpiritual bondage into the church. And that they might invade, without oppoſition, the rights of the biſhops, they permitted the biſhops, in their turn, to trample, with impunity, upon the ancient rights and privileges of the people. For, in proportion as the biſhops multiplied their privileges and extended their uſurpations, the patriarchs gained new acceſſions of power by the deſpotiſm which they exerciſed over the epiſcopal order. They fomented alſo diviſions among the biſhops, and excited animoſities between the biſhops and the other miniſters of the church; nay, they went ſtill further, and ſowed the ſeeds of diſcord between the clergy and the people, that all theſe combuſtions might furniſh them with perpetual matter for the exerciſe of their authority, and procure them a multitude of clients and dependants. They left no artifice unemployed to ſtrengthen their own authority, and to raiſe oppoſition againſt the biſhops from every quarter. For this purpoſe it was, that they engaged in their cauſe by the moſt alluring promiſes, and attached to their intereſts by the moſt magnificent acts of liberality, whole ſwarms of monks,

who

ho ſerved as inteſtine enemies to the biſhops, and as a dead right on the ſide of patriarchal tyranny. Theſe monaſtic hire-igs contributed more than any thing elſe, to ruin the ancient cleſiaſtical diſcipline, to diminiſh the authority of the biſhops, d raiſe, to an enormous and exceſſive height, the power and erogatives of their inſolent and ambitious patrons.

‘ To theſe lamentable evils were added the ambitious quar-els, and the bitter animoſities that aroſe among the patriarchs emſelves, and which produced the moſt bloody wars, and the oſt deteſtable and horrid crimes. The patriarch of Conſtan-inople diſtinguiſhed himſelf in theſe odious conteſts. Elated vith the favour and proximity of the imperial court, he caſt a aughty eye on all ſides, where any objects were to be found, on vhich he might exerciſe his lordly ambition. On the one and, he reduced, under his juriſdiction, the patriarchs of Alex-ndria and Antioch, as prelates only of the ſecond order; and n the other, he invaded the dioceſe of the Roman pontif, and poiled him of ſeveral provinces. The two former prelates, hough they ſtruggled with vehemence, and raiſed conſiderable umults by their oppoſition, yet they ſtruggled ineffectually, both for want of ſtrength, and likewiſe on account of a variety of unfavourable circumſtances. But the Roman pontif, far ſuperior to them in wealth and power, contended alſo with more vigour and obſtinacy, and, in his turn, gave a deadly wound to the uſurped ſupremacy of the Byzantine patriarch.

‘ The attentive inquirer into the affairs of the church, from this period, will find, in the events now mentioned, the principal ſource of thoſe moſt ſcandalous and deplorable diſſenſions, which divided, firſt, the eaſtern church into various ſects, and afterwards ſeparated it entirely from that of the weſt. He will find, that theſe ignominious ſchiſms flowed chiefly from the unchriſtian contentions for dominion and ſupremacy which reigned among thoſe who ſet themſelves up for the fathers and defenders of the church.

‘ None of the contending biſhops found the occurrences of the times ſo favourable to his ambition, as the Roman pontif. Notwithſtanding the redoubled efforts of the biſhop of Conſtantinople, a variety of circumſtances united in augmenting his power and authority, though he had not, as yet, aſſumed the dignity of ſupreme law-giver and judge of the whole Chriſtian church. The biſhops of Alexandria and Antioch, unable to make head againſt the lordly prelate of Conſtantinople, fled often to the Roman pontif for ſuccour againſt his violence; and the inferior order of biſhops uſed the ſame method, when their rights were invaded by the prelates of Alexandria and Antioch. So that the biſhop of Rome, by taking all theſe prelates alternately under his protection, daily added new degrees of influence

and authority to the Roman ſee, rendered
ſpected, and was thus imperceptibly eſtabliſ
Such were the means by which the Roman
dominion in the eaſt. In the weſt its increaſe
cauſes. The declining power and the ſupi
emperors, left the authority of the biſhop w
imperial city almoſt without controul. Th
over, and triumphs of the barbarians were
prejudicial to his riſing dominion, that the
to its advancement. For the kings, who
empire, were only ſolicitous about the meth
ficient degree of ſtability to their reſpective
when they perceived the ſubjection of the
ſhops, and the dependance of the biſhops up
tif, they immediately reſolved to reconcile
their intereſts, by loading him with benefits
rious kinds.

'Among all the prelates who ruled the c
ing this century, there was none who aſſerte
and ſucceſs, the authority and pretenſions o
as Leo, commonly ſurnamed the Great. I
obſerved, that neither he, nor the other pro
were able to overcome all the obſtacles tha
way, nor the various checks which were giv
Many examples might be alledged in proof
cularly the caſe of the Africans, whom no
could engage to ſubmit the deciſion of thei
the determination of their cauſes to the Ro

'The vices of the clergy were now carri
mous lengths, and all the writers of this c
bity and virtue render them worthy of credi
their accounts of the luxury, arrogance, av
ouſneſs of the ſacerdotal orders. The *biſh*
thoſe of the firſt rank, created various del
who managed for them the affairs of their di
courts were gradually formed, where theſe
gave audience, and received the homage of
tude. The office of a *preſbyter* was looked
and eminent nature, that Martin, biſhop o
dacious as to maintain at a public entertain
peror was inferior, in dignity, to one of th
deacons, their pride and licentiouſneſs occaſi
vous complaints, as appears from the decree

'Theſe opprobrious ſtains, in the chara
would never have been ſupported, had not
mankind been ſunk in ſuperſtition and ignor
neral formed their ideas of the rights and l

miniſters, from the model exhibited by the ſacerdotal orders among the Hebrews, the Greeks, and Romans, during the law of Moſes, and the darkneſs of paganiſm. The barbarous nations alſo, thoſe fierce and warlike Germans, who, after the defeat of the Romans, divided among them the weſtern empire, bore, with the utmoſt patience and moderation, both the dominion and vices of the biſhops and prieſts, becauſe, upon their converſion to Chriſtianity, they became naturally ſubject to their juriſdiction; and ſtill more, becauſe they looked upon the miniſters of Chriſt, as inveſted with the ſame rights and privileges, which diſtinguiſhed the prieſts of their fictitious deities.

' The corruption of that order, who were appointed to promote, by their doctrine and examples, the ſacred intereſts of piety and virtue, will appear leſs ſurprizing when we conſider, that multitudes of people of all kinds were every where admitted without examination and without choice into the body of the clergy, the greateſt part of whom had no other view, than the enjoyment of a lazy and inglorious repoſe. Many of theſe eccleſiaſtics were confined to no fixed places or aſſemblies, had no employment of any kind, but ſauntered about wherever they pleaſed, gaining their maintenance by impoſing upon the ignorant multitude, and ſometimes by mean and diſhoneſt practices.

' But if any ſhould aſk, how this account is reconcilable with the number of ſaints, who, according to the teſtimonies of both the eaſtern and weſtern writers, are ſaid to have ſhone forth in this century? The anſwer is obvious; theſe ſaints were canonized by the ignorance of the times. For, in an age of darkneſs and corruption, thoſe, who diſtinguiſhed themſelves from the multitude either by their genius, their writings, or their eloquence; by their prudence and dexterity in managing matters of importance, or by their meekneſs and moderation, and the aſcendant they had gained over their reſentments and paſſions; all ſuch were eſteemed ſomething more than men, they were reverenced as gods; or, to ſpeak more properly, they appeared to others as men divinely inſpired, and full of the deity.

' The monks, who had formerly lived only for themſelves in ſolitary retreats, and had never thought of aſſuming any rank among the ſacerdotal orders, were now gradually diſtinguiſhed from the populace, and were endowed with ſuch opulence, and ſuch honourable privileges, that they found themſelves in a condition to claim an eminent ſtation among the ſupports and pillars of the Chriſtian community. The fame of their piety and ſanctity was, at firſt, ſo great, that biſhops and preſbyters were often choſen out of their order, and the paſſion of erecting edifices and convents, in which the monks and holy virgins might ſerve God in the moſt commodious manner, was, at this time, carried beyond all bounds.

‘ The monaſtic orders did not all obſerve the ſame rule of diſcipline, nor the ſame manner of living. Some followed the rule of Auguſtine, others that of Baſil, others that of Antony, others that of Athanaſius, others that of Pachomius; but they muſt all have become extremely negligent and remiſs in obſerving the laws of their reſpective orders, ſince the licentiouſneſs of the monks, even in this century, was become a proverb, and they are ſaid to have excited the moſt dreadful tumults and ſeditions in various places. All the monaſtic orders of all ſorts, were under the protection of the biſhops in whoſe provinces they lived, nor did the patriarchs claim any authority over them, as appears with the utmoſt evidence from the decrees of the councils held in this century.’

[*To be concluded in our next.*]

Concluſion of the Account of Mr. Mills's Huſbandry. See our laſt.

MR. Mills having, in the former volumes of his work, conducted the huſbandman through the various methods of improving and managing moſt kinds of ſoil, and of cultivating the ſeveral productions of the *field*; in the *fourth*, brings him into the *garden*,—‘ an object of great pleaſure, and not leſs profit, when attended to with due care and judgment.’

How far *gardening* may, properly ſpeaking, be eſteemed a branch of *huſbandry*, we pretend not to determine; but as Mr. Mills *ſays*, he has reſtricted himſelf to the *uſeful* parts of it *alone*, he may, perhaps, be right, in introducing it here.

He profeſſes to have diveſted the art of gardening of the cant expreſſions, and unintelligible reaſonings, with which, he alledges, moſt of thoſe who have treated of it abound. Amongſt the writers of this claſs, Mr. Miller, author of the Gardener's Dictionary, very deſervedly bears an eminent rank. From this celebrated work, Mr. Mills has tranſplanted many and large extracts into his own. But notwithſtanding the great obligations he owes to Mr. Miller upon this account, he thinks himſelf obliged to controvert many of that gentleman's poſitions; for which he makes the following apology in the *preface* to this vol.

‘ I flatter myſelf that every candid reader of this work will acquit me of having ſought occaſion to cenſure other writers: for a carping temper is my averſion. If, therefore, I have preſumed, in ſome inſtances, to differ in opinion from Mr. Miller; and if, through the earneſtneſs of my deſire to give the beſt information in my power, any warmth of expreſſion may chance to have dropped from my pen, when I eſpouſe a practice different from that which he recommends; I earneſtly entreat the reader to impute it to the true cauſe, namely, my zeal to prevent his being mis*lead* [miſled] by ſome miſtakes which have eſcaped that celebrated writer.'—'The reader muſt judge between us, in this, on my ſide very unequal conteſt.'——Mr. Mills farther adds, that the juſtice which he owes to the public calls upon him to give reaſons for his thinking differently from ſo eſtabliſhed a maſter.

All this may be very right: but it ſeems rather ſomewhat odd, to ſet up thoſe ſame readers for *judges* in a controverſy; whom, but juſt before, he apprehended to be ſo extremely liable themſelves to be *miſled by the miſtakes of another*.

What he calls Chap. I. (though the *only one* contained in the whole volume) treats of gardening in general, ſo far as is profitable to the farmer, and the country-gentleman; and is divided into the following ſeven ſections, viz.

§. I. Of the Kitchen Garden.
§. II. Of the Fruit Garden.
§. III. Of the Orchard.
§. IV. Of the Diſtempers of Fruit Trees.
§. V. Of the Culture of the Vine. [*In Vineyards.*]
§. VI. Of the Culture of Olive Trees.
§. VII. Of the Culture and Management of Hops.

Moſt readers, we preſume, will be ſomewhat ſurprized at ſeeing *vineyards* and *olive*-yards made part of a ſyſtem of *huſbandry*; but thoſe articles are intended, it ſeems, for the benefit of our colonies, chiefly; as the advantages which may ariſe from a proper culture of the vine, and olive-tree, in ſuitable parts of our [now] immenſe poſſeſſions in America, are acknowledged to be very great.

The pleaſure or flower garden, being intended ſolely for ornament and recreation, is very properly omitted in this work; the [profeſſed] deſign of which is utility.—But

'Neither the huſbandman, nor the country gentleman, who prefers utility to ſhow, can ſet about an eaſier or more profitable branch of culture, than that of the kitchen and fruit garden, which may very properly be intermixed, and occupy one and the ſame ſpot of ground, ſince they both require a good, deep ſoil, and nearly the ſame expoſure: [and] the walls which incloſe the kitchen garden, will be extremely ſerviceable for fruit.'

'The chief things to be conſidered in the choice of a ſpot of ground for a kitchen and fruit garden are, the ſituation, the ſoil, the conveniency of water, the extent proper to be incloſed, and the manner of incloſing, and laying it out.'

The *ſoil* (we are told) ſhould be rich, rather ſtiff than light, and conſiderably deep: nor is a moderate degree of moiſture any objection, in Mr. Mill's opinion.—The *ſituation* (he ſays)

ſhould be nearly level: becauſe heavy r
the richeſt part of the mould, if the decl

As *water* is abſolutely neceſſary in
ſhould be taken to provide it, ſo that it r
as poſſible: otherwiſe the plants may ſ
want of it.

The *ſize* of this garden, Mr. Mills very
ſhould be proportioned to the wants of th
much larger allowance of ground than
order that the plants may be benefited b
tween them whilſt they grow.'

'It ſhould be *incloſed* with a wall, ei
but brick is beſt, for the greater conven
fruit trees which are to be planted againſt

'In the *diſtribution* of this garden, car
the walks out ſo as to obtain the greate
plying each part with manure and water
poſſible to its different quarters, which n
eſpaliers.'

Mr. Mills declares himſelf an enemy to
tice of ſowing peas and beans, for an
ders, under a ſouth wall, where fruit-tr
practice is certainly detrimental to the
thinks it of no great benefit to the above-
ſelves.

'It is a general opinion, [he ſays, p.
tered by walls, ſo as to be defended from
have the additional warmth of the reflect
leaſt liable to be deſtroyed by the win
reaſon early crops are commonly ſown in
The ſun [he adds] will undoubtedly give
ſap of plants there, and they may, for thi
But if we conſider, that the walls yiel
the ſeverity of the night's froſt, and that
muſt be moſt ſeverely felt by plants whoſ
motion; we may rather fear that this ſitu
beneficial, may, in fact, counteract the
To be ſatisfied of this, a friend of mine
in a border at the foot of a ſouth wall, an
others, of the ſame ſort, in an open fiel
den; and he found, that the latter were
maged by the winter's froſts; nor did
difference in the ſeaſon of their blooming

In the next page, Mr. Mills points
common amongſt gardeners; which is,
(of whatever kind) remain on the groun
their ſeeds, and wither; not conſidering

full of ſap, it preſerves the earth in a looſe ſtate, probably by means of the moiſture perſpired from its roots; but yet, when permitted to ſtand till its ſeed is ripe, or the plant withers, it then leaves the impoveriſhed earth dry and hard; being itſelf become entirely void of ſap.'

Sect. I. begins with an obſervation, that the *Kitchen Garden*, if rightly managed, is the moſt uſeful and profitable ſpot of ground that either the country gentleman, or huſbandman, can cultivate.

'Two eſſential rules to be obſerved in the management of a kitchen garden are, never to crowd the ground with more plants then it is able to nouriſh properly; and never to let any part of it remain unoccupied, for want of a due ſucceſſion of crops. By this means the maſter, whom I would adviſe always to be his own gardener, at leaſt ſo far as perſonally to direct and ſuperintend whatever is done, may have his table conſtantly ſupplied with ſuch vegetables as he likes beſt, no part of his ground will lie uſeleſs, and each of its products will be brought to perfection.'

The general heads, under which Mr. Mills ranges the plants proper for the kitchen garden, are, 1, Thoſe which are cultivated for their roots. 2, Such as are cultivated for their tender ſhoots, heads, or leaves. 3, Legumes. 4, Salleting. 5, Sweet-herbs; and, 6, thoſe raiſed in hot-beds. With regard to the culture proper for theſe ſeveral kinds of plants, we cannot pretend to inſert it; but muſt obſerve, that in general the rules preſcribed appear to be, moſt of them, very rational. But though our author, in this part of his work, has made very conſiderable uſe of Miller's Dictionary, yet he ſometimes ſtrongly controverts what is advanced by that great maſter in the art of gardening. In proof of this, we refer to the article, *aſparagus*, from p. 55, to 61, incluſive, where he attacks Mr. Miller pretty ſmartly, and with ſome ſucceſs: but the point in controverſy is of no very great importance, and rather too long for our inſertion.

Sect. 2. treats of the *Fruit Garden.*——' The uſeful and the agreeable [according to Mr. Mills] concur to recommend this branch of cultivation by ſo much the more ſtrongly, as the plants which appertain to it, being perennials, require only occaſional care, *little trouble, and hardly any expence.*'——(The *two laſt-mentioned* circumſtances can ſcarce be applicable, we think, to ſuch Fruit-trees as are planted againſt walls; for, ſurely, the neceſſary pruning and nailing them, muſt be attended with *both trouble* and *expence*. It muſt be owned, indeed, that Mr. Mills is no great friend to the practice of planting againſt walls, as may appear from the following quotation, in which he prefers *Eſpaliers*.)

‘ An undoubted advantage which eſpaliers have over walls is; that theſe laſt, being built cloſe and compact, repel the winds, and by that means damage the tender plants that lie within the reach of the repulſion: whereas the former deaden the violence of the winds, which by not dwelling ſo long upon them as they do againſt walls, are conſequently leſs liable to injure the trees, their bloſſoms, or their fruit.

‘ It is a general, and I believe I may ſay an hitherto almoſt unvaried, practice to plant all the finer fruits againſt walls, without ſufficiently inquiring into the motives for ſo doing.’—‘ The chief reaſon aſſigned for planting trees againſts walls is, the additional heat procured by the reflected rays of the ſun, and the warmth communicated to the wall itſelf by the ſun. This, ſay the advocates for this practice, haſtens the ripening of the fruit, and exalts its flavour; beſides that the ſhelter of the walls protects trees, natives of warmer climates, from our ſevere north and north-eaſt winds.’

‘ To this (ſays Mr. Mills) I anſwer, that it is a conſtant obſervation, that all plants brought from a warmer climate to a colder, endeavour to bloom at their uſual ſeaſon, unleſs prevented by cold. The conſequence of this is, that if the early part of the ſpring happens to be warm, the bloſſoms of ſuch trees ſwell, and expand themſelves: but as we cannot be exempted from froſt ſo ſoon in the ſeaſon, theſe bloſſoms are nipped in the bud; that is, the firſt froſty night ſtops the circulation in them, and they then neceſſarily die.—A very ſharp froſt, even after the early fruits are ſet, has the ſame effect on their yet tender veſſels; and the owner is ſurpriſed to find his fruit fall off, in a few days after, without any ſeeming cauſe; unleſs recourſe be had to I know not what peſtilential quality in the eaſt wind, when the ſame effect would follow, did the froſt come from any other quarter. Hence it is evident, that fruit trees would be benefited, rather then hurt, by preventing their too early bloſſoming.

‘ Some gentlemen endeavour to guard againſt this accident, by ſheltering their trees with ſkreens, which have a double effect; that of preſerving them from the warmth of the ſun by day, and that of defending them from the froſt by night. But if theſe trees were planted as ſtandards, where the air might play freely round them, the motion of the ſap would be leſs forward, and the bloſſoms would conſequently be leſs expoſed to the injuries which happen from their coming out too early. They would likewiſe eſcape another great inconvenience which attends their ſtanding againſt walls; namely, the *two* (too) great inequality of the heat, as increaſed by the wall, and the coldneſs of the night, againſt which the wall affords no ſhelter, otherwiſe then as it ſkreens the trees from the wind.

'Another advantage of ſtandards, and that no ſmall one, is, that their fruit is more likely to eſcape the ravage of thoſe numberleſs inſects which harbour and breed in every crevice of a wall, and adhere to the branches nailed to the wall. I muſt add to this, that the many, and ſome of them large, wounds which are made in trees, in order to make them ſpread in a certain ſtated form, render them, and eſpecially ſuch as are apt to gum, much ſhorter lived than they would naturally be; which is a very manifeſt diſadvantage, becauſe the older trees are, while they continue ſound, the better and higher flavoured is their fruit. Indeed ſome trees do not bear either in plenty or perfection, 'till they have attained their full growth; by which time they are often deſtroyed by the ſometimes neceſſary, but more frequently injudicious, uſe of the knife. Now a ſtandard eſcapes that danger.

'A farther reaſon which renders walls the leſs neceſſary is, that the fruits planted againſt them ripen before the ſun has acquired its full force in this climate. This is what happens to all our apricots, to moſt of our nectarines, and to the fineſt of our peaches: for it is well known, that the month of July is our hotteſt ſeaſon, and that the heat of that month will therefore the moſt perfectly exalt the juices and flavour of fruit.'—

Our Author has ſurely miſtaken the time when peaches and nectarines are ripe. He is greatly, but we think needleſly, afraid, that ſuch of them as are planted againſt walls ſhould be *ripened* before they can have the benefit of a *July* ſun. Some *few* ſorts may perhaps, be ripe *in* that month; but *moſt* of them will require the addition of *Auguſt*, not to ſay *September*, to render them fit for the table, notwithſtanding all the advantage they can receive from a common brick-wall.——

Mr. Mills, inſtead of *peaches* and *nectarines*, (as his argument required) gives us an inſtance, that

'An *apricot* tree tranſplanted ſome years ago, even into a field, bore fruit, in the very unfavourable ſummer of 1763, much higher flavoured than it had ever done againſt a wall, or indeed than any tree againſt the wall had ever borne, in the garden from whence it was tranſplanted; though the field was exactly the ſame ſoil as the garden.'—'The ſame thing (he ſays) happened to a green gage.'

'Walls (he allows) may be neceſſary for the *later* peaches: though *even* a Catherine peach (he ſays) will ripen on a ſtandard, in a favourable ſituation.'——*Credat Judæus Apella!*

The Catherine peach, according to Miller, when planted againſt a wall, and in a good ſeaſon, may be ripe by the middle of September.

Next follow ſome very judicious remarks and directions in regard to the replanting of fruit trees from the nurſery; for which we muſt refer to the book, p. 236, *et ſeq.*

As Mr. Mills is not ſanguine enough to ſuppoſe that what he has ſaid againſt the expediency of fruit walls, will entirely baniſh the uſe of them; he next treats of the *management of trees planted againſt walls.*—In this article he has chiefly followed Mr. Miller; though he, notwithſtanding, gives him a laſh, in paſſing, at p. 248.——The following article relates to the *management of fruit trees in Eſpaliers*:——after which ſucceeds the *management of* [his favourites] *Standard Fruit Trees.*

After having thus pointed out the ſeveral methods of obtaining each ſort of fruit from the tree; he conſiders, in the laſt place, the means by which it's poſſeſſor may beſt and longeſt preſerve that reward of his expence and care.—'A cloſet ſurrounded with good walls, and furniſhed with double doors, (he thinks) promiſes the beſt ſucceſs. In this cloſet, different compartments, or bins, may be made of brick, which continues drier than ſtone. Large jars, or caſks, will anſwer the ſame end, when cloſely ſtopped; and ſo do boxes: for the firſt ſhould be expoſed to the air as little as can be.'

He then adds the following anecdote; of which, it ſeems, he made a memorandum when the fact was related to him: viz. 'Chance convinced an excellent and attentive houſewife of the ſucceſs of ſuch care as is here recommended for the preſervation of fruit. Her reſidence was then in Switzerland, where the houſes are generally built of ſtones, with thick walls, in which there frequently are cupboards, which ſhut with doors exactly fitted to them. In one of theſe, this lady put a plate of fruit; but, by chance, this cupboard was not opened till ſome months after, when, to her great ſurprize, the fruit was plump and ſound, and had loſt very little of its original flavour.'

He concludes with directing the fruit to be packed up cloſe in veſſels, or bins, with a layer of dry ſtraw betwixt each layer of fruit; and then to be kept perfectly dry, as above-mentioned, till wanted for uſe.

Sect. III. which treats *of the Orchard*, ſeems more proper than ſome others, for a ſyſtem of *Huſbandry*; but as it contains little new, being chiefly copied from Evelyn and Miller, we ſhall not give any *Extracts* from it. We muſt, however, remark, that we think Mr. Mills may be under a *miſtake*, when he aſſerts, that '*almoſt all the Kentiſh Cherries* are gathered from trees *planted in Hedges.*'——The writer of this article has travelled through the whole length of Kent, more than once; and has, occaſionally continued for ſome weeks together, in a part of that County, abounding both in cherries and apples: but he cannot, at preſent, recollect that he ever obſerved either of them *commonly* growing in the *Hedge-rows.* The moſt *uſual* practice, (betwixt

Rocheſter and Canterbury, in particular) is to plant their fields with the above kinds of fruit-trees, in ſtrait lines every way, and to plow between the rows for a crop of corn. And the year following they uſually croſs-plow the ſame field; by which method no more ground is loſt from the plough, than a ſmall ſquare plot, where each tree is planted; and, at the ſame time, the trees themſelves are greatly benefited, by thoſe frequent ſtirrings of the earth about their roots.

Sect. IV. contains many uſeful directions relating to the *Diſtempers of Fruit-trees*; for which we refer to the Book.

Sect. V. (*Of the Culture of the Vine*) is chiefly adapted to the uſe of thoſe who are inclined to try their ſkill in the management of a *Vineyard.*—Tho' Mr. Mills ſeems doubtful as to the fate of Vineyards in England, yet he appears certain that they may be brought to perfection in our *American* colonies, where he thinks they may be rendered an object of importance to the induſtrious inhabitants; for whoſe uſe this Section is profeſſedly intended, as well as the *next*, upon the *Culture of Olive Trees.*—But as neither of theſe articles ſeems to fall within the province of a mere Engliſh *Huſbandman*, we ſhall proceed to the laſt Section in this volume, which treats of the *Culture and Management of Hops.*—The Directions here given for the management of this uſeful plant, are very diſtinct and minute, but too prolix for our inſertion. We ſhall therefore content ourſelves with giving Mr. Mills's account of the annual charge of an acre of Hop-ground, in moſt parts of England where hops are cultivated, which (he ſays) is computed thus, viz.

	l.	*s.*	*d.*	
For the huſbandry ——	3	0	0	
wear of the poles ——	4	0	0	
picking and drying ——	5	0	0	
dung ——	1	10	0	
tythe ——	0	10	0	
rent of the land ——	1	0	0	
In all	15	0	0	per ann.

But then he alſo adds, that in ſome places they pay 4 or 5 l. an acre yearly for the rent of the land; and in the next paragraph he owns, that if the huſbandry part be hired, it may coſt 3 l. 10 s, an acre.—He likewiſe owns that an acre will require 3000 poles, which may coſt after the rate of 20 s. for an hundred, i. e. 30 l. for the firſt poling of an acre; and that a recruit of 500 Poles yearly will be neceſſary to keep an acre of hop-ground in conſtant repair.———Here is a yearly expence of 5 l. or, if they coſt but 15 s. an hundred (which is his *loweſt* price) of, at leaſt, 3 l. 15 s. per ann. to be added to the intereſt of the money ſunk in the *firſt* poling,—which muſt have been 22 l. 10 s. at the loweſt price of poles mentioned, viz. 15 s. an hundred. So that his original computation of only 4 l. for the *wear of the poles*, is certainly too low, according to his own account. We are therefore clearly of opinion, that 20 l. is much nearer the *real* annual expence of an acre of hop-ground; agreeably to what we have been told by ſeveral experienced Kentiſh Planters.

Mr. Mills computes the produce of an acre, at an average of years, at the rate of 30 l. a year; which, we apprehend, may be pretty near the truth: for tho' an acre may *ſometimes* be worth from 50 to 80 l. or even 100 l. (as he alledges) yet, at *other times*, its produce has been frequently known to be worth *nothing at all.* We therefore think that he is quite right in cautioning the huſbandman, whoſe circumſtances are but middling, againſt embarking too far in this very expenſive, and yet precarious branch of agriculture.

In Part V. which begins Vol. V. Mr. Mills treats *of the making and managing Fermented Liquors.*——The *Introduction* to this Part is, *Concerning Fermentation.* And here our Author the more regrets that we have not yet any rational ſet of experiments on this ſubject, becauſe he owns himſelf not ſufficiently acquainted with the chemical principles on which Fermentation depends, to ſupply the deficiency. He therefore propoſes only to ſelect the moſt judicious directions or remarks that have been hitherto made on this head, by others; particularly Boerhaave: from whom he gives us the following proceſs of Fermentation.—'The maſs of crude fermentable liquor, at firſt reſting, and poſſeſſing a certain ſpace in the [containing] veſſels, gradually begins to ſwell, rarify, and conceive an inteſtine motion, through its whole body, acting upwards, downwards, and ſideways, in ſtrange circumvolutions, without ceaſing, though with a different force. In the mean time, bubbles are every moment formed in every part of the maſs, and conſtantly endeavour to riſe up to the ſurface, where they burſt with a hiſſing noiſe, or often break in the mid-way. Hence the whole maſs froths, diſcharging with an audible ebullition a certain tartiſh ſpirit, which proves acrimonious to the noſe, ſurpriſingly elaſtic, and capable of burſting almoſt any veſſel by its great expanſive force.'—[The following remark deſerves particular regard.]—'If a large veſſel full of fermenting Muſt, in the height of its action, ſhould diſcharge this condenſed ſpirit through a ſmall orifice, and a ſtrong healthy man ſhould draw in at his noſtrils the vapour ſo iſſuing, he would inſtantly fall down dead: or if he received but little thereof, he would become apoplectic, and remain an idiot his whole life.'

The following practical obſervation may be of uſe to ſuch as brew or prepare their own liquors; viz. that when the fermentation is finiſhed, and gone off, then the veſſel ſhould be immediately ſtopped down, and the liquor kept for ſome time in its lees, a great part of which will be aſſumed and aſſimilated by the liquor, which will thereby become richer and ſtronger in ſpirit, than it was before. 'If the veſſel is not ſtopped down, the ſpirit produced in the fermented liquor will ſoon exhale, and leave behind only a vapid uſeleſs fluid; but if the liquor is kept quiet in a cloſe veſſel, it will gradually become more pure and ſpirituous.'

Chap. I. Of Wine.

Mr. Mills obſerves, that the directions given in this Chapter may, with little alteration, be adapted to the juice of other fruits in general, as well as to that of the grape in particular. This circumſtance may render what is here ſaid of greater uſe to the Engliſh *huſbandman*, than it would otherwiſe be.

'A due degree of maturity (he obſerves) is eſſentially neceſſary in every kind of fruit, the juice of which is intended to be made into wine; becauſe the juice of unripe fruit is a rough acid liquor, which cannot be made to undergo a vinous fermentation, without great difficulty.'——This, we fear, will always remain an inſuperable obſtacle to the making wine, of the grape, here in England; where that fruit is rarely brought to a *due degree of maturity*, in any ſufficient quantities, for that purpoſe. ——In ſome meaſure, however, to remedy this great inconvenience, he directs, that

'In cold countries, where, for want of the ſun's having force enough to mellow and enrich the juice of the grape, the Muſt is thin and poor; [there] ſugar, or dried grapes, ſhould be added to the Muſt, to give it a body.'

At p. 43---45, and at p. 54, 55, Mr. Mills attacks ſome particulars, advanced in Mr. Miller's account of making Wine, as given in his Gardener's Dictionary, in a very ungenteel, not to ſay illiberal, manner; conſidering the great obligations he himſelf owes, in all his preceding volumes, to that (in general) very judicious and inſtructive work. So that even ſuppoſing what he here objects to Mr. Miller, to have ſome juſt foundation, yet we muſt be of opinion, that he certainly ought (all things conſidered) to have expreſſed his cenſure in terms not ſo *harſh*, as thoſe he has *really* made uſe of.——Let any impartial reader conſult the pages referred to above, and judge whether our opinion, in this particular, be well founded, or not.

The *colour* of Wine, Mr. Mills ſays, is frequently *artificial*. He adds,—'Wine may be naturally of a pale *dilute* red; but a deep red is almoſt always the effect of artificial additions, as of the red-woods, elder-berries, bilberries, &c. In France, no ſecret is made of theſe practices, the colouring matters being publicly thrown out after they have been uſed.—Turbid wines are fined by a mixture of whites and ſhells of eggs, powdered alabaſter, and iſinglaſs. The uſe of the ſhells and alabaſter is to correct any ſmall degree of acidity that the wine may have contracted.'

The following obſervations will probably be of ſervice to ſuch perſons as may attempt making wine here.—' After the wine, and particularly that of countries where the ſun is not very powerful, has paſſed its fermentation in the vat, and is drawn off into caſks, it will require ſomething to feed upon. To this end, it will be right always to preſerve a few bunches of the beſt grapes, which may be hung up in a room till there be occaſion for them; when they ſhould be picked off the ſtalks, and two or three good handfuls of them ſhould be put into each caſk, according to its ſize.'——' When the wine is of an age at which it uſually is bottled, [but what that age is, we are not informed] care ſhould be taken to examine whether it be ſufficiently bright; becauſe a natural brightneſs is the moſt certain indication of the liquor's having undergone a due fermentation, and conſequently of its being rendered moſt wholeſome.' —To this agrees Dr. Neumann's definition of the characters of good wine, which cloſes the chapter. ' The goodneſs and wholeſomeneſs of wines (ſays that excellent chemiſt) are judged of, from their being bright, clear, and ſparkling in the glaſs; of an agreeable reviving ſmell and taſte; leaving, when held in the mouth for ſome time, a ſlight ſenſe of aſtringency; being moderately ſtrong and ſpirituous; paſſing freely by urine; exciting appetite; producing a gentle ſweat in the night; keeping the belly open the next day; [he does not, ſurely, expect this from red Port] without being followed by any head-ach, heavineſs of the limbs, or other uneaſineſs. Such a wine, moderately uſed, is a very valuable cordial.'

Mr. Mills begins *Chap*. II. (which treats *of Cyder and Perry*,) with obſerving, that the principles on which Cyder is made, and ſhould be managed, are, in general, ſo ſimilar to the directions for Wine; that he thinks it needleſs to enlarge on this head.—The following points, however, he recommends to be particularly obſerved:

' It is of great importance in making Cyder, that the fruit be thoroughly ripe. The juices of unripe apples retain their harſh ſour taſte in ſpite of all endeavours, and never acquire that racy, mellow flavour which the ſun only can beſtow. It ſhould therefore be the firſt care of every one concerned in making of Cyder, to let his apples hang upon the tree till they arrive to their maturity.

' When your apples are fit for gathering, (which ſhould always be done by hand) it is eſſential to chooſe dry weather for that purpoſe: for water is a bad ingredient in all vinous liquors.'

One general rule for all fruits, is, to preſs their juice for fermenting, when the fruit is in the greateſt perfection for eating. 'Apples that have lain any time in heaps, to ſweat, are generally covered with a clammy moiſture. This ſhould be wiped off, for it is a watery juice, which would impoveriſh the Cyder.' The rotten parts ſhould alſo be cut out, for they communicate to it a putrid taſte.

He is an advocate for racking Cyder off the lees; for repeated experiments have proved, that ſourneſs in all fermented liquors 'begins ever at the lees, and therefore the more of them is left among the Cyder, the more readily it will turn eager.'

Chap. III. treats OF BREWING: under the following heads:

§ 1. *Of the Choice of Water for Brewing.*—Pure *Rain*-water, as being the lighteſt, is eſteemed the beſt.—*Well* and *Spring* waters are commonly hard; and hard water is very unfit for drawing a tincture from any vegetable.—*River*-water is generally next to rain-water in point of ſoftneſs.—*Pond*-water, if pure, is equal to any other for brewing.

§ 2. *Of Malt.*—Bite a grain of it aſunder, and if it taſtes mellow and ſweet, breaks ſoft, and is full of flour from one end to the other, it is good. So alſo if it ſwims on the ſurface, when put into the water.—The beſt way of grinding it, is to bruiſe it in a mill compoſed of two iron cylinders. 'Theſe bruiſe the malt without cutting its huſk, 'ſo that the hot water inſtantly pierces its whole ſubſtance, and ſoon draws forth a rich tincture, with much leſs maſhing than in the common way.'

§ 3. *Of Hops.*—'The newer the hops are, the better they will always prove; for the fragrance of their flavour is in ſome degree loſt by keeping, though they be ever ſo well preſerved.'

§ 4. *Of the Brewhouſe, and of the veſſels uſed in Brewing.* 'Too great care cannot be taken to keep every veſſel perfectly clean and ſweet, for if they are tainted, the liquor put into them contracts a diſagreeable ſcent.'

§ 5. *Of the heat of Water for Maſhing.*—The malt ſhould *not* be put to it whilſt boiling hot.

§ 6. *Of Maſhing.*—When the water is brought to a due heat, the malt is to be put in very leiſurely, and uniformly mixed therewith.——*Remark.* 'It is found that the grains, after the ſeveral taps are ſpent, remain of the ſame bulk as before, or at leaſt very little diminiſhed. May we not from thence infer, that the part abſorbed by the water, and in which the virtue of the malt and the ſtrength of the beer conſiſt, is contained in an exceedingly ſmall compaſs? It is indeed true, that hot water and repeated maſhes do ſwell a little the hulls and ſkins of the malt;

but no allowance for this increaſe will be ſufficient to remove the cauſe of our ſurprize.'

§ 7. *Of boiling the Wort.*——Obſervation :—That long boiling of the hop is a pernicious practice, and produceth an inert, auſtere, and nauſeous bitter, in the place of a pleaſant, active, and aromatic one. But every brewer may eaſily ſuit the degree of bitterneſs to his own palate, thus :—' Inſtead of putting the hops into the wort when this is put into the copper, or before it boils, they may be put in five minutes before the wort is taken off the fire : if this is not ſufficient to give the deſired degree of fragrant bitter, ten minutes may be taken ; and ſo on to the time which ſhall be found to anſwer. I prefer putting the hops to wort towards the latter end of the boiling, rather than at the beginning, becauſe the continued boiling of the liquor will diſſipate their fragrance, even though the hops are taken out of the wort.'

As the deſign of boiling the wort is to clear the liquor of impurities, and to obtain the virtue of the hop ; a much leſs time than uſual will be ſufficient. ' It is, in fact, of greater conſequence than is generally imagined, that the wort be not boiled longer than is neceſſary ; becauſe that longer boiling diſcharges it of ſo much air, that the fermentation often becomes imperfect : it gives, eſpecially to ſtrong extracts, a viſcidity which fermentation can ſcarcely ever get the better of, and it inevitably diſperſes the fragrancy of the hops. From what I have ſeen, I am well aſſured, that from 20 to 30 minutes boiling is ſufficient for ſtrong extracts, and from 30 to 60 for ſmall beer.'—This method of boiling *ſtrong* beer a *ſhorter time* than *ſmall*, may (for any thing we know) be very right ; tho' we apprehend it to be juſt the reverſe of the *common* practice.

' Private perſons, who would regard only pleaſure and health in their malt liquors, ſhould never exceed eight, ſeldom ſix, buſhels of malt to the hogſhead of their ſtrongeſt beer. When it is only of this ſtrength, it will never hurt them, unleſs taken to great exceſs ; and at the ſame time it will be ſtrong enough to exhilarate the ſpirits ſufficiently to enliven converſation. The quantity of hops muſt be ſuited to the taſte of the drinker, and to the time that the liquor is to be kept. The common allowance is, from one pound and an half' [a very ſmall allowance, truly !] ' to three pounds for a hogſhead. For very ſtrong beer, ſome go as far as ſix pounds.—Small beer ſhould always be brewed by itſelf ; and in that caſe, two buſhels and an half of malt, and a pound and an half of hops, are ſufficient to make a hogſhead.'

§ 10. *Of fermenting Malt Liquors.*

Caution :—' When the fermentation is at its height, all the dirt, or foul yeaſt, which riſes on the ſurface, muſt be carefully ſkimmed off, whatever be the quality of the liquor.'

Though it be not common to rack beer off from the hogſheads into which it is firſt put; yet as the lees in the caſk will be conſtantly riſing upon every change of air, and ſo produce frequent frettings, or ſlight fermentations, to which it is often owing that beer becomes ſoon hard, or contracts a degree of acidity; it ſeems to Mr. Mills highly adviſeable, the better to prevent this, to rack the beer off into perfectly clean and ſweet caſks, as ſoon as it is become tolerably clear. The cauſe of the frettings being hereby removed, the liquor thus managed will remain long in a ſtate of perfection, and probably become thoroughly fine without the aſſiſtance of art.

§ 11. *Of the Diſtempers of Malt Liquors.*—Among others, incident to beer, Mr. Mills mentions its appearing ropy: which, he ſays, *is very difficult to cure.*—We have known it effectually cured, by putting a bunch of hyſſop into the caſk.

Chap. IV. treats of *Diſtillation*; and Chap. V. *Of Vinegar.*—But we paſs from them, as it is high time we ſhould, to Part VI. in which the Author ſpeaks of the culture of ſome plants which though not neceſſarily included in the general management of a farm, are nevertheleſs, objects of great benefit to the public, as well as to the huſbandman who rears them judiciouſly. Theſe are *Hemp*, *Flax*, *Madder*, *Woad*, and *Weld* or *Dyer's-Weed.*—Concerning the culture of each of theſe plants, he has collected (chiefly from M. Du Hamel) a variety of ſeemingly good directions: for the particulars of which, we muſt, however, refer to the work itſelf;—which is concluded with an

APPENDIX,

containing corrections of, and additions to, all the five Volumes.

Theſe *additions* (which are pretty conſiderable) we ſhall hope to ſee inſerted in their proper places, whenever a new Edition is called for; which may probably be the caſe ſoon: as we really think Mr. Mills's Work, a very judicious compilation, upon the whole, and highly deſerving the notice of the public. We only wiſh that he had been ſomewhat more liberal of his own reflections upon the quotations he makes; a taſk, which (if we may judge from a few ſpecimens of that kind) he ſeems very capable of performing; and which we would therefore beg leave to recommend to his conſideration, upon a reviſal.

In the *Preface* to this volume, (which was publiſhed with the laſt number) he mentions the preſent Work as being only the *firſt part* of his general plan: but what that plan is, he does not ſay. He hints, however, that what ſtill remains to be done will require ſo much time and labour, that, conſidering his bad ſtate ealth, it is impoſſible for him to promiſe when it may be in er to finiſh it.

A Com-

A Comparative View of the State and Faculties of Man, with thoſe of the Animal World. 12mo. 3s. bound. Dodſley.

THE following Diſcourſes, (ſays the Editor, in an Advertiſement prefixed to them) 'were originally delivered in a private literary ſociety, without the moſt diſtant view to their publication. It muſt, in truth, be acknowledged that the Reader will find in them many hints thrown out on Subjects of conſequence, which are not ſo fully and accurately proſecuted as their importance requires; beſides that the Sentiments are often expreſſed with a freedom, which, however allowable in a *private* company, may perhaps be deemed too bold when offered to the Public. All this the Author himſelf was fully ſenſible of, though he had neither leiſure nor inclination to alter them.

'This little Work, however, notwithſtanding its imperfections, has, in the Editor's opinion, a very conſiderable degree of merit; and in theſe ſentiments he has the honour of being joined by ſeveral of the Author's friends of great diſtinction in the *Republic of Letters*. He has taken the liberty, therefore, of offering it to the Public, almoſt without the Author's conſent, though not without his knowledge: how far he has been his friend in ſo doing, that Public, to whoſe candor he ſubmits it, muſt determine.'

Such are the modeſt terms, in which the Editor ſpeaks of a performance, which every man of taſte, will, we are perſuaded, peruſe with pleaſure; as it abounds with juſt remarks on many uſeful and entertaining ſubjects; while an original vein of thinking runs through the whole of it: and, what is very uncommon in original thinkers, the Author writes with temper and moderation. He appears to be well acquainted with human nature, to poſſeſs delicacy of ſentiment, and ſenſibility of heart; and, what muſt naturally procure him the eſteem of every benevolent reader, to be a ſincere friend to the higheſt and beſt intereſts of humanity.

He ſets out with a ſhort account of the different and oppoſite views that have been given of human nature, of the manner in which enquiries into it have been proſecuted, of the peculiar difficulties attending the ſtudy, and the reaſons why ſo little progreſs has been made in the knowledge of it. He then proceeds, in the remaining part of his firſt diſcourſe, to make ſome obſervations on certain advantages which the lower Animals ſeem to poſſeſs above us, and to enquire more particularly into the comparative ſtate of mankind and the inferior Animals. This part of the work contains ſome very uſeful remarks; the ſubject is curious and intereſting, and we ſincerely wiſh the ingenious

Author had treated it at more length, as he ſeems well qualified for proſecuting ſuch enquiries with ſucceſs.

In the four remaining diſcourſes, he conſiders the uſes that mankind make of thoſe advantages which they poſſeſs above the reſt of the animal creation, and which are principally derived from reaſon, the ſocial principle, taſte, and religion. He then proceeds to conſider the effects which a ſuperior underſtanding has in promoting the happineſs of the individual, and to point out ſome of the inconveniencies that attend it. The bulk of mankind, he obſerves, look upon a perſon of diſtinguiſhed genius with that awe and diſtant regard that is inconſiſtent with confidence and friendſhip. They never unboſom themſelves to one they are afraid of, nor lay open their weakneſſes to one they think has none of his own. For this reaſon we commonly find men of genius have the greateſt real affection and friendſhip for ſuch as are very much their inferiors in point of underſtanding; good-natured, unobſerving people, with whom they can indulge all their peculiarities and weakneſſes without reſerve. Men of great abilities therefore, our Author ſays, who prefer the ſweets of ſocial life and private friendſhip to the vanity of being admired, muſt carefully conceal their ſuperiority, and bring themſelves down to the level of thoſe they converſe with. Neither muſt this ſeem to be the effect of a deſigned condeſcenſion; for this is ſtill more mortifying to human pride than the other.

In regard to the ſocial principle, he obſerves, that it does not appear to have any natural connexion with the underſtanding; that perſons of the beſt underſtanding poſſeſs it frequently in a very inferior degree to the reſt of mankind; and that the idle, the diſſipated, and the debauched, draw moſt pleaſure from it. Not only their pleaſures but their vices are often of the ſocial kind. This makes the ſocial principle warm and vigorous, and hence perhaps there is more friendſhip among them than among men of any other claſs, though conſidering the ſlightneſs of its foundation, ſuch friendſhip cannot be ſuppoſed to be very laſting. Even drinking, our Author obſerves, is found favourable to friendſhip, eſpecially in northern climates, where the affections are naturally cold; as it produces an artificial warmth of temper, opens and enlarges the heart, and diſpels the reſerve natural perhaps to wiſe men, but inconſiſtent with friendſhip, which is entirely a connexion of the heart.

The advantages derived to mankind from taſte, by which, ſays our Author, is meant the improvement of the powers of the imagination, are confined, he obſerves, to a very ſmall number. The ſervile condition of the bulk of mankind requires conſtant labour for their daily ſubſiſtence. This of neceſſity deprives them of the means of improving the powers either of imagination or of reaſon, except in ſo far as their particular employments make

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Their ſpirits never languiſh for want of exe
the *tædium vitæ*, the inſupportable liſtleſſne
want of an object, ſomething to wiſh, or ſo
unknown among them.

Our Author goes on to obſerve, that the
mind, that have been much cultivated in this
the underſtanding. One unhappy conſequen
has been to diſſolve the natural union betwe
the fine arts: an union extremely neceſſary to
The influence of muſic over the mind, he o
greater than that of any of the fine arts; a
produced by it are inconſiderable. This,
tirely owing to its being in the hands of practi
not under the direction of taſte and philoſoph
give muſic any extenſive influence over the m
and performer muſt be well acquainted with
the various aſſociations of the paſſions, and the
from one to another, ſo as to enable him to
conſequence of his ſkill in muſical expreſſion.

As our ingenious Author treats this ſubject
ſion than any other which hath fallen under
we need make no apology for inſerting part of
vanced on this head.

‘ Muſic, ſays he, is the ſcience of ſounds, in
fect the mind.—Nature independent of cuſtor
certain ſounds or tones with certain feelings
Meaſure or proportion in ſounds has likewiſe
nature. Thus certain tones are naturally ad
plaintive, and mournful ſubjects, and the mo
others are expreſſive of the joyous and elevating
ment is quick.—Sounds likewiſe affect the m
loud or ſoft, rough or ſmooth, diſtinct from the
their gravity or acuteneſs. Thus in the Æolian
are pleaſant and ſoothing, though they do not va
but only in loudneſs.—The effect of the commo
ing and elevating the mind is very ſtrong; yet i
of notes; though the effect indeed here depends o
and meaſure of the notes.

‘ Melody conſiſts in the agreeable ſucceſſion o
—The melody that pleaſes in one country d

pleaſe in another, though there are certain general principles which univerſally regulate it, the ſcale of muſic being the ſame in all countries.—Harmony conſiſts in the agreeable effect of ſounds differing in acuteneſs produced together; the general principles of it are likewiſe fixed.

‘ One end of muſic is to communicate pleaſure, but the far nobler and more important is to command the paſſions and move the heart. In the firſt view it is an innocent amuſement, well fitted to give an agreeable relaxation to the mind from the fatigue of ſtudy or buſineſs.—In the other it is one of the moſt uſeful arts in life. The effect of eloquence depends in a great meaſure on it. We take muſic here in the large and proper ſenſe of the word, the art of variouſly affecting the mind by the power of ſounds. In this ſenſe, all mankind are more or leſs judges of it, without regard to exactneſs of ear.—Every man feels the difference between a ſweet melodious voice, and a harſh diſſonant one.——

‘ As the proper application of the voice to the purpoſes of eloquence has been little attended to, it has been thought an art unattainable by any rules, and depending entirely on natural taſte and genius. In ſome meaſure it certainly is ſo, yet it is much more reducible to rules, and more capable of being taught, than is commonly imagined. Indeed before philoſophy aſcertains and methodizes the ideas and principles on which an art depends, it is no wonder it be difficult of acquiſition.—The very language in which it is to be communicated is to be formed, and it is a conſiderable time before this language comes to be underſtood and adopted.—We have a remarkable inſtance of this in the ſubject of muſical expreſſion, or performing a piece of muſic with taſte and propriety. People were ſenſible, that the ſame muſic performed by different artiſts had very different effects. Yet they all played the ſame notes, played equally well in tune and in time. But ſtill there was an unknown ſomewhat that gave it meaning and expreſſion from one hand, while from another it was lifeleſs and inſipid.—People were ſatisfied in reſolving this into performing with or without taſte, which was thought the entire gift of nature.—Geminiani, who was both a compoſer and performer of the higheſt claſs, firſt thought of reducing the art of playing on the violin with taſte to rules, for which purpoſe he was obliged to make a great addition to the muſical language and characters. The ſcheme was executed with great ingenuity, yet it has ſcarcely been attended to by any practical muſicians except Mr. Aviſon.

‘ Muſic, like eloquence, muſt propoſe, as its end, a certain effect to be produced on the hearers. If it produces this effect, it is good muſic; if it fails, it is bad.—No muſic can be pronounced good or bad in itſelf; it can only be relatively ſo.

Every country has a melody peculiar to itſelf
ſeveral paſſions. A compoſer muſt have a p
this, if he propoſes to affect them.—Thus i
a ſpecies of muſic perfectly well fitted to inſpir
ſuited to dancing, and a plaintive muſic pecu
that tenderneſs and pleaſing melancholy atte
love; both original in their kind, and differe
in Europe.—It is of no conſequence whence
its origin whether it be ſimple or complex
rules of regular compoſition, or againſt them
its intended effect in a ſuperior degree to any
ſerable muſic; and while a perſon feels this e
tion on his taſte and common ſenſe, if not
deſpiſe it.

'They who apply much of their time to
taſtes, beſides their national one, and in
which melody and harmony are capable of, d
of pleaſure formerly unknown to them. Bu
taſte never adopts a new one, till the ear
cuſtomed to it, and after all ſeldom ente
warmth and feeling, which thoſe do, to wh

'The general admiration pretended to
muſic in Britain, is a deſpicable piece of a
we ſee the natives tranſported at the opera
of delight and paſſion which the compoſer i
—The ſame opera in England is ſeen with
liſtleſſneſs and inattention. It can raiſe no
ence, becauſe they do not underſtand the l
is written.—To them it has as little mean
ſtrumental muſic. The ear may be tranſie
air of a ſong, but that is the moſt trifling
Among the very few who underſtand the
with pleaſure and taſte into the Italian muſi
dramatic part appears ſo ridiculous, that t
of that tranſport of paſſion, the united
poetry, which may be gradually raiſed by t
unfolding of a dramatic ſtory*.—Yet va
over the very ſenſe of pleaſure, that the It
land more frequented by people of rank, t
diverſion; and they, to avoid the imputat
condemn themſelves to ſome hours painful a
week, and to talk of it in raptures whi
felt.

'Simplicity in melody is very neceſſary
to reach the heart, or even greatly to delig

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* Brown.

effect here muſt be produced inſtantaneouſly, or not at all. The ſubject muſt therefore be ſimple and eaſily traced, and not a ſingle note or grace ſhould be admitted, but what has a view to the propoſed end. If ſimplicity of melody be ſo neceſſary where the view is to move the paſſions, ſimplicity of harmony muſt be ſtill more neceſſary. Some of the moſt delicate touches of pathetic muſic will not allow any accompanyment.

‘ The ancient muſic certainly produced much greater and more general effects than the modern, though the accounts of it be ſuppoſed greatly exaggerated. Yet the ſcience of muſic was in a very low ſtate among the ancients. They were ſtrangers to harmony, all the voices and inſtruments being uniſons in concert: and the inſtruments they made uſe of, appear to have been much inferior in reſpect of compaſs, expreſſion, and variety, to thoſe which we are poſſeſſed of. Yet theſe very deficiencies might render their muſic more expreſſive and powerful. The only view of compoſers was to touch the heart and the paſſions. Proper melody was ſufficient for this purpoſe, which might eaſily be comprehended and felt by the whole people.—There were not two different ſpecies of muſic among them, as with us, one for the learned in the ſcience, and another for the vulgar.

‘ The introduction of harmony opened a new world in muſic. It promiſed to give that variety which melody alone could never afford, and likewiſe to give melody an additional charm and energy. Unfortunately the firſt compoſers were ſo *immerſt* in the ſtudy of harmony, which ſoon appeared to be a ſcience of great extent and intricacy, that theſe principal ends of it were forgot. They valued themſelves on the laboured conſtruction of parts which were multiplied in a ſurpriſing manner. In fact, this art of counterpoint and complicated harmony was in a very few years brought to the higheſt degree of perfection, after its introduction by Palæſtine, who lived in the time of Leo X.—But this ſpecies of muſic could only be underſtood by the few who had made it their particular ſtudy. To every one elſe it appeared a confuſed jargon of ſounds without deſign or meaning. To the very few who underſtood it there appeared an evident deficiency in air or melody, eſpecially when the parts were made to run in ſtrict fugues or canons, with which air is in a great meaſure incompatible.—Beſides the real deficiency of air in theſe compoſitions, is required the attention to be conſtantly exerted to trace the ſubject of the muſic, as it was alternately carried on through the ſeveral parts; an attention inconſiſtent with what delights the ear, much more with what touches the paſſions; where that is intended, the mind muſt be diſengaged, muſt ſee no contrivance, admire no execution; but be open and paſſive to the impreſſion.

‘ The artifice of fugues in vocal muſic, ſeems in a peculiar

manner ill adapted to all the paſſions. If
voices is expreſſing a different ſentiment and
paſſage at the ſame time, the hearer cannot
and be affected with them all. This is a ſti
which a perſon, without the leaſt taſte or ge
great perfection, by the mere force of ſtudy :
great ſhare of theſe to give ſpirit and meanin
or ſubjects, ſuch compoſitions will always be
Beſides the objections that lie againſt all co
dered as to its compoſition, there are othe
great difficulty of its execution. It is not
number of inſtruments playing together in
ſtruments are falling, while wind inſtrumen
their tone during the performance. But it i
all the performers play in the moſt exact tun
muſt all underſtand the ſtile and deſign of th
be able to make the reſponſes in the fugue
Every one muſt know how to carry on the ſ
per expreſſion when it is his turn to lead ;
into an auxiliary part, he muſt know how to
panyment in ſuch a manner as to give an ad
leading ſubject. But muſical taſte and judg
markably diſplayed in the proper accompany
eſpecially with the thorough baſs. If this is
the ſtricteſt attention to heighten the intend
ſong, it deſtroys it altogether, as frequentl
throwing in the full chords, when a ſingle n
been ſtruck, or when perhaps the accompan
ceaſed altogether.

‘ Theſe are difficulties few performers h
fewer are able to conquer. Moſt performer
that is incumbent on them, if they play in
and vanity often leads them to make their vo
be heard above the reſt, without troubling th
compoſer's deſign.

‘ It has been much the faſhion for ſome y
air entirely in muſical compoſitions ; and th
harmony have fallen into neglect, being co
ſpiritleſs. This change has been introduced
unfortunately happened to be great perf
Theſe people had no opportunities in the c
ſhewing the dexterity of their execution ; th
gant flights, which they indulged in order to
abſolutely deſtructive of the harmony. The
fore ſolo's of their own compoſition, or conc
the thinneſs and meagreneſs of the parts, ca
n any other light than ſolos.—It is not eaſy

ſtile of moſt of theſe pieces. In truth they have no character or meaning at all. The authors of them are little concerned what ſubject they chooſe, their ſingle view being to excite the ſurpriſe and admiration of their hearers. This they do by the moſt unnatural and wild excurſions, that have not the remoteſt tendency to charm the ear or affect the heart. In many paſſages they are grating to the ear when performed by the beſt hands, but in others they are perfectly intolerable.

' A new ſtile of compoſition has lately been cultivated in Italy, and greatly promoted in Britain, particularly by one perſon of rank. The preſent faſhion is to admire this, and to deſpiſe Corelli as wanting ſpirit and variety. The truth is, Corelli's excellence conſiſts in the chaſtity of his compoſition, in the richneſs and ſweetneſs of his harmonies; the other pleaſes by its ſpirit and a wild luxuriancy, which makes an agreeable variety in a concert but poſſeſſes too little of the elegance and pathetic expreſſion of muſic, to remain long the public taſte.

' Though muſic, conſidered in its uſeful application, to delight the ear and touch the paſſions of the bulk of mankind, requires the utmoſt ſimplicity, yet conſidered as an art capable of giving a laſting and varied enjoyment to the few, who from a ſtronger natural taſte devote part of their time and attention to its cultivation, it both admits, and requires variety, and even ſome degree of complication. Not only the ear becomes more delicate by cultivation, but the muſical taſte.

' When the ear becomes acquainted with a variety of melodies, it begins by degrees to reliſh others, beſides thoſe which are national. A national melody may have expreſſions for only a few affections. A cultivated and enlarged taſte eaſily adopts a greater variety of expreſſions for theſe and other affections, and learns from the deepeſt receſſes of harmony, to expreſs ſome, unknown to every national muſic.

' When one practiſes muſic much, the ſimplicity of melody tires the ear. When he begins to hear an air he was formerly acquainted with, he immediately recollects the whole, and this anticipation prevents his enjoying it. He requires therefore the aſſiſtance of harmony, which, without hurting the melody, gives a variety to the muſic, and ſometimes renders the melody more expreſſive. Practice enables one to trace the ſubject of a complex concerto, as it is carried through the ſeveral parts, which to a common ear is an unmeaning jumble of ſounds. Diſtinct from the pleaſure which the ear receives here from the muſic, there is another which ariſes from the perception of the contrivance and ingenuity of the compoſer. The enjoyment, it muſt be owned, is not of that heart-felt kind which ſimple muſic can only give, but of a more ſober and ſedate kind, which proves more laſting: and it muſt be conſidered that whatever

touches the heart or the paſſions very ſenſil
with a very judicious and very ſparing hand.
fulleſt chords muſt be ſeldom repeated, other
is ſatiety and diſguſt. They who are beſt
human heart, need not be told that this ob
fined to muſic.

‘ On the whole we may obſerve, that m
in the invention of melody ſuited to produc
the mind. Muſical taſte conſiſts in con
with ſpirit and elegance, in ſuch a manner
ſingle effect in its full force.

‘ Judgment in muſic is ſhewn by adapti
accompanyments to the melody as may give
deſtroying its ſimplicity; in the preparatio
diſcords, and the artful tranſitions from o
—Taſte in a performer conſiſts in a knowled
deſign, and expreſſing it in any ſpirited an
without any view of ſhewing the dexterity
tion. But though all theſe circumſtances
performance ſhould concur in a piece of m
ways fail in affecting the paſſions, unleſs i
rection be aſcertained by adapting it to ſenti
compoſition. It exerts its greateſt powers v
ſiſtant to poetry: hence the great ſuperior
ſtrumental muſic: the human voice is capabl
and a more delicate muſical expreſſion, th
whatever; the perfection of an inſtrument
neareſt approach to it.—Vocal muſic is muc
language it is performed in. The harmon
the Greek and Italian languages gives them
over the Engliſh and French, which are har
full of conſonants; and this among other in
ſions perpetual ſacrifices of the quantity t
This is one great cauſe of the ſlightneſs and
the French muſic, which they in vain endea
ſupply by laboured and complex accompany
muſic is the firſt and moſt natural muſic of e
reaſonable to expect ſome analogy between it
the country, to which it is always adapted.—
riority of the Scotch ſongs to the Engliſh m
ſure be accounted for from this principle.
are ſimple and tender, full of ſtrokes of natu
So is their muſic.—Moſt of the Engliſh ſongs
and childiſh conceits. They all aim at wit,
tain it; but muſic has no expreſſion for wit,
their ſongs is therefore flat and inſipid, and ſo
the Engliſh themſelves, that it is in a perpetu

has never had any characteriſtic ſtile. On the other hand, England has produced many admirable compoſers of church muſic. Their great attachment to counterpoint has often led them into a wrong track; in other reſpects, they have ſhewn both genius and taſte. Religion indeed opens the ampleſt field for muſical, as well as poetical genius, it produces almoſt all the variety of ſubjects, which muſic can expreſs, the ſublime, the joyous, the chearful, the ſerene, the devout, the plaintive, the ſorrowful. It likewiſe warms the heart with that enthuſiaſm ſo peculiarly neceſſary in all works of genius. Accordingly the fineſt compoſitions in muſic we have, are in the church ſtile. Handel far advanced in life, when his conſtitution and ſpirits ſeemed nearly exhauſted, was ſo rouſed by this ſubject, that he exhibited proofs of extent and ſublimity of genius in his Meſſiah, ſuperior to any he had ſhewed in his moſt vigorous and happy period of life. We have another inſtance of the ſame kind in Marcello, a noble Venetian, who ſet the firſt fifty pſalms to muſic. In this work he has united the ſimplicity and pathos of the ancient muſic with the grace and variety of the modern. In compliance with the taſte of the times he was ſometimes forced to leave that ſimplicity of ſtile which he loved and admired, but by doing ſo he has enriched the art with a variety of the moſt expreſſive and unuſual harmonies. The great object in vocal muſic is to make the muſic expreſſive of the ſentiment. How little this is uſually regarded appears by the practice of ſinging all the parts of a ſong to the ſame muſic, though the ſentiments and paſſions to be expreſſed be ever ſo different. If the muſic has any character at all, this is a manifeſt violation of taſte and common ſenſe, as it is obvious every different ſentiment and paſſion ſhould be expreſſed in a ſtile peculiarly ſuited to itſelf. But the moſt common blunder in compoſers, who aim at expreſſion, is their miſtaking imitation for it.—'

Our Author's deſign in what he has advanced on this ſubject is to ſhew, that the principles of taſte in muſic, like thoſe of the other fine arts, have their foundation in nature and common ſenſe; that theſe principles have been groſsly violated by thoſe unworthy hands to whoſe direction alone this delightful art is entruſted; and that men of ſenſe and genius ſhould not imagine they want an ear or a muſical taſte, becauſe they do not reliſh much of the modern muſic, as in many caſes this is rather a proof of the goodneſs both of the one and the other.

Having made ſome obſervations on the real objects produced by a cultivated taſte in ſome of the fine arts, he proceeds to conſider its influence on the pleaſure ariſing from ſuch works of genius as are in a particular manner addreſſed to the imagination and the heart. After this he goes on to conſider that principle of human nature which ſeems in a particular manner the characteriſtic of the ſpecies, *viz.* the ſenſe of religion. And here he does not enquire into the evidence of religion as founded in truth; he only examines it as a principle founded in human nature, and the influence it has, or may have, on the happineſs of mankind.——His obſervations on this ſubject appear to be very pertinent and inſtructive; and it is with difficulty we can reſiſt the temptation to enrich our collection with ſome of them: but we have already extended the article to a length proportionate to ſo ſmall a volume, though, perhaps, not to the importance of the matter which it contains.—With regard to the language of this performance, though it comes from a northern pen, we perceive in it few *Scotticiſms*; 'preſently poſſeſt,' p. 4, for *poſſeſſed at preſent*, being the moſt material defect of this kind that hath occurred to our notice.

Dialogues of the Dead *. The Fourth Edition, corrected. To which are added, Four new Dialogues. 8vo. 5 s. Sandby.

WE have had occaſion, in our account of former Dialogues †, to take notice of the difficulty of excelling in the colloquial way of writing, which, for reaſons there ſpecified, has been ſo little cultivated in our language; and we expreſſed our doubt whether the method of dialogue is well adapted to ſuch ſubjects as require deep inveſtigation, and a connective chain of reaſoning.

The additional dialogues now before us do not remove our doubts in this reſpect but rather tend to convince us that this mode of compoſition is not ſuited to the diſcuſſion of grave and weighty points of argument; for, the frequent interruptions neceſſary to keep up the ſpirit of dialogue, too often withdraw our thoughts, and do not produce conviction ſo readily, in minds endued with a habit of attention, as a more cloſe and connected method of writing. In ſhort, the way of colloquy ſeems better calculated to ridicule error, than to illuſtrate truth.

With reſpect to the four additional dialogues under preſent conſideration, they are in no degree inferior to thoſe which precede them. The firſt contains many juſt and entertaining reflections. Cæſar being hard preſſed by Scipio, who concludes from Cæſar's own relation, that the aim of all his actions was tyranny, makes the following anſwer:

'Let us not deceive ourſelves with *ſounds* and *names*—That great minds ſhould aſpire to ſovereign power is a fixed law of nature. It is an injury to mankind, if the higheſt abilities are not placed in the higheſt ſtations. Had you, Scipio, been kept down by the Republican jealouſy of Cato the Cenſor, Hannibal would have never been recalled out of Italy, nor defeated in Africk. And if I had not been treacherouſly murdered by the daggers of Brutus and Caſſius, my ſword would have avenged the defeat of Craſſus, and added the empire of Parthia to that of Rome. Nor was my government tyrannical. It was mild, humane, and bounteous. The world would have been happy under it, and wiſhed its continuance: but my death broke the pillars of the public tranquillity, and brought upon the whole empire a direful ſcene of calamity and confuſion.

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* The author, Lord LYTTELTON.

† See Review, Vol. XXI, p. 35, and Vol. XXII. p. 409.

'*Scipio.* You ſay that great minds will naturally aſpire to ſovereign power. But, if they are *good*, as well as *great*, they will regulate their ambition by the laws of their country. The laws of Rome permitted me to aſpire to the conduct of the war againſt Carthage; but they did not permit you to turn her arms againſt herſelf, and ſubject her to your will. The breach of one law of liberty is a greater evil to a nation than the loſs of a province; and, in my opinion, the conqueſt of the whole world would not be enough to compenſate for the total loſs of their freedom.'

Cæſar not knowing how to evade the force of theſe arguments, recriminates on Scipio:

'You talk finely, Africanus—but aſk yourſelf, whether the height and dignity of your mind, that noble pride which accompanies the magnanimity of a hero, could always ſtoop to a nice conformity with the laws of your country? Is there a law of liberty more eſſential, more ſacred than that, which obliges every member of a free community to ſubmit himſelf to a trial, upon a legal charge brought againſt him for a public miſdemeanour? In what manner did you anſwer a regular accuſation from a tribune of the people, who charged you with embezzling the money of the ſtate? You told your judges, that *on that day you had vanquiſhed Hannibal and Carthage*, and bade them *follow you to the temples to give thanks to the Gods.* Nor could you ever be brought to ſtand a legal trial, or juſtify thoſe accounts, which you had torn in the ſenate, when they were queſtioned there by two magiſtrates in the name of the Roman people. Was this acting like the ſubject of a free ſtate? Had your victory procured you an exemption from juſtice? Had it given into your hands the money of the republic without account? If it had, you were *king of Rome*. Pharſalia, Thapſus, and Munda, could do no more for me.'

After ſome altercation, Scipio is brought to the following confeſſion:

'I acknowledge, my conduct in that buſineſs was not abſo-

lutely blameleſs: The generous pride of vi
in my mind. It made me forget I was creatin
cedent in declining to plead to a legal a
againſt me by a magiſtrate inveſted with
whole Roman people. It made me unjuſtly
of ingratitude, when ſhe had ſhewn herſelf
yond the true bounds of policy and juſtice
upon me any penalty for ſo irregular a pr
the ſame time, what a proof did I give of m
ſpect for her liberty, when my utmoſt reſe
me to nothing more violent than a voluntar
baniſhment of myſelf from the city of Rome
offended, and living a private man, in a c
ternum, was an example of more uſe to ſec
the Roman commonwealth, than all the pow

'*Cæſar.* I had rather have been thrown
rock, than have retired, as you did, to the
lage, after acting the firſt part on the grea
world.

'*Scipio.* An uſurper exalted on the higheſ
verſe is not ſo glorious as I was in that obſc
hear indeed, that you, Cæſar, have been *de*
of ſome of your ſucceſſors. But the imparti
tory has conſecrated my name, and ranks m
of heroes and patriots: whereas the higheſt
even under the dominion uſurped by your far
you, is, that your courage and talents were
your ambition aſpired to, the empire of the w
exerciſed a ſovereignty unjuſtly acquired wi
clemency. But it would have been better
and better for mankind, if you had never ex

This ſeems to be a very juſt eſtimate of
but, in our judgment, the inſtance of Scipi
ſwer before the judicatory of his country,
preſſed ſtronger againſt him by his antagoni
who refuſes to plead before the lawful tribu
is as great a rebel againſt the conſtitution,
to ſubvert it by force of arms.

The next dialogue, which paſſes betwe
genes, conveys ſome ſhrewd obſervations
effect of flattery; with which Diogenes hav
the latter replies in the following juſt and ſpi

'Do you pretend, Diogenes, that, becau
in a court, you never flattered? How did you
of the people of Athens, but by ſoothing th
the deſire of hearing their ſuperiors abuſed?
was to them the moſt acceptable flattery.

derſtood, and made your court to the vulgar, always envious and malignant, by trying to lower all dignity and confound all order: you made your court, I ſay, as ſervilely, and with as much offence to virtue, as the baſeſt flatterer ever did to the moſt corrupted prince. But true philoſophy will diſdain to act either of theſe parts. Neither in the aſſemblies of the people, nor in the cabinets of kings, will ſhe obtain favour by fomenting any bad diſpoſitions. If her endeavours to do good prove unſucceſsful, ſhe will retire with honour, as an honeſt phyſician departs from the houſe of a patient, whoſe diſtemper he finds incurable, or who refuſes to take the remedies he preſcribes. But if ſhe ſucceeds; if, like the muſic of Orpheus, her ſweet perſuaſions can mitigate the ferocity of the multitude, and tame their minds to a due obedience of laws and reverence of magiſtrates; or if ſhe can form a Timoleon, or a Numa Pompilius, to the government of a ſtate, how meritorious is the work! One king, nay one miniſter, or counſellor of ſtate, imbued with her precepts, is of more value than all the ſpeculative, retired philoſophers, or cynical revilers of princes and magiſtrates, that ever lived upon earth.'

Theſe ſentiments convey the keeneſt reproof of the conduct of thoſe mock-patriots who ſervilely cringe to the rabble, while they affect to treat with inſulting arrogance, thoſe whom the conſtitution teaches them to reſpect.

In the progreſs of the dialogue, Diogenes ſneers at Plato concerning his viſionary republic; to which Plato anſwers,

'I am conſcious, Diogenes, that *my republic* was imaginary, and could never be eſtabliſhed. But they ſhew as little knowlege of what is practicable in politics, as I did in that book, who ſuppoſe that the liberty of any civil ſociety can be maintained by the deſtruction of order and decency, or promoted by the petulance of unbridled defamation.

'*Diogenes.* I never knew any government angry at defamation, when it fell on thoſe who diſliked or obſtructed its meaſures. But I well remember, that the thirty tyrants at Athens called oppoſition to them *the deſtruction of order and decency.*'

Of the truth of theſe reflections, daily experience fatally convinces us. How often do we ſee men who have riſen to power by the arts of defamation, turn the moſt rigid perſecutors of thoſe who oppoſe their meaſures, while at the ſame time they patronize the fouleſt libels againſt their competitors: and yet the deluded multitude will ſtill continue to be the dupes of contending parties, who thus betray the public, and weaken the conſtitution, to compaſs their own private ends!

In the dialogue which follows, between Ariſtides, Phocion, and Demoſthenes, the different principles of the two latter are accurately ſcrutinized; Phocion is cenſured for having temporized againſt Philip, and for having at length been averſe to

ſerve the public: Demoſthenes, on the ot
mended for having carried the war out of A
but blamed for having been induced by the ſ
aſide ſo great a general as Phocion.

In the concluding dialogue, Marcus Aurel
Servius Tullius are the Interlocutors. The
loquy is curious, and particularly intereſting
Servius Tullius lays claim to merit, ſuperio
Aurelius.

'I need not tell you,' ſays the former, '
vernment inſtituted by me was adopted by
they had driven out Tarquin, the deſtroye
and gave its form to that republic, compoſe
of the regal, ariſtocratical, and democratical p
and wiſdom of which ſubdued the world.
of that great people, who for many ages e
mankind in the arts of war and of policy,
to me.'

To which Marcus Aurelius anſwers:

'There is much truth in what you ſay.
Romans have done better, if, after the expu
they had veſted the regal power in *a limited*
placing it in two annual elective magiſtrates
conſuls? This was a great deviation from yo
ment, and I think, an unwiſe one. For a
ſoleciſm, an abſurdity in politics. Nor was
committed to the adminiſtration of conſuls,
hands long enough, to enable them to finiſh
or other act of great moment. From hence a
prolonging their commands beyond the legal
ing the interval preſcribed by the laws betwe
thoſe offices; and of granting extraordinary
powers, by all which the republic was in the

To this Servius replies, that the revolution
the death of Lavinia, was made with ſo muc
wonder the Romans aboliſhed the name of kin
ſays he, acted too violently in reforming a
might have wiſely corrected that error. He
obſerve, that Marcus Aurelius might have
monarchy: to which Marcus makes the fo
reply:

'I ſhould have been happy indeed, if it
power to do ſuch good to my country. But th
cannot force their bleſſing on men, who by th
come incapable to receive them. Liberty, lik
good for thoſe who poſſeſs it, when it is und
rection of virtue. No laws can have force en
from degenerating into faction and anarchy,

of a nation are depraved; and continual habits of vice will eradicate the very love of it out of the hearts of a people. A Marcus Brutus, in my time, could not have drawn to his ſtandard a ſingle legion of Romans. But further, it is certain that *the ſpirit of Liberty* is abſolutely incompatible with *the ſpirit of conqueſt*. To keep *great conquered nations* in ſubjection and obedience, *great ſtanding armies* are neceſſary. The generals of thoſe armies will not long remain ſubjects; and whoever acquires dominion by the ſword, muſt rule by the ſword. If he does not deſtroy liberty, liberty will deſtroy him.'

Theſe ſentiments are more particularly worthy our attention at this critical conjuncture; we have now a deplorable inſtance before us of the fatal effects of extending dominion too widely. We ſee an act of the Britiſh legiſlature openly oppoſed by Britiſh ſubjects: and the power of government (hitherto) too weak to enforce obedience to their authority. If there ſhould be a neceſſity of employing military force, they and their mother-country would have cauſe to mourn the occaſion: and yet the mad multitude are dazzled with the ſpirit of conqueſt, not conſidering that conqueſts are purchaſed by the immediate ſacrifices of their property, and at the hazard of their liberty.

The noble and ingenious Author concludes this dialogue with an encomium on the Britiſh conſtitution, which his Lordſhip has conſtantly endeavoured to preſerve by his abilities, integrity, and moderation.

Practical Obſervations concerning the Cure of the Venereal Diſeaſe by Mercurials. To which is added, a Letter to Peter Collinſon, Eſq; F.R.S. containing an Account of an Ear of Dog's Graſs, that was ſwallowed by a Child, and afterwards diſcharged on its Back. By Jonathan Wathen, Surgeon. 8vo. 1 s. 6 d. Rivington.

MR. Wathen profeſſes to point out that *peculiar operation* by which mercury removes the various appearances and degrees of the Venereal Diſeaſe. His *principles*, he ſays, are founded on a ſtrict attention to a great number of caſes which have occurred in practice; and theſe are to be conſidered as ſo many experiments which have afforded him an opportunity of drawing concluſions with almoſt the ſame degree of certainty as in *mathematical deductions*.—Our Author's experiments, however, are not related, his caſes are unpubliſhed, and he has vouchſafed only to favour the world with his *almoſt* mathematical concluſions.—The moſt remarkable of theſe we ſhall briefly enumerate,

rate, and leave our Readers to judge how far they are new, how far they are juſt, or how near they approach to mathematical truths.——The following are ſome of Mr. Wathen's concluſions;—that the *lues venerea*, whether recent or chronic, local or univerſal, was never yet radically cured without the uſe of mercury;—that the preparations contained in the London and Edinburgh diſpenſatories, poſſeſs every valuable quality yet known, or perhaps obtainable from this mineral;—that if two or three drachms of the *unguent. cœrul. fort.* be uſed every night, the mercurial ſymptoms will make their appearance from the third to the fifth day; and if continued in the ſame doſe, a ſalivation will commence from the ſixth to the ninth day; *i. e.* after having uſed three ounces of the ointment, or one ounce of the mercury itſelf;—that twelve grains of the *pil. mercul.* P. E. taken night and morning, will affect the mouth in about eight days, and, perſiſted in for eight days longer, a ptyaliſm will be raiſed; *i. e.* by two drachms of the mercury thus divided;—that the *mercur. dulcis ſublimatus*, which is the beſt of the chymical claſs, when given from five to ten grains every night, will raiſe a ſalivation on the ſixth, ſeventh, or eighth day; after having adminiſtered ſomewhat more than one drachm of this medicine;—that the *mercur. corroſiv. ſublim.* which is the moſt acrimonious preparation, given to one quarter of a grain twice a day, and perſiſted in for a long time, ſeldom affects the ſalivary glands, or operates in any ſenſible manner;—that *this*, the *mercur. ſaccharatus*, *Belloſt's Pill*, *Keyſer's Pill*, and indeed all the preparations of mercury are eſſentially the ſame;—that nothing can be more abſurd than a bigotted attachment to any one of them; and that we may occaſionally uſe them all, by adapting them to the patient's caſe and ſituation;—that the *mercur. corroſ. ſublim.* is not to be depended on in theſe colder climates;—that *Keyſer's Pills* are inadequate to the cure of a confirmed *lues*; and that the author of the *Parallele des differentes methodes de traiter la maladie vénérienne*, accounts for their reputation in France, from the intereſted patronage of the great; who have procured their general uſe in the army and navy, and given rewards to ſuch patients, and ſanction only to ſuch ſurgeons, who have made uſe of *Keyſer's Pills*:—that theſe pills are nothing more than mercury diſſolved in vinegar:—and that *Meſſ. Hawkins and Bromfield*, after the moſt candid tryal, have rejected both theſe and the ſolution.——Thus much for the various preparations; now for our Author's *concluſions* relative to the *modus operandi* of this mineral.

Mr. Wathen aſſerts, that mercury does not act by way of extinction;—that it has not the property of a *ſpecific antidote*;—that when thrown into the blood in a ſufficient quantity, it powerfully acts upon both the ſolids and fluids; diminiſhing the bulk and rigidity of the former, (the bones excepted) and breaking down and dividing the texture of the fluids:—the ſerum of the blood is now muddy, the cruor without tenacity, and the whole maſs in a ſtate of diſſolution. Hence the ſymptoms of a true plethora, and the neceſſity of ſome ſpeedy evacuation;—that nature generally determines this evacuation to be by the mouth; at other times by the inteſtines; and but rarely by the ſkin or kidneys;—that the venereal poiſon is fuſed and reſolved in this common diſſolution; and expelled the body in the ſubſequent evacuation;—that the perfect cure depends upon an exact proportion in theſe three things: a ſufficient quantity of the medicine, a total diſſolution of the poiſon, and its total evacuation:—and that the leaſt deficiency in any of theſe points will neceſſarily render the cure incompleat.—Such are our Author's chief obſervations; how near they approach to mathematical certainties, belongs not to us to determine. There are ſome however, we apprehend, who are extenſive practitioners, accurate obſervers, and good reaſoners, who muſt be charged with infidelity;—who will even aſſert that mercury is a *ſpecific*; an *antidote* to this particular poiſon; that it deſtroys its nature; renders it inactive; and that continued and encreaſed evacuations are not neceſſary to waſh it out of the body as ſtill noxious. They will aſk too, if diſſolution be the peculiar operation of this mineral, whence the buffy, denſe ſtate of the blood, which ſometimes appears after a long continued uſe of mercury?—whence the more than uſually viſcid ſaliva, which is evacuated in a ſalivation? Has Mr. Wathen explained the *peculiar operation* of mercury;—whence is it that the volatile ſalts, or other powerful ſolvents, are not equally efficacious antivenereals?—Whence is it, that one ounce of mercury uſed in the form of ointment; two drachms of the ſame adminiſtered in the form of pills; and only one drachm of the *mercurius dulcis*, do all produce the ſame mercurial ſymptoms?—Some will doubt whether all the preparations of mercury can with propriety be ſaid to be *eſſentially* the ſame. The kelp or foſſile alkali, as united with the marine acid, makes our common alimentary ſalt: and whence the neceſſity of concluding that mercury, when combined with the ſame acid, ſhould retain its own individual nature?

We ſhall juſt mention Mr. Wathen's practice.——When the diſeaſe is recent and local, half an ounce of the mercureal ointment is to be rubbed every morning on or as near the part affected as poſſible; four or five ſtools are to be procured every day, which is an evacuation proportioned to the quantity of fluids diſſolved by ſuch a doſe of mercury; and this courſe is to be continued for a month or more.—There are practitioners who will call this a ſomewhat *Herculean* method. In the work

and moſt malignant degrees of the *lues*, wh
caries, &c. a conſiderable quantity of me
a perfect reſolution, and a plentiful ev
ptyalyſm, are neceſſary to perfect the cure
lignant degrees of the univerſal *lues*, wher
firmly rooted in the ſolid parts, Mr. W
ſerves, that it may be cured without a ſali
mercury in ſuch doſes as lightly to affect
it acting in this proportion, by the well-t
opening medicines.

The letter addreſſed to Mr. Collinſo
of a child which had ſwallowed an ear
accident occaſioned violent reaching, co
ſtrangulation; after this a pain in the ſt
appetite, ſtinking breath, and at times
matter: all which ſymptoms diſappeare
days. A tumor then began to form upon t
rated, and on opening it there was found
deum ſpurium of Parkinſon. Many caſ
related by practical writers; in moſt of
progreſſive motion of the extraneous bo
the circumſtances here enumerated.

The Plays of William Shakeſpeare, in Eight
rections and Illuſtrations of various Commen
added Notes by Sam. Johnſon. 8vo. 2
ſon, &c.——Concluded, from Page 30

IT is preſumed the diſtinction we endeav
our former article, reſpecting the effec
ſentation, is too obviouſly ſupported by f
queſtion by even the moſt ſcrupulous reade
ſurpriſing, therefore, to find the critics im
other's ſentiments in this particular, and ſu
the neceſſity of our being ſo far deceived as
of a tragedian to be real, before we can poſ
Thus the ingenious Abbé Batteux, in trea
obſerves, that ‘ if the place of the dramat
or the time of it prolonged, the ſpectator
ceive there is ſome artifice uſed; after th
deceit, he can no [illegible] be brought to b
paſſ[illegible] and conf[illegible] thing in the r
[illegible] aff[illegible] is notoriou
[illegible] pectator is

lieves nothing at all of the actual diſtreſs of the ſcene, or as our Editor calls it, the *materiality* of the fable. It is, alſo, no leſs certain, that the intereſt we take in the repreſentation of the drama, doth by no means depend on thoſe retroſpective refinements of intellect, to which Dr. Johnſon imputes it. We are moved by ſympathy, and to this end the appearance, the imitation, of diſtreſs, even though we are conſcious, on reflection, that it is no more than imitation, is yet ſufficient:

> Ut ridentibus arrident, ita flentibus adſunt
> Humani vultus.———

And hence the poet proceeds to lay down that rule, which hath been as frequently miſapplied as his *incredulus odi* already quoted: a view of the whole paſſage, however, will ſufficiently explain it, as it did the former:

> ———Si vis me flere, dolendum eſt
> Primum ipſe tibi; tunc tua me infortunia lædent
> Telephe, vel Peleu: *male* ſi mandata *loqueris*,
> Aut dormitabo, aut ridebo.———

We ſee here that it is the mere appearance, the imitation, of paſſion* only, which is inſiſted on as neceſſary and ſufficient to affect the audience. Indeed, if this were not the caſe, the critics muſt have even gone ſo far as to confine unity of character to identity of perſon. And this they might have done alſo, with almoſt as much propriety, as they pretend that a ſpectator actually ſuppoſes himſelf to *be* where the ſcene of the drama is laid. For it is ſurely as difficult for him to conceive himſelf actually at Elſinore, while he is ſitting in Drury-lane theatre, as it is for him to imagine Mr. Garrick, whoſe face he knows very well, and who talks plain Engliſh, ſhould be really Hamlet, prince of Denmark.——Dr. Johnſon, therefore, may fully prove the impoſſibility of the drama's being in its *materiality* credited, and yet by no means exculpate Shakeſpeare in the breach of the dramatic unities.

It does not appear to us that either Ariſtotle or Horace, from whom we ſeem to derive the 'neceſſity of obſerving the unities of time and place,' had any ſuch notion, as the moderns entertain, of 'the neceſſity of making the drama credible;' at leaſt in ſuch a manner as Dacier, Boſſu, Rapin, Le Blanc, and Dr. Johnſon would have us believe. The defective manner in which the plays of the ancients were repreſented, rendered indeed ſuch an attempt to impoſe on the audience ſtill more impracticable than we even find it at preſent, with all the advantage of moving ſcenes, and perſpective paintings.

Nothing ſeems clearer than that Horace, in particular, knew how far the deluſion could be carried, in its greateſt de-

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* Agreeable to this the poet ſays, FALSIS *terroribus* implet.

gree of perfection; and that the paſſions only were to be im
diately affected by dramatic repreſentation. Now, it is not
ceſſary, in moving the paſſions, that the affecting object or
cumſtance ſhould have, in that particular inſtance, the ſan
of the reaſon or underſtanding. It is ſufficient that the com
train of reflections which may be immediately excited by
object or circumſtance, and which, being ſtored up in the
mory, are directly ſuggeſted without particular ratiocination
not offer any thing repugnant to that ſympathy, which ope
on the ſenſes. Thus the fictitious diſtreſs of a miſerable o
in the ſtreet, may have the ſame effect on our paſſions as
that is real, although very different paſſions might be affecte
the different objects, when the underſtanding had diſtingui
between them. And hence, without making any abſurd
unnatural diſtinction between paſſion and intellect, we ſee
for ſentiment, which is a mixture of both, is engaged as the
judge and arbiter of dramatic repreſentations. But, as ſe
ment is not ſo blind as mere appetite or paſſion, ſo it is not,
the other hand, ſo diſcerning as reaſon, or intellect. It w
abſurd, indeed, to go to the theatre as to an academy. We
there only to ſee, [illegible] in *ſpeculum*, the exterior appearance
the world; not to ſtudy that philoſophy which teacheth us w
it really is. And hence the underſtanding enters into a c
pact, as it were, to keep holiday, while the paſſions are amu
themſelves within the ordinary bounds of ſentiment, or wh
[illegible] called common ſenſe. Even theſe bounds, however,
[illegible]. It is taken for granted, that the dram
[illegible] a fiction. But, notwithſtanding this, it is neceſſ
that what is repreſented, ſhould, as Ariſtotle ſays, be eit
what might have happened, or what ought to have happen
[illegible], the drama muſt proceed agreeable to *probability* or n
[illegible]. It is here to be obſerved, however, that as the objec
[illegible] are not immediately addreſſed to the underſtandi
[illegible] underſtanding is not immediately to judge of this pro
[illegible]. Nor does it; for we frequently ſee a ph
[illegible] as much as a clown, at a ſcene, which the
[illegible] to be abſolutely impoſſible, while
[illegible] ſo long as he pleaſed, would at laſt th
[illegible]. A philoſopher, on the other hand, kno
[illegible] to be probable, which a common man th
[illegible] impoſſible. And yet, in the common concern
[illegible] and act nearly alike; and in the playho
[illegible] of ratiocination is laid aſide, it is poſſibl
[illegible] equally affected with the repreſentations of
[illegible]. The reaſon is, that the philoſopher, although he
[illegible] that what is repreſented is morally, or
[illegible] impoſſible; yet, knowing, at the ſame time,

ſuch is not the general opinion of the world, in conformity to which he is in a manner obliged to live, think and act, he judges of probabilities according to the common ſtandard, and gives his paſſions their full play amidſt a thouſand abſurdities and improprieties: for why ſhould he expect that truth and propriety upon the ſtage which he does not meet with in life?

Thus we find that the conduct of the drama, admitting its repreſentation to be, as it really is, only a repreſentation, requires only that degree of probability which is conſiſtent with the common ſenſe, or common mode of thinking of the times, in which it is repreſented. And hence we ſee that the ſame characters and actions, which in one age or country might ſeem natural and probable, might in another appear unnatural, improbable and marvellous. At the ſame time, it is evident there muſt be ſome general rules, ariſing from the conſtitution of human nature, and the progreſſive developement of things, which muſt be applicable to all ages and nations. So that the repreſentation of what happened in a diſtant age or country, though marvellous, if repreſented of the time and place of repreſentation, is included within the bounds of dramatic probability. This is a circumſtance alſo, to which the audience ought ever to pay a proper attention; as without it we do not ſee how any other probability than that common to their own age and nation could go down with them; unleſs they were in a diſpoſition to accept the marvellous inſtead of the pathetic.

It is obſerved by the French academy, in their ſtrictures on the Cid of Corneille, that it is eſſential to the probable, whether it be of the ordinary or extraordinary kind, that when it is preſented to the audience, either the *immediate impreſſion it makes on the mind*, or their reflections on its parts and conſiſtency, ſhould excite them to believe what is repreſented to have been true, as they find nothing in ſuch repreſentation repugnant to that belief. 'Le vraiſemblable, tant le commun que l'extraordinaire, doit avoir cela de particulier, que ſoit par le premiere notion de l'eſprit, ſoit par reflexion ſur toutes les parties dont il reſulte, lorſque le poëte l'expoſe aux auditeurs et aux ſpectateurs, ils ſe portent à croire, ſans autre preuve, qu'il ne contient que de vrai, pour ce qu'ils ne voient rien qui y repugne.'

Here we ſee the probable is defined to be, that which is generally conceived poſſible, and carries with it an apparent proof of ſuch poſſibility. We come now to conſider, how far the obſervation of the dramatic unities may be neceſſary to ſupport the apparent proofs of this poſſibility; and how far Shakeſpeare hath broken through them. To begin, as uſual, with that of action. The unity of action is ſufficiently obſerved when a ſingle end is propoſed, to which all the means made uſe of, in

the piece, effectually tend. Theſe means
dinate actions, may accordingly be few or
ſeveral directions converge to one point,
and are concentrated. There is one circu
be particularly obſerved with regard to th
and this is, that thoſe of action, time and
break into that of character. It were nee
this to critics, who maintain the neceſſi
unities in the ſtricteſt manner, as deſcribe

> Qu'en un lieu, qu'en un jour, un ſeul
> Tienne juſqu' à la fin le theatre rempl

Becauſe it would be impoſſible for them t
lar: but the caſe is different with regard to
with Dr. Johnſon, that, ' becauſe the dra
imitations of ſucceſſive actions, the ſecond
ſent an action that happened years after t
lutely eſſential to dramatic repreſentation
the drama ſhould be known and fixed. N
to be ſuppoſed, that, in the ſpace of tw
great revolution can happen in the perſonal
ſo great a change is naturally produced in
the apparent proofs of the dramatic poſſi
neceſſarily be wanting in the repreſentation
Leontes, in the Winter's Tale, is looki
ſtatue of Hermione, and ſays to Paulina,

> ———— But yet, Paulina,
> Hermione was not ſo much wrinkled,
> So aged as this ſeems:

It is impoſſible for the ſpectator not to
palpable affront which is here offered to
the features of the player be not artificiall
was ſeen about an hour before, ſixteen ye
firſt and ſecond act, it is a moſt glaring in
ſight; and though her features ſhould be a
charcoal, to help the deceit, her ſhape,
the ſame, and it is plain ſhe was too recent
paſs upon him ſo ſoon again for an old ac
been ſixteen years abſent. The impoſition
with reſpect to the perſonality of Perdita
whom Paulina preſents, in the ſecond act, in

> ———— Behold, my Lor
> Altho' the print be little, the whole m
> And copy of the father; eye, noſe, lip

Can any thing be more improbable than to
in the fourth act a marriageable young ſhep

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[*] Not merely to his underſtanding, for his ima
have ſalved the abſurdity, from the reflection of i

liberties Shakeſpeare hath taken with the unities in other plays, he knew too well to attempt an impoſition of this kind. He hath, therefore, introduced the chorus at the end of the third act; by which means he hath in fact divided the drama into two parts; each part having different *dramatis perſonæ*. Dr. Johnſon queſtions whether Shakeſpeare knew the unities and rejected them by deſign, or deviated from them by happy ignorance. It is impoſſible perhaps to determine this point; but we think it pretty clear, that, whether he learned the rules of the drama from the writings of the ancients or not, he was better verſed in them than any of his ſucceſſors that did. What ſhould hinder Shakeſpeare from drinking knowledge at the fountain-head as well as the ancients? Muſt all knowledge be called *ignorance*, that is not obtained at ſecond-hand, by means of books? It is proper for thoſe, who cannot go alone, to be led by others; but Shakeſpeare was the fondling of Nature, and needed not the leading-ſtrings of Ariſtotle. It does not follow, however, that the practice of the one, and the precepts of the other, are incompatible. It is by no means neceſſary that Nature's ſtrong and vigorous offspring ſhould be confined to that ſtrict regularity of diet and regimen which is requiſite to ſupport the weak and puny nurſlings of art. They both, however, purſue the ſame objects, and attain them nearly by the ſame means. Hence, though it ſhould be true, that Shakeſpeare was

> ———above the critic's law,
> And but from Nature's fountains ſcorn'd to draw,

He might not deviate eſſentially from the general law of the Stagyrite, although he did not ſervilely adopt his particular rules. Indeed the point is almoſt univerſally given up with regard to the unity of *place*; the preſervation of which gives riſe to more improbabilities than the breach of it.—But to return to that of action. There is no doubt but Shakeſpeare hath taken many exceptionable liberties in this reſpect, for want of a due attention to the mechanical part of compoſition. And this he hath done in common with the firſt dramatic poets among the ancients *. Nor is he, in this particular, to be juſtified by any thing his Editor hath advanced: for the unity of action muſt not only be ſo far obſerved as to preſerve the unity of character, but alſo ſo far as to preſerve an apparent unity of deſign in the fable.

As to the unity of time, Dr. Johnſon is alſo ſtrangely miſtaken, with regard to its eſſentiality in the drama. 'A play read (ſays he) affects the mind like a play acted. It is therefore evident that the action is not ſuppoſed to be real, and it

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* See Ariſtotle's Poetics, Chap. VI.

follows, that between the acts a longer or
allowed to paſs, and that no more account
is be taken by the auditor of a drama, tha
narrative, before whom may paſs in an hou
or the revolutions of an empire.' He
ſeems to betray a want of acquaintance wi
effects of the drama.——It is very certa
ſhorter time may be allowed to paſs betwee
the union of character be preſerved, and n
tween the two parts of the action but the
is yet a wide difference between the auditor
reader of a narrative. Few things can b
ſame time they are related; ſo that it woul
preſent the whole life of an hero, or the rev
pire, in the ſame time as the hiſtory of the
is indeed impoſſible for the action repreſe
longer than the actual time of repreſentatio
obſerved, it is the ſenſes, and not the imag
mediately employed on the repreſentation.

Dr. Johnſon indeed ſays, that 'time is,
iſtence, moſt obſequious to the imagination
as eaſily conceived as a paſſage of hours. I
eaſily contract the time of real actions, and
permit it to be contracted when we only ſee

In this argument, however, as in almoſt a
on the ſubject, the concluſion hath little
miſes. During the actual repreſentation o
not *contemplating*, but *obſerving*; and it is im
to ſhorten or to prolong the time of ſuch
when it ceaſes, as at the end of an act, or
ſcene, the attention of the ſenſes being take
tion is at liberty to act during the interva
ſhort, is ſufficient for the purpoſe. And he
frequent ſhifting of the ſcenes, though it ma
reſtrictions of action and place, it affords an
ſerving that of time, together with the firſt
probability. It is pleaſant enough to ſee
tics, who affect to abide by the ſtricteſt obſe
ties, perplex themſelves to excuſe Corneille
of incidents in the Cid; the hero of whic
marches againſt the enemy, returns, is br
trial; fights again, and finds means to reco
miſtreſs, whoſe father he had ſlain; and all
four and twenty hours. Now, it is certain,
tions, if properly diſpoſed in ſucceſſion, and
might be ſo repreſented as never to break
bability.

The French, indeed, in ſupport of the unity of place, maintain that the ſtage never ſhould be empty during the act; in conſequence of their obſervance of this rule, however, they are guilty of much greater abſurdities than would ariſe from ſhifting the ſcene. It is mentioned, as an inſtance of conſummate ſkill in Corneille, that he hath provided, in one of his plays, for keeping the ſtage full, while one of the characters goes to the field to fight, and returns conqueror. Now had this ſuppoſed combat paſſed during the interval between the acts, or even during the ſhifting of the ſcene, it had not tranſgreſſed the bounds of dramatic probability, becauſe it then had paſſed during the interlude of the imagination; but the audience would not fail of perceiving the improbability of a combat's being fought while they had been liſtening to ſome twenty or thirty lines, ſpoken by the perſons of the ſtage. The unity of time, is, indeed, ſo far eſſential to the drama, that the ſucceſſive actions repreſented muſt be confined to the time of actual repreſentation; although the intervals between them may be as long as the poet pleaſes, conſiſtent with the preſervation of the unity of character, and that of the deſign of the fable.

In reſpect to the unity of place; it appears more than probable, that the pretended neceſſity of it originally aroſe from the imperfect ſtate of the ancient theatres, as it is plain that the French poets have abſurdly involved themſelves in the moſt ridiculous perplexities by adopting it to an unneceſſary degree. There can be no doubt, however, that it is ſo far eſſential to the drama, as it is neceſſary to preſerve the unity of action: for as the interval of time may in ſome caſes be ſo great as to vary the perſonality, or deſtroy the unity of character, ſo the tranſition of place may be ſo great as to deſtroy the unity of the action. We ſhould not be more vehement, indeed, than Dr. Johnſon, in reproaching a poet who ſhould make his firſt act paſs in Venice, and his next in Cyprus, provided they were both ſo nearly related as when Shakeſpeare wrote his Othello; but we ſhould no great opinion of the dramatic conduct of a piece, the firſt ſcene of which ſhould be laid in England, and the laſt in China. In any other reſpect, however, it is certain that the unity of place is unneceſſary to the modern drama, as the attention of the ſpectator is always diverted from the action of the piece, and the imagination is at liberty during the change of the ſcene. —It appears, on the whole, that the unities are eſſential to the drama, though not in that degree as hath been aſſerted by the critics; ſo that the reſult of Dr. Johnſon's enquiries concerning them, is as erroneous as his ſuppoſition of the neceſſity on which they were founded.

Having diſmiſſed this ſubject, our Editor proceeds to give us his ſentiments, concerning Shakeſpeare as a writer, in general.

inimitable writer to the modern tribe of authors, who plume themſelves ſo highly, and ſet ſuch an enormous value on the literary Nothings they occaſionally produce!

'It does not appear, ſays our Editor, that Shakeſpeare thought his works worthy of poſterity, that he levied any ideal tribute upon future times, or had any further proſpect, than of preſent popularity and preſent profit. When his plays had been acted, his hope was at an end; he ſollicited no addition of honour from the reader. He therefore made no ſcruple to repeat the ſame jeſts in many dialogues, or to entangle different plots by the ſame knot of perplexity, which may be at leaſt forgiven him, by thoſe who recollect, that of Congreve's four comedies, two are concluded by a marriage in a maſk, by a deception, which perhaps never happened, and which, whether likely or not, he did not invent.

'So careleſs was this great poet of future fame, that though he retired to eaſe and plenty, while he was yet little *declined into the vale of years*, before he could be diſguſted with fatigue, or diſabled by infirmity, he made no collection of his works, nor deſired to reſcue thoſe that had been already publiſhed from the depravations that obſcured them, or ſecure to the reſt a better deſtiny, by giving them to the world in their genuine ſtate.

'Of the plays which bear the name of Shakeſpeare in the late editions, the greater part were not publiſhed till about ſeven years after his death, and the few which appeared in his life are apparently thruſt into the world without the care of the authour, and therefore probably without his knowledge.'

Having treated of the character and abilities of the poet, Dr. Johnſon proceeds to conſider thoſe of his editors:

'Of all the publiſhers, ſays he, clandeſtine or profeſſed, their negligence and unſkilfulneſs has by the late reviſers been ſufficiently ſhown. The faults of all are indeed numerous and groſs, and have not only corrupted many paſſages perhaps beyond recovery, but have brought others into ſuſpicion, which are only obſcured by obſolete phraſeology, or by the writer's unſkilfulneſs and affectation. To alter is more eaſy than to explain, and temerity is a more common quality than diligence. Thoſe who ſaw that they muſt employ conjecture to a certain degree, were willing to indulge it a little further. Had the authour publiſhed his own works, we ſhould have ſat quietly down to diſentangle his intricacies, and clear his obſcurities; but now we tear what we cannot looſe, and eject what we happen not to underſtand.

'The faults are more than could have happened without the concurrence of many cauſes. The ſtile of Shakeſpeare was in itſelf ungrammatical, perplexed and obſcure; his works were tranſcribed for the players by thoſe who may be ſuppoſed to have

ſeldom

ed by ſtudy and experience, can only aſſiſt in combining or applying them. Shakeſpeare, however favoured by nature, could impart only what he had learned; and as he muſt increaſe his ideas, like other mortals, by gradual acquiſition, he, like them, grew wiſer as he grew older, could diſplay life better, as he knew it more, and inſtruct with more efficacy, as he was himſelf more amply inſtructed.

'There is a vigilance of obſervation and accuracy of diſtinction which books and precepts cannot confer; from this almoſt all original and native excellence proceeds. Shakeſpeare muſt have looked upon mankind with perſpicacity, in the higheſt degree curious and attentive. Other writers borrow their characters from preceding writers, and diverſify them only by the accidental appendages of preſent manners; the dreſs is a little varied, but the body is the ſame. Our authour had both matter and form to provide; for except the characters of Chaucer, to whom I think he is not much indebted, there were no writers in Engliſh, and perhaps not many other modern languages, which ſhewed life in its native colours.'

On the other hand, Dr. Johnſon obſerves, 'It muſt be at leaſt confeſſed, that as we owe every thing to him, he owes ſomething to us; that, if much of his praiſe is paid by perception and judgment, much is likewiſe given by cuſtom and veneration. We fix our eyes upon his graces, and turn them from his deformities, and endure in him what we ſhould in another loath or deſpiſe. If we endured without praiſing, reſpect for the father of our drama might excuſe us; but I have ſeen in the book of ſome modern critick, a collection of anomalies, which ſhew that he has corrupted language by every mode of depravation, but which his admirer has accumulated as a monument of honour.

'He has ſcenes of undoubted and perpetual excellence, but perhaps not one play, which, if it were now exhibited as the work of a contemporary writer, would be heard to the concluſion. I am indeed far from thinking, that his works were wrought to his own ideas of perfection; when they were ſuch as would ſatisfy the audience, they ſatisfied the writer. It is ſeldom that authours, though more ſtudious of fame than Shakeſpeare, riſe much above the ſtandard of their own age; to add a little to what is beſt will always be ſufficient for preſent praiſe, and thoſe who find themſelves exalted into fame, are willing to credit their encomiaſts, and to ſpare the labour of contending with themſelves.'

One of the greateſt encomiums, however, that can be paid to Shakeſpear, and in which all his commentators ſeem to agree, is that remarkable modeſty, which cauſed him to think ſo lightly of his own productions. How different, in this reſpect, was this

great ſeverity, ſumming up his character, as
following reflections. ' Theobald, thus w
thus mean and faithleſs, thus petulant and o
good luck of having Pope for his enemy,
eſcaped alone, with reputation from this und
lingly does the world ſupport thoſe who foll
thoſe who command reverence; and ſo eaſily
no man can envy.'

It is very true, as Dr. Johnſon obſerves,
eſcaped alone with reputation from the taſk
Shakeſpeare; we cannot impute it, however,
ſigned by the preſent Editor. On the con
convinced, that the object of praiſe is gen
envy, and *vicè verſâ*; although it is certain,
caſes, the public prepoſſeſſion ſometimes gi
juſtice. At the ſame time, the writer muſt c
a very ſlender pittance of fame, indeed, who
the public compaſſion. Fame, like other
ſometimes bullied into compliance, but the
ers may pine himſelf into a conſumption, e
ſubſtantial favour from her pity.

Of Sir Thomas Hanmer, Shakeſpeare's ne
facer ſpeaks with great moderation and cando
due praiſe to which we think he is juſtly entit

We ſhall give what he ſays of the next e
words.

' Of the laſt editor it is more difficult to
due to high place, tenderneſs to living reput
tion to genius and learning; but he cannot
at that liberty of which he has himſelf ſo fr
example, nor very ſolicitous what is thought
ought never to have conſidered as part of h
ments, and which, I ſuppoſe, ſince the ard
is remitted, he no longer numbers among his

' The original and predominant errour of h
acquieſcence in his firſt thoughts; that precipit
duced by conſciouſneſs of quick diſcernmen
dence which preſumes to do, by ſurveying th
bour only can perform, by penetrating [to] the
exhibit ſometimes perverſe interpretations,
probable conjectures; he at one time gives
profundity of meaning, than the ſentence ad
ther diſcovers abſurdities, where the ſenſe is p
reader. But his emendations are likewiſe
juſt; and his interpretation of obſcure paſſag
gacious.

' Of his notes, I have commonly reject

* Dr. Warburton.

which the general voice of the publick has exclaimed, or which their own incongruity immediately condemns, and which, I ſuppoſe the authour himſelf would deſire to be forgotten. Of the reſt, to part I have given the higheſt approbation, by inſerting the offered reading in the text; part I have left to the judgment of the reader, as doubtful, though ſpecious; and part I have cenſured without reſerve, but I am ſure without bitterneſs of malice, and, I hope, without wantonneſs of inſult.'

The prefacer does ſeveral other annotators on Shakeſpeare the honour of mentioning them, particularly the authors of the Canons of Criticiſm, Mr. Upton and Dr. Grey, but with different degrees of approbation and cenſure. He diſmiſſes them, nevertheleſs, with the following general and apparently-ingenuous reflections:

'I can ſay with great ſincerity of all my predeceſſors, what I hope will hereafter be ſaid of me, that not one has left Shakeſpeare without improvement, nor is there one to whom I have not been indebted for aſſiſtance aud information. Whatever I have taken from them it was my intention to refer to its original authour, and it is certain, that what I have not given to another, I believed when I wrote it to be my own. In ſome perhaps I have been anticipated; but if I am ever found to encroach upon the remarks of any other commentator, I am willing that the honour, be it more or leſs, ſhould be transferred to the firſt claimant, for his right, and his alone, ſtands above diſpute; the ſecond can prove his pretenſions only to himſelf, nor can himſelf always diſtinguiſh invention, with ſufficient certainty, from recollection.'

Our Editor proceeds next to give an account of what he hath done, or attempted to do himſelf, and to apologize for what he hath not done, or confeſſedly found himſelf unable to do. We cannot help being ſomewhat apprehenſive, however, that the readers of this part of Dr. Johnſon's preface, will be apt to think he hath, in more places than one, betrayed a conſciouſneſs of the want of application in his pretended endeavours, as well as of the ill ſucceſs attending them. There runs, indeed, through the whole of this preface, ſuch a mixed and inconſiſtent vein of praiſe and cenſure reſpecting others; and of boaſting and excuſe regarding himſelf, that we think we diſcover it to be the production of a wavering pen, directed by a hand equally wearied and diſguſted with a taſk, injudiciouſly undertaken, and as indolently purſued. We ſhall take our leave of it therefore with one more quotation, which may ſerve farther to confirm what is here advanced:

'Perhaps I may not be more cenſured for doing wrong, than for doing little; for raiſing in the publick expectations, which at laſt I have not anſwered. The expectation of ignorance is

indefinite, and that of knowledge is often ty
to ſatisfy thoſe who know not what to de
demand by deſign what they think impoſſibl
indeed diſappointed no opinion more than
endeavoured to perform my taſk with no ſli
a ſingle paſſage in the whole work has
rupt, which I have not attempted to
which I have not endeavoured to illuſtra
failed like others; and from many, afte
have retreated, and confeſſed the repulſe. I
with affected ſuperiority, what is equally d
and to myſelf, but where I could not inſtru
my ignorance. I might eaſily have accumul
ing learning upon eaſy ſcenes; but it ought
negligence, that, where nothing was nec
been done, or that, where others have ſaid
no more.'

As to the work itſelf; the preſent Editor
ſeveral prefaces of Pope, Theobald, Hanmer
alſo the dedication and preface of Heming
Shakeſpeare's life by Mr. Rowe. Of Mr. P
tor hath retained the whole; in order, as h
ment of ſo great a writer may be loſt.
leave, however, as Mr. Pope's attempts on
little honour to his memory, a future edit
revere that memory ought to have ſuppre
thoſe of them which were the moſt excepti
bald's notes, the *weak*, *ignorant*, *mean*, *faithl*
tious Theobald, the preſent Editor hath gene
which he retained *himſelf* in his ſecond edit
muſt acquaint our Readers, are not a few
Of Sir Thomas Hanmer's notes, Dr. Johnſo
find no reaſon to diſbelieve him, that he hat
—To Dr. Warburton he is ſtill more oblig
the preceeding commentators, at leaſt in p
To the author of the Canons of Criticiſm
obliged in point of quality; but we know
we muſt impute it, that the Editor is ſo e
confeſſing his obligations, from this quarter.

As to the Editor's own notes, it poſſibly w
they ſhould be ſo numerous, or ſo important,
opportunity of borrowing from his predeceſſor
meet with ſome of them, however, here and
among the reſt, and like the reſt, *bona quæd*
If the Reader ſhould complain that theſe are
nificant, we can only impute their paucity a
tance to a notion entertained by the Edi
ſure that ever entered into the h

Reader is more, and better pleaſed with what he finds out himſelf, than with what the moſt ſagacious ſcholiaſt can point out to him. But this plea, if admitted, would of courſe be urged too far, and even ſuperſede the taſk of any commentator at all. Indeed Dr. Johnſon ſeems full as little ſolicitous about the ſucceſs of his annotations, as he could poſſibly be about the compoſing them; it is to be wiſhed, however, for the ſake of his own reputation, that he had always treated the poet with the ſame candour as he *profeſſes* to have obſerved toward his brother commentators.

A Letter to the Right Reverend Author of the Divine Legation of Moſes demonſtrated; in Anſwer to the Appendix to the fifth Volume of that Work: with an Appendix, containing a former literary Correſpondence. By a late Profeſſor in the Univerſity of Oxford. Octavo. 1 s 6 d. Millar and Dodſley.

WHEN a perſon of gentle and amiable manners, of unblemiſhed character, and eminent abilities, is calumniated, and treated in the moſt injurious manner by a haughty and over-bearing Coloſſus, it muſt give pleaſure to every generous mind, to ſee ſuch a perſon vindicating himſelf with manly freedom, reſenting the inſult with proper ſpirit, attacking the imperious aggreſſor in his turn, and taking ample vengeance for the injury done him. Such is the pleaſure which every impartial Reader, every true republican in Literature, will receive from the peruſal of the Letter now before us.

It can be no ſecret to any of our Readers, that the Author of *the Divine Legation of Moſes* has, for many years, treated men of the moſt reſpectable character, in the moſt illiberal and contemptuous manner; nay, often, with the moſt wanton inſolence; that he has (to borrow the language of the elegant and ſpirited Author of this Letter) aſſumed the high office of Inquiſitor General and Supreme Judge of the opinions of the Learned, and exerciſed it with a ferocity and a deſpotiſm without example in the republic of letters, and hardly to be paralelled among the diſciples of Dominic; exacting their opinions to the ſtandard of his infallibility, and proſecuting with implacable hatred every one that preſumes to differ from him.

In the appendix to the fifth volume of the *Divine Legation* *, the Biſhop of Gloceſter ſeverely attacked the learned and ingenious Dr. LOWTH; who now ſteps forth to do himſelf juſtice, to defend his opinions and his character, and to expoſe the 'ſophiſtry, buffoonry and ſcurrility' of his antagoniſt. How far he hath ſucceeded in this attempt, under *all* theſe heads, it is not for us to determine; but, on the whole, he hath acquitted himſelf in ſo maſterly and ſatisfactory a manner, that we do not remember ever to have received equal entertainment from the peruſal of any work of this kind. But to the Letter itſelf:

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* See Review for Sept. laſt.

'I cannot but think myſelf, ſays the Doctor, much obliged to your Lordſhip, for the diſtinguiſhed honour which you have done me, in making me the ſubject of an APPENDIX to your great work of *The Divine Legation of Moſes Demonſtrated:* an honour, which you have hitherto conferred on no one, except a late noble lord and myſelf. I heard indeed from every quarter, that you had taken it into your head, that I had affronted you; and that this imagined affront lay rankling at your heart. You expreſſed your indignation, with much vehemence and loud menaces, to almoſt every one whom you met: except to myſelf; whom you, at the ſame time, received with fair words and a ſmooth countenance: inſomuch that I was then really perſuaded, that what I had heard of your reſentment was all an idle and groundleſs report. However, I did not imagine, either that the ſubject on which we differed was ſo important in itſelf, or the perſon who differed from you ſo conſiderable in your eſtimation, as to merit ſo formal a proceſs, and ſo ſolemn a chaſtiſement. I thought you might poſſibly whip me at the cart's tail in a Note to *Divine Legation*, the ordinary place of your literary executions: or pillory me in the Dunciad, another engine, which, as legal proprietor, you have very ingeniouſly and judiciouſly applied to the ſame purpoſe: or perhaps have ordered me a kind of Bridewell correction by one of your Beadles, in a pamphlet. I never flattered myſelf with the expectation of being exhibited on a ſcaffold, erected on purpoſe for me, and in ſo conſpicuous a place. I can do no leſs therefore than make my acknowledgments to your Lordſhip upon the occaſion; as Sir John Owen did to my Lord Preſident Bradſhaw, of inſolent and brutal memory: having, together with ſeveral peers, received ſentence of condemnation in the High Court of Juſtice, the honeſt Knight made a low reverence to his mock Lordſhip, and gave him humble thanks for the great honour done him in being condemned to loſe his head like a noble Lord; for, being but a poor Gentleman of Wales, he ſwore he was afraid he ſhould have been hanged.'

Having thus paid his reſpects and due acknowledgments to his Lordſhip, our Author proceeds, without farther compliments, and with all proper freedom, to enquire into the grounds of his reſentment, and the merits of the queſtion in diſpute. He ſtates the caſe, with great clearneſs and openneſs, as it lies before the Public; and reminds his Lordſhip of what formerly paſſed between them in private, in regard to the book of Job. According to the Doctor's account, the truth of which we are not to queſtion, there ſeems great want of fairneſs and openneſs in his Lordſhip's conduct: it appears that he drew the Doctor into a conference, a pretended treaty of peace; while he knew that his 'Cherokees and Iroquois, (as our Author ſtyles the Biſhop's *under-writers*) were falling at that very time upon his back.' But for the particulars of this affair, we muſt refer our Readers to the pamphlet.

'This, ſays Dr. Lowth, is a true ſtate of my particular caſe. But indeed, my Lord, it is matter of common complaint, and a real hardſhip upon us free ſubjects of the Republic of Letters in general; that we cannot go on quietly and peaceably in the public road, upon the ordinary buſineſs of our calling, without meeting at every turn a ſturdy bravo, who diſputes our paſſage, claims the highway as his own, and falls upon us with his cudgel, if we do not keep juſt to the track in which he orders us to walk. You give yourſelf out as *Demonſtrator* of *the Divine Legation of Moſes*: this ſubject you look upon as your excluſive property; by what title, I cannot ſay: ſurely not as firſt Occupier; for the Divine Legation of Moſes had been often demonſtrated before; and it would be no preſumption even in a young Student in Theology to undertake to give a better, that is, a more ſatisfactory and irrefragable Demonſtration of it in five pages, than you have done in five volumes. However, in quality of Demonſtrator General of the *Divine Legation of Moſes*, you lay in a further claim as Lord Paramount in all the realms of ſcience. For the *Divine Legation of Moſes*, it ſeems, contains in it all knowledge divine and human, antient and modern: it treats, as of its proper ſubject, *de omni ſcibili, & de quolibet ente*; it is a perfect Encyclopedia; it includes in itſelf all Hiſtory, Chronology, Criticiſm, Divinity, Law, Politics, from the Law of Moſes down to the late Jew-Bill, and from Egyptian Hieroglyphics to modern Rebus-writing; and to it we are to have recourſe, as to an infallible oracle, for the reſolution of every queſtion in Literature. It is like Lord Peter's brown loaf: it is mutton, and it is beef; it is fiſh, and it is fleſh; it is meat, and it is drink: in it are contained *incluſivè* all the neceſſaries of life; and a dreadful anathema hangs over the head of the unbeliever and gainſayer. For whatever it may pretend in theory; it admits in fact of no tolerance, no intercommunity of various ſentiments, not the leaſt difference of opinion: to diſſent, is a capital offence; to be ſilent, is a criminal reſerve; even to praiſe, unleſs in ſuch high ſtrains of Panegyric as ſhall come up to the full ſtandard of the great Proprietor's extravagant ſelf-eſtimation, argues a malignant *parſimony*, a *diſreſpect*, and an *indignity*: the charge has been openly avowed, and a ſmart correction has been publicly inflicted on the offender. The Demonſtrator of the Divine Legation

gation of Moſes *doth* indeed in his pretenſion
world of Literature, and hath caſt out his ſh
gions of Science. He puts me mightily in
CROCHOLE, when he had taken the caſtle of
ſault indeed, and in all the forms, but
for the place was open and defenceleſs. Up
he ſets up for Univerſal Monarchy; he make
pedition through Europe, Africa, and Aſia;
the Duc de Menüail, Count Spadaſſin, and
perſuade him, that he is the moſt puiſſant an
that ever appeared ſince Alexander the Gre
actually conquered all the world: and behol
poor Pope out of his wits, and ſeizes his d
quiſhes and baptizes Barbaroſſa; he kills an
Turks and Mahometans; he gives away cou
of kingdoms; and bounces, bluſters, and
were really ſovereign Lord, and ſole Maſter

Having thus ſettled preliminaries with his a
tor proceeds directly to the matter in debate
examining his Lordſhip's anſwer, he takes
guide, and tries it by thoſe rules, which he
order to fix, with certainty, the character of
the preface to the *Doctrine of Grace*, his L
mode of anſwering which conſiſts in *Sophiſt*
Scurrility. This judicious diſtribution of th
Lowth's purpoſe ſo exactly, that he begs
and treats of the Biſhop's anſwer to him unde
which, with ſome animadverſions on the *cr*
the concluſion, which is of a character ſomew
pleatly takes in the whole of his Lordſhip's A

Dr. Lowth begins with the argumentative,
phiſtical' part of the Appendix, and conſiders
ther, under the Patriarchal Government, id
ed by the Magiſtrate?—We are ſorry we can
mits aſſigned to this article, give our Reader
of what the Doctor has advanced on this ſub

He concludes this part of his Letter, in t
ner: 'So much for the principal and arg
the Appendix. When I called it Sophiſtry
ment to much the greateſt part of it, which
ſerved. Sophiſtry implies addreſs, and man
fice; ſomething ſpecious, plauſible, and im
blance, colour, or ſhadow of argument:
merit Your argumentation has not the lea
ſuch argumentation, as never was produced
in the principles of LOGIC.'

The Doctor now proceeds to the 'Buffooner
Appendix, diſplayed in two curious paragr

for September laſt) in which he is diſpoſed to be very witty and ludicrous. He tells his Readers, that Dr. Lowth fails in his firſt point, which is, finding out civil magiſtrates to do his hierarchical drudgery.

‘ Your argument, ſays our Author, is really a pleaſant one; in proper form it ſtands thus: ‘ All Civil Magiſtrates are Kings; but the Patriarchs were not Kings; therefore the Patriarchs were not Civil Magiſtrates. The proof of the Major, I preſume, can be no other than this: All Kings are Civil Magiſtrates; therefore all Civil Magiſtrates are Kings: which, according to the Old Canons of Logick, is what, I think, we uſed to call a *Falſe Converſion.* But, my Lord, though one ſhould grant, that real power neceſſarily depended on nominal title, and was always exactly proportionable to it; will not the title itſelf of *Patriarch* be ſufficient for my purpoſe? Though Job and Abraham were not Kings; yet might they not be really and effectually Rulers of Tribes? And though the celebrated Mr. Shinkin was not King, nor ſo much as Prince of Wales; yet might he not be the Worſhipful Davyth ap Shinkin, Eſq; one of the Juſtices of the Quorum for the County of Montgomery?—

‘ You think you are mighty witty upon me with King Melchiſedec, and King Shinkin. On me your jeer *glances aſlope*; but it lights full upon Moſes and St. Paul. Your *Monarch, though dropt from the clouds, yet not of the true ſtamp, by hereditary right*; your ludicrous interpretation, of *the Tythes taken from Abraham into fines for Nonconformity*, and the *Bleſſing* into a Spiritual-Court *Abſolution*; your ſneer upon the original Scriptures of the Old Teſtament under the title of the HEBREW VERITY, “ characteriſtic phraſe with an Ironical Emphaſis, which is your conſtant formula,” when you ſpeak of the Hebrew Scriptures; your inſinuation, that even the ſimple terms uſed in the *Hebrew Verity* are ambiguous and contradictory: all this has nothing to do with me, nor has it the leaſt relation to the ſubject. It is all far-fetched conceit, and forced pleaſantry; void of wit, of meaning, of common decency, of common ſenſe: it is low banter, and illiberal burleſque, upon the Prophet, the Apoſtle, and the Holy Scriptures. ‘ It is really to be lamented*, when we ſee a Gentleman and a Scholar join the ſmall-dealers in ſecond-hand Ridicule, and with affected wit and real profaneneſs, merely for the ſake of exerting his little talent of drollery, treat the Holy Scripture as cavalierly, as ever did Collins or Tindal, Lords Shaftſbury or Bolingbroke.’ But when we ſee YOU, my Lord, a Clergyman, and———— but I forbear, in regard to your rank and character: it were well, if You had a proper regard to them Yourſelf.’

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* See Doctrine of Grace: p. 309.

and ſtudies, and in the agreeable and imp
Gentlemen and of Scholars: in a Society, w
out envy, ambition without jealouſy, conte
ſity, incited induſtry, and awakened geni
purſuit of knowledge, and a generous freed
raiſed, encouraged, and puſhed forward, b
mendation, and by authority. I breathed t
that the HOOKERS, the CHILLINGWORTH
had breathed before: whoſe benevolence a
extenſive as their vaſt genius and their c
ledge; who always treated their adverſari
reſpect; who made candour, moderation, a
as much the rule and law, as the ſubject of
did not amuſe their Readers with empty de
ſpun theories of Toleration, while they we
ed with a furious Inquiſitorial ſpirit, ſeizing
lay hold on, for preſuming to diſſent from
moſt indifferent, and dragging them throug
abuſive Controverſy. And do you reproac
cation in This Place, and with my relatio
ſpectable Body; which I will always eſteem
tage, and my higheſt honour?

'This, my Lord, could not be your deſig
not principally aimed at me; your deſign w
conceit, to ſtrike through me at The Univ
and to reflect on that eminent Seat of Learn
bigotry, intolerance, perſecution, and diſl
trouble myſelf to enquire into the grounds
you may pretend for this 'iniquitous and
on ſo illuſtrious a Body:' the real motives o
Satire are not to be ſought in the merits or
ticular ſubjects of them; but in times, circ
vate hiſtory; by which, it is well known,
regulated, and with which they always vary

The Doctor goes on to account for the
which his Lordſhip has expreſſed himſelf at
regard to the Univerſity of Oxford. This
will appear very curious, and intereſting to
der: but we muſt not enlarge. The extr
are ſufficient ſpecimens of the manly, ſpirit
dicious manner in which the Doctor treats
may ſerve to ſhew in ſome meaſure, how f
his Lordſhip, either as a Writer, or a Schol

MONTHLY CATALOGUE,

For NOVEMBER, 1765.

RELIGIOUS *and* CONTROVERSIAL.

Art. 8. *A Treatiſe on Peace of Soul, and Content of Mind.* Written originally in French, by Mr. Peter du Moulin, the Son*. A Work conſiſting of Devotion, Morality, Divinity, and Philoſophy; adapted to every Capacity, and equally proper for all Chriſtians in general. Firſt corrected, improved, and republiſhed with Notes, by Mr. Sartoris. And now tranſlated into Engliſh, with additional Notes, by John Scrope, D. D. Rector of Caſtlecombe, and Vicar of Kington St. Michaels, in the County of Wilts. 8vo. 2 Vols. 7s. ſew'd. Millar, &c.

FEW of the religious writings of the laſt age, are likely to meet with many admirers in the preſent, the taſte of the times being in this, as well as in other reſpects, very different from what it was an hundred years ago. The theological writers who flouriſhed in this country, from the days of James I. down to thoſe of Queen Anne, had neither the happy turn of ſentiment, nor of language, which, in theſe days of general improvement, concur, to render the writings of our later divines ſo much more agreeable to the ear, as well as more improving to the mind. Witneſs the writings of Tillotſon, Clarke, Sherlock, Balguy, Abernethy, Foſter;—compared with ——: but peace to the manes of many a well-meaning ſon of piety, whoſe works, after all, were ſuited to the times in which they appeared, and were not unprofitable in their generation.

Mr. du Moulin, the author of the above-mentioned treatiſe on peace of ſoul and content of mind, was one of thoſe writers, who, although juſtly held in eſteem a century ago, will not be ſo very acceptable to ſuch as have formed their notions, with regard to religious and moral ſubjects, on the works of thoſe excellent divines above

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* His father was the celebrated Profeſſor *Peter du Moulin.* He was obliged to quit France on account of an intercepted letter which he wrote to our James I. exhorting him to aſſiſt his ſon-in-law, Frederick V. Elector-palatine; adding that the French proteſtants would thereby judge what friendſhip *they* might, occaſionally, expect from him. He obtained ſome eccleſiaſtical preferments in England; lived to be chaplain to Charles II. and a prebendary of Canterbury; where he died in 1684; aged 84. Bayle makes honourable mention both of our Author and of his father.—Beſides the treatiſe now tranſlated by Dr. Scrope, there are extant his *Sermons*, and other works, ſome written in Latin, others in Engliſh. Among the reſt, *Clamor Regii Sanguinis ad Cœlum*, againſt *Milton*; and another entitled *A Vindication of the Sincerity of the Proteſtant Religion*, againſt the Jeſuits book, called *Philanx Anglicus*. For farther particulars of this Writer, and eſpecially of his amiable private character, we refer to the preface by the Tranſlator, and to the notes ſubjoined to the Author's preface.

named—with many others that might be mentio
and a ſenſible man; and his writings, were the
of the like kind, would be highly valuable,
might (as Chriſtians, merely on ſcripture princ
doctrinal points, to be met with in his divinity
as the article of *imputed righteouſneſs*, which we
an Editor as Dr. Scrope might well have omitt
edition wherein ſo many other liberties are taken
To the moral part of this book, however, we c
tion. It contains, indeed, many uſeful and adn
the improvement of our minds, and the regula
and the notes of Mr. Sartoris, the former Ed
thoſe of the preſent judicious Tranſlator, alto
render the work much more miſcellaneous and
title-page may ſeem to promiſe: Dr. Scrope alſ
of his notes, that this work, as he is informed,
proteſtants to be of ſuch great uſe, that they hav
by way of a *Companion* to the *Bible*.

POLITICAL.

Art. 9. *Conſiderations on Behalf of the Coloniſ*
a noble Lord. 8vo. 1s. Al

In our *Catalogue* for laſt *March*, we cenſured
The Objections to the Taxation of our American
*giſlature of Great Britain, briefly conſidered**;
the tract now before us is a profeſſed anſwer: a
ſpirited one. The Author dates his letter from
land, and ſigns it F. A. Sept. 4, 1765. He app
North-American, fired with the glorious idea
flaming with patriotic zeal for the RIGHTS, or w
be the RIGHTS of his native country: of which h
ther an incompetent judge, nor a weak defender
ſays of the *ſtamp-act*, ſo highly reſented by the Br
niſts, our Readers may form ſome judgment of th
thenſome nature of that act. 'The burden of the
will certainly fall on the middling and labouring
dow, the orphan, and others, who have few on
even pity them, muſt pay heavily to this tax.
will give ſome idea of the weight of this impoſit
printed bail-bonds is now ſold for about *fifteen ſhil*
the ſtamps, the ſame quantity will, I am told, an
HUNDRED POUNDS ſterling. A rheam of printed p
is now about *two pounds ſterling*: with the ſtam
HUNDRED AND NINETY POUNDS ſterling. Man
common uſe here are in the ſame proportion. T
bate offices, with the addition of the ſtamps, will,
be three times what has been hitherto paid.'—It
much, perhaps, the burden of this particular tax
vouſly reſented by our North-American brethren,

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* This pamphlet is, by the preſent *Conſiderer*,
dum of the celebrated Mr. J----s.'

proſpect of a chain of taxes (of which this may be only one link) being faſtened on them by the authority of a p——t in which they do not conceive themſelves to be properly and conſtitutionally *repreſented.* Much hath been ſaid on both ſides of the grand queſtion concerning the expediency, propriety, and *policy* of an American repreſentation; but to us it appears extremely obvious, that all parts of the Britiſh dominions ought to be *actually*, not merely *virtually* repreſented in the great council of the nation. As to what hath been urged, from the conſideration that, even in our own iſland, ſuch great and populous towns as Mancheſter, Birmingham, &c. &c. are not repreſented in parliament, we entirely acquieſce in our Author's laconic reply, *That it is high time they ſhould.*

Art. 10. *The Principles of the late Changes impartially examined.* In a Letter from a Son of Candor to the Public Advertiſer. 8vo. 1s. 6d. Almon.

Reſentment of the fall of the OUTS, appears to have given birth to this attack on the INS: in which the 'principles of the late changes' do not ſeem to be very '*impartially* examined.' This *Son of Candor* proceeds on the ſame poſitive aſſumption of the reality of the old *inviſible agency*, on which the *Honeſt Man** grounded his refuſal to take any part in the new adminiſtration; and on which the *Political Apologiſt*, mentioned in our laſt month's catalogue, chiefly argues on the ſame ſide of the queſtion. He particularly vindicates Lord Temple's abſolute refuſal to enter, at this juncture, into the ſervice of his country; and after endeavouring to refute thoſe who have aſcribed his Lordſhip's refuſal to motives that never exiſted, he comes to this concluſion, that his Lordſhip's not embarking with the new miniſtry, could only proceed from his 'apprehenſion of the impoſſibility to do his king and country that ſervice which an honeſt man would wiſh to do, in the ſtation he declined.' He adds, 'The noble lord, *we may ſuppoſe*, [yes, we may ſuppoſe a great many things; but if we proceed on groundleſs ſuppoſitions, and argue wrongly from miſtaken premiſes,—then—*what becomes of our ſuppoſes?*] knew more of the real ſituation of things than the public at large can. But to what has been obſerved in the progreſs of theſe animadverſions, little needs be added, to evince that his apprehenſions were not groundleſs. Stronger evidence cannot be required of the continued aſcendant of Lord B—, and that his aim was ſtill to maintain *an abſolute dominion over this country*, by being maſter of any miniſtry, to decide their fate, not according to their conduct towards the nation, but according to their ſubmiſſion to him.'——Hence our Author ſtrenuouſly maintains, that the late miniſtry were not diſmiſſed on account of their *unpopularity*—that 'they did not die for *violations of liberty*; to expiate *general warrants*; *ſeizure of papers*; *reſtrictions of the privilege and ſecurity of parliament*; reſtraint on the *freedom of the preſs*, *rigorous crown proſecutions*, &c. &c. &c.' That 'they were not offered up to the *complaints*, the *cries*, nor the *wiſhes* of the PEOPLE:'—but, becauſe they would not, in all things, implicitly ſubmit to L— B—;—becauſe they preſumed to diſpleaſe his L——p's brother, Mr. St— M——;—in fine, becauſe there was no remiſſion for *treaſon againſt the favorite*.

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* See Review for July, p. 76.

As to the preſent miniſtry, our Author ſpeaks of them with a degree of aſperity, and even malignity, which is not altogether conſiſtent with his aſſumed title of an *impartial* examiner. He not only prejudges their adminiſtration by repeating the common cry, *want of experience*, againſt them, but he even ventures to inſinuate, that, allowing them both ability and inclination to act in a manner becoming their ſtations, yet they will not be *permitted* to do any thing contrary to the good pleaſure of that *inviſible power* which will inevitably control them. — This general inſiſtence on the continued tho' ſecret influence of the northern peer, without producing inſtances in proof of the operations of ſuch inviſible ſpirit, has been pleaſantly ridiculed by one of the many antagoniſts of *Anti-Sejanus**: 'an honeſt fellow, ſays he, paſſing through the Borough, paid ſixpence for ſeeing an *inviſible* cock; at which he was to peep through a hole in the lid of a box. "And pray, ſaid his friend, did you ſee him?" No, you fool! how could I? replied the other, did not I tell you he was INVISIBLE? *But I am ſure he was there.*'

* A title aſſumed by a zealous writer of political eſſays publiſhed in the news-papers; and ſaid to be employed by L— S——h, in order to hunt down the new miniſtry.

Art. 11. *A Candid Refutation of the Charges brought againſt the preſent Miniſters, in a Tract entitled* The Principles of the late Changes impartially examined. 8vo. 1 s. F. Newbery.

A ſuperficial defence of the miniſtry, from the objections briefly ſtated in theſe three articles—'That they are the inſtruments of the favorite;—that neither Mr. P— nor Lord T—— are with them; and —that they are young and unexperienced.' To theſe objections the Author offers, on mere *ſpeculation*, what muſt naturally occur to any ſpeculatiſt in a garret or in a coffee-houſe. But he holds out no new light to the public, and has not even conjectured any thing but what hath been ſo often conjectured, and urged, and anſwered, and ſaid, and aſſerted, and argued, and proved, and refuted,—in an hundred and fifty news-papers and pamphlets,—that nobody now believes or underſtands one word of the matter, on either ſide the queſtion.

LAW.

Art. 12. *A New Treatiſe on the Laws concerning Tithes: Containing all the Statutes, Adjudged Caſes, Reſolutions and Judgments relative thereto, under the following Heads: Chap. I. Definition of Tithes, Parſonage, Vicarage, Impropriation, and Appropriation; and of the Origin, Nature, and ſeveral Kinds of Tithes. II. Out of what Things Tithes ſhall be paid; what Lands are ſubject to Tithes, and the ſeveral Statutes for diſſolving Abbies, Monaſteries, and other Religious Houſes, and veſting their Lands in the King; what Lands are diſcharged from Tithes by theſe Acts reſpectively, with a Catalogue of the Monaſteries diſſolved by Stat.* 31 *Hen.* 8. *of the yearly Value of* 200*l. and upwards; what Order they were of, and the Times of their reſpective Foundations.*

III. Of Exemption from Payment of Tithes: and of Modus, Cuſtom, and Preſcription. IV. An Alphabetical Table or Index of Things Titheable, and not Titheable, viz. Acorns, After-eatage, After-math, After-paſture, Agiſtment, Alders, Altarage, Apples, Aſh, Aſp-trees, Bark, Barren-land, Beans, Beech, Bees, Birch, Brick, Broom, Calves, Chalk, Cheeſe, Cherry-trees, Chickens, Clay, Clover, Coal, Colts, Conies, Copper-mill, Deer, Dotards, Doves, Eggs, Elms, Fallow, Ferns, Fiſh, Flax, Foreſt, Fowl, Fruit, Fuel, Furzes, Gardens, Geeſe, Glaſs-houſe, Graſs, Gravel, Haſle, Hay, Head-lands, Heath, Hedge-poles, Hemp, Herbage, Holly, Honey, Hops, Horſes, Houſes, Lambs, Lattermath, Lead, Lime, Loppings, Maple, Maſt, Milk, Mill, Mines, Nurſeries, Oak, Orchards, Oſiers, Park, Partridge, Paſture, Peaſe, Pheaſants, Pigeons, Pigs, Quarries, Rakings, Roots, Saffron, Salt, Sheep, Slate, Stubble, Sylva Cædua, Tares, Tiles, Trees, Turf, Turkeys, Warren, Waſte, Willows, Woad, Wood. V. Of Setting out, and Taking and Carrying away Tithes. VI. Of the Remedies for Recovering Tithes, and the ſeveral Acts of Parliament made for that Purpoſe. VII. Of the Manner of paying Tithes, and the Sums payable by the reſpective Pariſhes in London. By a Gentleman of the Middle Temple. 8vo. 3s. ſew'd. Griffin, &c.

Every attempt to reduce the ſcattered and diffuſive matter relative to the ſeveral branches of juriſprudence into one collected body, is deſerving of public thanks and encouragement: and therefore compilements of this kind ought not to be too critically and ſeverely examined. If the reader is not miſled by falſe doctrine, he ſhould think himſelf obliged to the compiler, though he may not meet with all the information he had reaſon to expect. When we conſider the little work before us with theſe allowances, its defects claim our indulgence. At the ſame time, we cannot but deem the Compiler cenſurable, for having tranſcribed ſeveral whole pages literally from *Burn*'s Eccleſiaſtical Law, title TITHES[*]: and for having omitted ſome particulars in his alphabetical table of things titheable, ſuch as *madder*, *turnips*[†], &c. On ſo dry a ſubject, we ſhall add nothing farther, but refer ſuch of our Readers as are deſirous to be better acquainted with the law of Tithes, to the treatiſe itſelf.

Art. 13. *A Key to the Law; or an Introduction to Legal Knowlege. To which is prefixed a prefatory Diſcourſe on the preſent State of the Laws of England, with Hints for the Amendment thereof.* By Richard Helmſworth, Eſq; of the Middle Temple. 8vo. 1s. 6d. Webly.

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[*] Likewiſe for ſtudiouſly endeavouring to diſguiſe this plagiariſm, by quoting (inſtead of *Burn*) the authors quoted by Dr. Burn himſelf. And where he thinks it neceſſary to refer to Dr. Burn, inſtead of referring to him, he only puts down B. E. L.

[†] He follows Biſhop Gibſon, in his alphabetical liſt of all things tithable, even to chalk and ſlate; and, in conſequence, hath adopted, from him, one capital error, viz. that, in the ſame catalogue, *Corn* is never mentioned among things tithable.

This Key will never open the cheſt of legal know
judgment, Hale, Fettiplace, and Blackſtone are the

* See their ſeveral Analyſes.

MEDICAL.

Art. 14. *Rational Phyſic; or the Art of Healing*
plained on the Principles of Reaſon and Experi
added, a Family Diſpenſatory, containing plain
rections in Engliſh for preparing the moſt appro
found in learned Authors; with others uſed in
Accompanied with Remarks on the Virtues, Qua
Medicine. By W. Samſon, Surgeon at Sh
ſhire. 8vo. 2s. 6d. Fletcher.

In an age ſo notorious for empiriciſm and lay pr
not the faculty to fear from ſuch repeated publicatio
—What a number of authors, from Diocles Cariſtiu
ſon, Surgeon at Sherborne, have attempted to diſc
of our art?—Diocles Cariſtius gave ſome excellent
preſervation of health, to Antigonus, one of the ſucc
the Great:—and Mr. Samſon, Surgeon, advertiſes
of England the whole *art of healing* for the trifling
crown.—Surely the free-maſonry of medicine muſt
laid open to the moſt vulgar eye!—and a cobler may
eaſed body, with the ſame tightneſs and ſecurity t
old ſhoe.—Alas, for the betrayed, deſerted ſons of
What remains for us but to tear our venerable wigs
diſtracted Moor, cry out, our *Occupation*'s gone!—B
it is better as it is:—for there are ſome who thi
tions of this kind will never diminiſh the number o
they furthermore obſerve, that one reading, dabblin
tient, is worth five of thoſe hardy, heedleſs ſons o
never think of a diſeaſe till it comes; and if, by the
or the ſtrength of a good conſtitution, they bruſh th
why then they think as little of it when it is over.

Mr. Samſon's work conſiſts of 116 pages:—in the
pretends to inſtil into his reader ſuch a degree of medi
to enable him to diſtinguiſh one diſeaſe from anoth
what method of cure is to be purſued;—this part is
a ſuperficial, common-place collection from what has
at large.—The remaining 80 pages make up an alpha
tory, compiled from preſcriptions, hoſpital recipies,
leſs diſpenſatories which have already appeared in th
the firſt part of this work, the reader will learn pretty
which is as much, we apprehend, as a *lay-man*, if
own peace and intereſt, ought to know of theſe ſubje
the diſpenſatory, he will find himſelf half-buried in
apothecary's ſhop; and the ſooner he gets out of it, t

Art. 15. *A ſeaſonable and modeſt Reply to Dr*
marks on Dr. Sutherland's Treatiſe on

ters; *in which the Innocence of Brimſtone is vindicated; and Dr. Sutherland's Experiments on the Exiſtency of that Mineral in Bath Waters, are confirmed.* By Diederick Weſſel Linden, M. D. 8vo. 1s. Moran.

As there hath been more perſonal abuſe and ſcurrility than candid and ſober arguments in this Bath-water controverſy, we ſhall not enter farther into the particulars of what hath paſſed, or is now paſſing in it, than barely to mention the grand point in diſpute among theſe practitioners in medicine and ſcolding. The queſtion in diſpute is this, Whether there is any brimſtone in the Bath-waters? Dr. Lucas maintains there is none; Dr. Sutherland holds the affirmative; and Dr. Linden, who undertakes to decide between them, avers that Sutherland is right, and that Lucas is no chemiſt.

'Who ſhall decide, when doctors diſagree?'

For our part, we ſhall pretend to decide nothing in regard to this diſpute, but what relates to the manner in which it is carried on. Dr. Sutherland* we have ſufficiently ſhewn to be a very indifferent writer; Dr. Lucas, with ſuperior literary talents †, has treated his opponent with the groſſeſt contempt; and Dr. Linden abuſes Dr. Lucas in language that beſpeaks him neither gentleman nor ſcholar. In ſhort, his ſtyling this indecent, ill-written pamphlet a '*modeſt* reply,'—is a moſt unfortunate proof of his own modeſty: and in his motto, too, we apprehend he is equally unlucky. He intends it for Dr. Lucas; but a due conſideration of the precept will do none of the parties in this illiberal diſpute any harm: *Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſom of fools.* Eccleſiaſtes, Ch. vii. v. 9.

* See the review of his Treatiſe on Bath and Briſtol-waters, in our 28th volume.

† See our account of his Remarks, &c. in the Review for January laſt, p. 70.

Art. 16. *Obſervations on the Beaume de Vie; firſt diſcovered by Monſ. Le Lievre, the King's Apothecary at Paris. Wherein all the Objections made to it by the ignorant and intereſted, are fully refuted, and its wonderful Efficacy, in a Variety of Diſeaſes, juſtified on the moſt reaſonable Principles; with Letters and Atteſtations in its Favour, from People of the firſt Diſtinction.* 8vo. 1s. Flexney, &c.

This is an abſtract of the late Mr. Le Lievre's much larger volume, concerning his famous medicine entitled as above. Of the original we have ſeen two or three editions*; from one of which this pamphlet is, probably, extracted: but with what fidelity, we cannot pretend to ſay, not having any copy of the original French at hand. As to the medicine itſelf, which is now publicly vended in London, we know nothing of it but from hearſay, from the Author's own account of its powers and effects, and from the very advantageous character given of it in the letters which he hath inſerted in his book; many of which, it muſt be acknowledged, are from perſons of conſiderable

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* Particularly one printed in Paris, in 1763.

rank † and diſtinction abroad: whoſe names,
could never be made uſe of, and proſtituted to
poſes of quackery.

In a preliminary *advertiſement*, the Author,
are not certain which, earneſtly recommends th
the FACULTY, as the greateſt *antiſceptic* ever
external and internal application.' If this be tr
ken the CLASS to which he has thus recommend
ſuch a *ſceptical* age as this, the CLERGY (an
whoſe miniſtry is confined to bodily diſeaſes) ar
to diſpenſe this *noſtrum*, in caſes where they find
inefficacious. And, truly, who knows how far
a free-thinker's inteſtines may operate towards th
brain, and rectifying the diſorder of his head?

But, poſſibly, our Author, Tranſlator, or Pri
party here concerned, may tell us, that we miſ
tirely; that we are drawing *erroneous* concluſio
the preſs; and that, for antiſceptic, we ſhould
matter: the medicine is ſtill a reſiſter of *corru*
ought we know, prove equally ſucceſsful in m
caſes. Therefore, whoever may be troubled
atheiſm, *ſcurvy* ‡ or ſcepticiſm, *fever* ‡ or free
them to take *Beaume de Vie*,—*quantum ſufficit*.

† Among which are, the Marquis de Havri
ambaſſador at the court of Sweden, Count Tre
the King's forces, and member of the Royal Soci

‡ The diſeaſes, printed in *Italics*, are among
medicine is ſaid to be a never-failing cure.

POETICAL.

Art. 17. *Miſcellaneous Pieces of Poetry, ſelecte*
nent Authors. Among which are interſperſe
Small 8vo. 3s. Edinburgh, printed for

To pleaſe *every* palate, is generally the aim
miſcellaneous pieces; and, accordingly, in this po
have the good, the bad, and the indifferent. He
Grey, Weſt, Ogilvie, Langhorne, Maſon, and L
ſome others of no mean fame, figure in with D
Brown, Sam. Boyce, and a variety of magazine-p
man's Magazine, in particular, has been heavily
caſion. Among the *originals*, we do not obſerve
can ſuppoſe any of the above-mentioned bards wo
joined with *their* productions. For inſtance, wh
think of ſuch verſes as theſe; from a poem 'to B
of *Pope* and *Mitchell's* Works:'

> Surpriſing power of harmony,
> To ſoften the moſt ſtubborn ſoul,
> To ſet the captive priſoner free,
> And every vicious thought controul
> Sure then eternal vengeance WAITS
> The impious hand who firſt *propha*
> And durſt theſe ſacred numbers TREA
> As if for vice alone *deſign'd*.

The 'late Rev. Mr. B.' (Author of the foregoing lines) ſeems to have entirely forgot the *rhimes* which *ſhould have been* in the ſecond ſtanza.——From this ſhort ſpecimen, our Readers will perceive that the Editor's taſte is not over-nice; and from theſe verſes, too, they may form a tolerable gueſs what kind of a *ſelection* he has been capable of making,

Art. 18. *A Paſtoral Elegy, on the Death of his Royal Highneſs William Duke of Cumberland.* By J. P. Stock, A. M. 4to. 6 d. Peate.

What ſhould be great, Mr. Stock, you turn to farce. For inſtance:

> Ye ſwains of Windſor, chiefly you may moan,
> WILLIAM's departed, never to return;
> His arms are uſeleſs, *ſilent* is his *head*,
> His name but mention'd with the mighty dead.

Such a curious ſpecimen of Mr. Stock's poetical abilities will naturally turn the reader's attention from the melancholy ſubject of this paſtoral, to its Author; and 'Who is Mr. Stock?' will be the queſtion. Stock! Stock!——'Is it a real or a fictitious name?' Surely never was the ſound of it heard in the muſes' train before! *Stock*, and *block*, indeed, are terms which frequently occur, in mentioning the appurtenances of a farm, &c. but, unluckily, the farms on Mount Parnaſſus have neither Stock nor block belonging to them.

Art. 19. *A Monody, on the Deceaſe of his Royal Highneſs William Auguſtus, Duke of Cumberland.* 4to. 1 s. Becket and De Hondt.

This Monody is ſeveral degrees ſuperiour to the Paſtoral above-mentioned;—but, alas! the Engliſh *Achilles* hath not yet found an *Homer!*

NOVELS.

Art. 20. *The Hiſtory of Miſs Clarinda Cathcart, and Miſs Fanny Renton.* 12mo. 2 Vols. 5 s. ſew'd. Noble.

If there are no marks of uncommon genius in theſe letters, they contain no extravagant flights beyond the boundaries of nature. If the Writer has not produced any extraordinary or high-wrought characters, ſhe (for this work is the production of a female pen) has, however, ſketched out ſome very agreeable ones;—and if the ſcenes and ſituations which ſhe deſcribes are not the moſt brilliant, or the moſt deeply affecting, ſhe has, nevertheleſs, the art and the power of keeping up the attention of her readers; and of intereſting them in the buſineſs of her drama, and in the fates of the ſeveral perſonages by whom the principal parts are acted. In brief, the work is both entertaining and INNOCENT: which is ſaying *not a little* in recommendation of a modern novel; and much more than one half of them deſerve.

MISCELLANEOUS.

Art. 21. *The Book of Lamentations for the Loſs of his Royal Highneſs the Duke of Cumberland.* Folio. 6d. Cooke.

A fooliſh application of phraſes culled from the prophetical parts of the Old Teſtament, to a ſubject which rather called for the moſt ſerious concern,—for a genuine, a manly expreſſion of that ſorrow, which every true friend to this country muſt naturally feel, on the late melancholy occaſion.

Art. 22. *The Reformation of the Church of England, reformed; or Propoſals for recovering and fixing it in its former Purity, and upon its original Eſtabliſhment. In a ſerious Addreſs to the Pariſhioners of St. Stephen, Coleman-ſtreet, on the preſent and late Management of their Parochial Affairs.* 8vo. 1s. 6d. Nicoll.

A moſt ridiculous rhapſodical account of ſome alledged miſmanagement of affairs in the pariſh of St. Stephen, Coleman-ſtreet. The Author is prodigiouſly angry with one Mr. Shank; and, indeed, with almoſt every body elſe in the pariſh. But he is moſt of all offended at the *ſhameful* and *impious* proſtitution of the once HOLY and REVEREND office of CHURCHWARDEN: for, he aſſures us, that *nothing* is ſo *common*, of late years, as to chuſe into this ſacred office, '*Atheiſts*, *Deiſts*, *Heretics*, yea, *Jews* and *Mahometans!*' This is monſtrous indeed! but how comes it that the Author forgot the *Papiſts?* He ſhould by no means have left them out of this worſhipful group; for, to our certain knowlege, they have as good a right to figure in with the reſt, as ever an Heretic or Mahometan of them all. —By the way, though, where did he pick up his *Mahometan* churchwardens. Oh! belike they were ſome of the Turks who lately came over as attendants on the zebra, the elephants, or the little Indian mare.—Well, to be impartial, we muſt allow, it *was wrong* to make ſuch people *churchwardens*.

Art. 23. *Moral and Political Dialogues; with Letters on Chivalry and Romance.* By the Rev. Mr. Hurd. The Third Edition. Small 8vo. 3 Vols. 9s. Millar, &c.

The former editions of theſe Dialogues[*] (of which we gave an account, as alſo of the Letters on Chivalry[†], at the time of their firſt publication) were given to the public without a name, and under the fictitious perſon of an Editor: 'not for any purpoſe ſo ſilly as that of impoſing on the public; but for reaſons of another kind, which it is not difficult to apprehend.' *Pref.* p. 1. The learned and ingenious Author hath now thought it proper to affix his name to theſe pieces; and to preface them with a diſſertation on the manner of writing dialogue; which is of itſelf a conſiderable tract, extending to no leſs than ſixty pages. In this prefatory diſcourſe, he conſiders the antients as the beſt models for the dialogue-form of writing; and what he hath ſaid on the ſubject is well worth the critical reader's attention.

Art. 24. *Stemmata Chicheleana:* Or, a Genealogical Account of ſome of the Families derived from Thomas Chichele, of Higham-Ferrers, in the County of Northampton; all whoſe Deſcendants are held to be entitled to Fellowſhips in *All Souls College*, Oxford; by Virtue of their Conſanguinity to

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[*] See Rev. Vol. XXI.

[†] *Ib.* Vol. XXVII.

Archbiſhop Chichele, the Founder. Oxford, printed at the Clarendon Preſs, 1765. 4to. 10s. 6d. ſew'd. T. Payne.

‘ The following tables of deſcents are publiſhed with a view of pointing out ſome of the traces of the blood of Thomas Chichele, of Higham-Ferrers, which may be found in the families of the nobility and gentry of Great Britain and Ireland; in order to facilitate the enquiries of thoſe gentlemen who may be inclined to become candidates for Fellowſhips at *All Souls College* in Oxford, on the claim of collateral conſanguinity with his ſon Henry Chichele, archbiſhop of Canterbury, the founder. This qualification is now, indeed, abſolutely neceſſary to form their approaches to theſe competitions; and to endeavour to make the way plain and level before them, and to widen it, where it may be properly done, ſo as to admit a greater number of adventurers, and to give a larger and freer choice to the college at all future elections, will, it is hoped, be no unacceptable ſervice to the public and to ſociety.’ *Pref.*

Theſe tables are numerous indeed; the founder's kindred having increaſed prodigiouſly! Archbiſhop Chichele flouriſhed about three hundred years ago; and his collateral deſcendants, among the nobility, gentry and commonalty of theſe kingdoms, are, in this work, traced (computing by the names in the index) through about 1200 families. The Editor, in his preface, acquaints his readers, by what means he has been enabled to collect ſuch a great number of pedigrees; and makes the proper acknowledgments in reſpect to the gentleman who firſt ſet about this laborious taſk; as well as to thoſe who have ſince contributed to the completion of the deſign.

Art. 25. *An Account of the Deſtruction of the Jeſuits in France.* By M. D'Alembert. 12mo. 2s. 6d. ſew'd. Becket and Co.

In our laſt Appendix we gave, as a *foreign* article, a very full abſtract of the performance here tranſlated; from which our Readers have already received a competent idea of what ſo excellent and ſo free a writer as M. D'Alembert had to ſay on ſo extraordinary a ſubject, as the expulſion of the Jeſuits from France.——If our opinion of the *tranſlation* be expected, we ſhall only ſay, that it is like moſt other modern tranſlations. This illuſtrious Frenchman has not been ſo fortunate, in this reſpect, as the famous citizen of Geneva; whoſe Eloiſa and Emilius make ſo reſpectable an appearance in the Engliſh language.

Art. 26. *The Trial of Katherine Nairn and Patrick Ogilvie, for the Crimes of Inceſt and Murder. Containing the whole Procedure of the High Court of Juſticiary, upon the 5th, 12th, 13th, 14th, 15th, and 16th Days of Auguſt,* 1765. Edinburgh printed: London reprinted. 8vo. 2s. Becket and De Hondt.

Genuine;—and tolerably free from thoſe peculiar terms and phraſes which commonly render the law-proceedings in Scotland unintelligible to Engliſh Readers. Some of theſe, however, are, perhaps neceſſarily, retained in this publication; which, together with a few

vulgar Scotticiſms, may need explanation: and
been explained in marginal notes, or by a gloſſa
pamphlet. For inſtance, what will the generalit
ſide the Tweed, underſtand by malicious *alledg*
relevancy, and *irrelevant*; *compeared*, and *compe*
a fact; a perſon being *inhabile* to be received as a
move the ſaid Anne Clerk from the room where ſh
women are *preſently* ſtaying;' the *claſhing* peopl
'you *daft* dog,' and 'are you *daft*?' '*condeſ*
'*condeſcendence* relative to the malice of, &c.' a
deponent's lying all night in Mrs. Ogilvie's room
her a phial of laudanum, *how ſoon* his cheſt ſhoul
room, a *laigh* word, and the *laigh* council houſe
with water, or with *broath*; '*rouped* the *ſtockin*
remeid of law:——this laſt may be eaſily gueſſed
——but what are *ſhilling-ſeeds*, *happings*, *biggin*
caſt diſtance? what trade is a *portioner*? and wh
by Mrs. O. being *troubleſome* to her paramour? T
been as eaſily explained as 'the *ſwarf*, that happ
on the hill:' i. e. he 'had *ſwarfed* or fainted.'
jection is to the form of 'the criminal indictment
at the inſtance of Thomas Miller, Eſq; his Majeſty
Majeſty's *intereſt*, againſt Katherine Nairn, &c.' W
eſpecially ſuch as have the misfortune to live unde
preſſive governments, *think* of this open declarati
Majeſty being *intereſted* in the iſſue of a crimin
what may they not be led to *conclude* when they re
the ſentence, that 'all the moveable goods and
doomed to ſuffer death, 'be *eſcheat* and *inbroug*
uſe?' One of our Engliſh poets ſays 'wretches
may dine;' and, from what is above quoted, may
led to imagine, that in Scotland, as in Turkey,
their moveables may *move* into the royal coffers?

CORRESPONDENC

H. F.'s letter in relation to Mr. Jeacocke's Vindi
Character of St. Paul, appears to have been quite
body, we apprehend, could ever have drawn, from
count of that publication*, any inference to th
writer's character, as a 'real believer in Chriſtian
Jeacocke undoubtedly (as H. F. remarks) 'appea
the whole of his pamphlet.' What was ſaid of the
vindicated at the expence of St. Peter, was rather
verely obſerved; and the paſſage on which the obſerv
was fairly quoted: from whence every reader might
both as to the propriety and tendency of Mr. J.'s
what the Reviewer ſaid on the ſubject.——On th
viewers do entirely concur with H. F. in his opin
thought is not a new one, 'that it is a great eviden
of the ſacred writers, that they have recorded the
excellencies of the characters they have mentioned.'

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* See Review for Auguſt laſt, p. 1

THE

MONTHLY REVIEW,

For DECEMBER, 1765.

An Illuſtration of ſeveral Texts of Scripture, particularly thoſe in which the LOGOS *occurs.——The Subſtance of Eight Sermons preached in the Cathedral Church of St. Paul, in the Years* 1764, *and* 1765. *At the Appointment of Mrs. Heathcote, and by Permiſſion of the Lord Biſhop of London; for the Lecture founded by Lady Moyer. To which are added, Two Tracts relative to an Intermediate State.* By Benjamin Dawſon, L. L. D. Rector of Burgh, in Suffolk. 8vo. 4s. Millar, &c.

ALTHOUGH the ſpirit of controverſy in religious matters ſeems to be much on the decline; (and perhaps the illiberal manner, in which it has been too often conducted, may have diſpoſed moderate perſons to wiſh a ſpeedy end of it) yet, while mankind think religion to be of importance, and while it is found ſo greatly to affect the welfare of every ſociety, we ſhall have little cauſe to expect its abſolute termination; nor, in reaſon, can we hope that thoſe we are connected with in ſociety, will be totally indifferent to that which muſt ever ſupport our moſt eſſential intereſts. Mankind are certainly formed for religion. This is ſo manifeſt, that we need no other proof of it than the very argument generally made uſe of againſt it, viz. that the moſt ſubtle politicians, as well as the wiſeſt and greateſt legiſlators, have ever encouraged ſome ſpecies of religion in their different plans of civil polity, having always found it ready to their hand, interwoven, as it were, in the very frame of government. Prieſtcraft is but the abuſe which narrow-ſighted politicians have made of this religious propenſity, ſo natural to the human mind; and it would be more wiſely brought as an argument for free enquiry, in order to prevent impoſition, than for rejecting all religion, as meer artifice and contrivance.

Polemic divinity, which engages in ſcholaſtic queſtions and metaphyſical ſubtilties, is juſtly conſidered as the moſt unproſitable ſpecies of writing. But freedom of debate, and even a decent expreſſion of zeal on the capital points of Chriſtianity, will always be looked upon in a very different light, by the ſenſible and judicious. As to thoſe who are the profeſſed guardians of religion, in *them*, a total indifference to its intereſt would appear *highly culpable*; and an ignorance of thoſe queſtions which have exerciſed the pens of the ableſt divines, *extremely ſhameful.*

In that part of the preſent work more immediately * before us, the Author, though he is far from appearing lukewarm on the ſubject, diſcovers no unbecoming zeal for the doctrines he maintains; but rather ſeems deſirous of a cool conſideration and impartial compariſon of them with the principles of the New Teſtament. On this account he is certainly entitled to that indulgence from the public which he ſo reaſonably hopes to meet with from his dioceſan, the Biſhop of Norwich; to whom, in a ſhort dedication, he hath expreſſed his deſire of ſerving, by this publication, the intereſt of religion in general, and of the eſtabliſhed church in particular.

Serving the church, however, has very different ideas affixed to it by different people; and the Doctor may probably enough, in the opinion of ſome of his readers, be prejudicing and betraying its intereſt, while, according to the idea which others may entertain, he is doing it real honour, and eſſential ſervice.

That our Readers may judge for themſelves, we ſhall proceed to lay before them the plan of this work, with ſome ſpecimens of the manner in which it is executed.

In the courſe of the following lectures (ſays the Author) I have undertaken to prove from ſcripture theſe three poſitions: 1ſt, That he who *redeemed* us was *very* God manifeſted in the fleſh, not the firſt of *created* beings united to an human body, nor a *mere* man in whom the *fulneſs* of the godhead dwelt not. 2d, That *Jeſus Chriſt* was indeed *perfect* man, 'of a reaſonable ſoul and human fleſh ſubſiſting,' but that man in whom God *himſelf* and no other being, in nature inferior, dwelt. 3d, That the *Holy Ghoſt* is of a nature *perfectly* divine; not a diſtinct and *ſeparate* Being from the Father Almighty, inferior both to him and the Son, but true and *very* God; or, in other words, that he who hath *ſanctified* is one and the ſame God with him that *created* and *redeemed* us.

The Reader will obſerve with us the careful and guarded manner in which our Author hath expreſſed himſelf in opening the deſign of his performance. Aware of the difficulties in which his predeceſſors on this ſubject involved themſelves by the uſe of metaphyſical terms and ſcholaſtic forms of expreſſion, he has judiciouſly avoided the neceſſity which they lay under, of anſwering ſuch objections as are often drawn from a falſe conception of the terms themſelves.

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* The ſubſtance of the Lady Moyer's Lectures.

If our Readers think it worth their while to conſult Dr. Waterland's ſermons preached on the ſame occaſion with theſe of our Author, they will be abundantly convinced of the juſtneſs of this remark; though our Author hath thought proper to take no notice of this great champion in the cauſe, having in his eye ſtill more exceptionable writers.

The firſt of the forementioned poſitions the Doctor propoſes to evince—from the repreſentation given of what is generally termed the incarnation of the Son of God,—from the teſtimony of the evangeliſts and apoſtles,—and from the teſtimony of Chriſt himſelf.

After having briefly obſerved, from the ſcripture account of the incarnation, that no mention is there made of any other than two natures, viz. the one perfectly human, the other perfectly divine, he concludes, againſt the Arians, that there is no ground for ſuppoſing that a Being who, in a pre-exiſtant ſtate, was diſtinct from and inferior to God, was united to humanity.

With regard to the teſtimony of the evangeliſts, he has ſhewn, that they never aſcribe our redemption to any other Being than God himſelf, operating in the man Chriſt Jeſus. ' They were far, ſays he, (ſpeaking of the people who had ſeen a miraculous cure performed) from giving glory to any other Being than the *Moſt High*, nor could it ever enter their heads that it was not *God*, but ſome angel or demigod united to humanity, that wrought the cure.'

In another place, on our Saviour's reſtoring a dead perſon to life, he thus expreſſeth himſelf: ' It was *man*, the man Chriſt Jeſus, that touched the bier and ſaid *Young man ariſe*; but it was *God alone* that gave life to the dead. It was the power of the *Almighty*, and not of any finite Being, which accompanied and gave efficacy to the command.'

Having cited many texts to this purpoſe, from the evangeliſts, he concludes his firſt lecture with the following vindication of the worſhip of the church of England, from the unjuſt reflections (as he conceives them to be) of both Socinians and Arians.

' From the repreſentation, therefore, which the evangeliſts have given us of Jeſus Chriſt, and the *power* which manifeſted itſelf in him, it appears, that we have good reaſon to aſcribe, to the author of our ſalvation, *eternal* power and *godhead*. The Socinians may declaim ever ſo much againſt rendering to a *mere* mortal that worſhip which is due to *God* alone; and they are juſtified in withholding it themſelves. But if they ſuppoſe our church warrants ſuch kind of worſhip, they are under a groſs this evangeliſt. We are at a loſs how to give our Readers the idea we could wiſh of this curious piece of criticiſm; but ſhall, however, preſent them with a view of his tranſlation and ſenſe of the former of the above-mentioned paſſages: referring them to the work itſelf, as the only ſufficient ſpecimen of the dextrous manner in which the Doctor has ſupported his interpretation, obviated the objections moſt likely to be made to it, and contraſted it in point of grammar, ſentiment, and ſcripture-connection, with all the former interpretations that have been offered in illuſtration of this conteſted paſſage of ſacred writ.

Having given a conciſe view of the different explications of the evangeliſts aſſertion concerning the LOGOS, by Trinitarians, Arians, Socinians, and Sabellians, he thus prepares the minds of his Readers for an equitable reception of his own, by the following ſenſible and candid remark:

‘ Were theſe different explications, ſays he, contended for by the enemies of revelation; if each of theſe denominations endeavoured to expoſe the opinions of the reſt, in order to expoſe the weakneſs and abſurdity of the Chriſtian religion, this mutual contradiction among our adverſaries were not to be regretted. But it is painful to conſider that this difference is among ourſelves. For many, a great many, of each claſs, it cannot be doubted, have been well-wiſhers to our holy religion, and ſhewn themſelves not more zealous than able in the general defence thereof. It were to be wiſhed therefore, that ſuch a ſenſe could be clearly diſcovered to belong to this paſſage, as ſhould be liable to no exception with any denomination of ſincere believers; and it is to be ſuſpected, from the great difference among themſelves, that they are under one common miſtake. This I ſhall endeavour to point out, and offer an explication of the paſſage, againſt which, in point of doctrine, no objection can lie with thoſe who believe Chriſtianity at all.

‘ The WORD here ſpoken of by the evangeliſt, is by all of them underſtood to relate to the *perſon* of Chriſt. *The* word *was God*, that is, (ſay they) *Jeſus Chriſt* was God or *a* God. But by the *word*, I apprehend, the evangeliſt means (what is meant by it in all other places of ſcripture) the *goſpel*; and with a ſmall but material variation of the conſtruction of this ſo much diſputed paſſage, the following natural and eaſy ſenſe of it will appear, *that God is the original author of our ſalvation.*

‘ *In the beginning was the* word, *and the* word *was with God and* God *was the* word. 2. It *was in the beginning with God.* 3. *All was* done *by him*; *and without him was not any thing* done of that which has come to paſs.

‘ This muſt be owned to be a more exact tranſlation than the other, and is to be preferred on this account, viz. that it doth not neceſſarily convey the idea of any diſputable doctrine, but may be underſtood in a ſenſe to which no perſon, that believes Chriſtianity at all, can have any objection.

'St. John ſeems to mean no more by theſe words than to preface his account of the *goſpel* which he ſtiles the *word*, with the high original of *it*. *This* was, he tells us, from God himſelf; for that *in the beginning*, before *it* was publiſhed to the world, it *was with God*, *God was the word*, the original author and giver of it. *It was in the beginning with God*, lay hid from the foundation of the world in the eternal counſels of the Almighty. *All was* done *by him*, the whole was from *God*, *and without* him *was not any thing* done of that which has come to paſs; that is, every part of the *goſpel diſpenſation*, publiſhed by Jeſus Chriſt, was from God; and whatever works be wrought in confirmation of it, not one of them ȣδε εν was of himſelf, or came to paſs, χωρις τȣ θεȣ, without God.'

In the next diſcourſe our Author proceeds to maintain his third poſition, viz. That the *Holy Ghoſt* is of a nature *perfectly* divine, &c. but this we paſs over for the ſake of brevity; juſt obſerving, that the Doctor, in his attempt to illuſtrate this point, reaps no ſmall advantage from the wary manner in which he has expreſſed himſelf, as well as from his carefully diſtinguiſhing, with regard to thoſe circumſtances by which the opponents of the doctrine ſeem to have been miſled.

The next diſcourſe is introduced with ſome pertinent obſervations on the method of divine providence, in bringing all men to the acknowledgment of the true faith, *that there is but one God and one Mediator betwixt God and men, the man Chriſt Jeſus.*

'It is the laſt of theſe poſitions (ſays he) which I propoſe to illuſtrate, the former having been already conſidered in the preceding lectures. Our Mediator, it is aſſerted in the text, was *man*, ανθρωπος χριϛος Ιησȣς, the *man* Chriſt Jeſus. The *perfect humanity* of Chriſt is as eſſential and fundamental an article of our faith as that it was *God* himſelf, the *perfect* divinity, who wrought and was manifeſt in him. If we admit the ſuppoſition, that he was not *really* and *truly* man, but a being of a ſuperior, though *limited* nature, reſiding only in the human *body*, we can have no conſiſtent idea of the account given us, either of the *incarnation*, or of the *mediatorial* office of the Son of God.'

Having fully proved the conſiſtency of his opinion, on this head, with the general ſtrain of ſcripture, he proceeds to conſider thoſe texts which are commonly urged, as well by Trinitarians as Arians, in ſupport of their different hypotheſes. He differs from both in his explication of them, though it is the latter only which he profeſſedly attacks. The texts relate to the creation of all things by Jeſus Chriſt. Our Author ſhews that this aſcription of the creation of all things to Chriſt cannot have a reference to the outward frame and ſyſtem of things; ſuch an interpretation being inconſiſtent both with the Moſaic account of the creation and the deſign of the ſacred writers in the texts under conſideration, but to the new and ſpiritual creation or *goſpel inſtitution.*

The concluding diſcourſe is entitled, *The proper uſe of reaſon in judging of revealed doctrines*, applied particularly to the doctrine of the church of England concerning the trinity. It contains many ſenſible and judicious reflections, which ſhew that the Author entered not on this ſubject without having fully conſidered the ſtate of the trinitarian controverſy, nor without having obſerved the neceſſity of reſting the defence of the eſtabliſhed doctrines relating thereto, on a different footing from what hath yet been done.

He engages ſolely in defence of the *ſentiments* of the church, on this article, without conſidering himſelf as anſwerable at all for the *expreſſions* in which they are cloathed; and he anticipates a queſtion which may very naturally be aſked here, viz. By what rule then ſhall we come at the true ſenſe of the church on this head, if her expreſſions are liable to be miſunderſtood? He anſwers, By the ſame rule that we ſhould come at the meaning of any diſputed paſſage of ſcripture; that is, by interpreting her words in conſiſtence with the general tenor and univerſal ſtrain of her liturgy, as well as articles. For, he adds, whatever acceptation of her expreſſions makes her inconſiſtent with and contradictory to herſelf, that muſt be wrong, and will imply what ſhe means not to affirm.——'And here, continues our prudent Vindicator, I cannot proceed without expreſſing the regret I feel on reviewing the ſeveral defences of the *trinity*, even by the moſt eminent divines of our church. They appear to me to have expended their ingenious labour on the defence of the *terms* and *expreſſions* in which this doctrine hath been cloathed by the compiler of the creed commonly called the Creed of St. Athanaſius, too much to the neglect of defending the *doctrine* itſelf on the *plain* and *undoubted* principles of the liturgy in *general*. Hence has ariſen that mutual contradiction and diſputation among themſelves, ſo much to the diſgrace, I will not ſay, of the doctrine of the trinity; but, however, to the advantage of their common opponents, who are not only ready to take advantage of them, but to uſe it alſo againſt the doctrine itſelf, and triumph in it, as if they had gained ſome victory over the church. But they have gained none here. The doctrine itſelf remains entire; and though the fences raiſed about it by weak and fallible men, jealous of the leaſt innovation, may be broken through, it is, for all that, perfectly ſafe, being fenced about by the ſtrength of the Almighty, in proofs of holy-writ: for, defended on the general principles of the church of England, it will be found to be perfectly conſiſtent with ſcripture principles.'

Handſomely ſaid, we muſt allow, of the church of England, and perhaps juſtly obſerved! But would the Doctor have exceeded the bounds of diſcretion in acknowledging the expediency of a *reformation* in point of *expreſſion* at leaſt? ſince the confeſſed obſcurity of the terms now in uſe can ſerve but to theſe two bad purpoſes,—to encourage oppoſition to her doctrines from her ill-wiſhers, and to encreaſe the danger, or perpetuate the diſgrace, which is already brought upon her from the miſtaken notions of thoſe who are zealouſly affected towards her.

The two tracts annexed to the work we have been reviewing, relate to the doctrine of an intermediate ſtate, and are inſcribed to the Rev. Dr. Law, Maſter of Peterhouſe, Cambridge. The former of them was originally publiſhed in a Letter [*] to the Monthly Reviewers; and contained remarks on the firſt of Mr. Steffe's letters on that ſubject. It appears now with ſeveral additions, occaſioned by ſome ſtrictures we thought it not impertinent, at that time, to make upon them: how far they were proper, we leave the learned to judge, after aſſuring Dr. Dawſon, that as we received his remarks, at firſt, with great pleaſure [†], ſo we are now far from being diſobliged by his additional obſervations *on us*.

The latter tract was originally publiſhed (ſays the Author) in the Grand Magazine for April 1758 [‡], in anſwer to Mr. Steffe's Brief Defence. In both theſe critical pieces the Dr. avoids taking either ſide of the queſtion concerning the ſtate of the ſoul after death; confining himſelf to the conſideration of what Mr. Steffe advances from ſcripture, and ſhewing the inſufficiency of the four texts produced by him to prove the doctrine of an intermediate ſtate. In this he hath acted a prudent part, as things go. The clamour againſt Dr. Law's Appendix is well known; and the ſpirited writer of an hiſtorical view of this controverſy has lately informed the world, ' that a very learned and candid

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[*] See Monthly Review for May 1757.

[†] The author of *An Hiſtorical View of the Controverſy concerning an Intermediate State*, ſpeaking of Mr. Steffe, ſays, ' Remarkable it is, that the very man who had put the cauſe upon the determination of ſcripture *alone*, finding there was no managing Dr. Law's Appendix, or an acute and ingenious tract in the Monthly Review, which had taken him to taſk, this very man did not ſcruple to call to his aid Pythagoras, Homer, &c. though, to ſave appearances, it was under the pretence of making them interpreters to Moſes, Solomon, &c. What the ſucceſs was of this expedient may poſſibly appear upon ſome other occaſion.' Hence we conjecture this Author had not ſeen Dr. Dawſon's ſecond reply to Mr. Steffe. It was indeed preſented to us; but having a great number of articles at that time upon our hands, we could not give it a place in our Review: it, therefore, appeared in the Grand Magazine.

[‡] The Author is miſtaken; it was *May* 1758.

advocate for the doctrine of the ſaid Appendi
of his publiſhing his ſentiments relative there
ſuch *hardſhips* as have not been heard of for
proteſtant country.' We have had occaſion to
alarm to the public in our review of that w
ever reaſon there may be for delaying the pu
of the worthy perſon referred to, the friends
be naturally impatient to have it, as promiſe
cumſtances.

To return to our Critic: whatever be his
the doctrine itſelf, he certainly appears to be
and has particularly recommended himſelf b
argument and punctual adherence to the queſ
ſcripture) in which his antagoniſt appears v
Steffe's affectation of wit, too, when argume
been uſed, is properly treated by the Doctor
ſion, from it, to introduce the following pe
remark upon a Right Reverend Author:

After pronouncing Mr. Steffe's witticiſm
nocent, he adds, ' But will the R. R. Author
gation of Moſes be thought to have exerciſed
wit, either, in a manner worthy of himſelf
innocence? It can, ſurely, be deemed but a
Lordſhip ſeems to take, in calling the contr
trine of an intermediate ſtate by the name of
Middle-men, &c. Such language is more wor
and popular claſs of writers, (to which ind
been chiefly confined) than that eminence, w
Glouceſter holds in the learned world. The
with whom his Lordſhip makes ſo *merry* and
too long dinn'd with ſuch ſort of names to hav
by a repetition of the rude noiſe. Nor can t
thought to have acquitted himſelf with more
of character, in making a very ſerious expre
writer ſerve the purpoſe of a witty ſarcaſm.
dreamers only *defiled the fleſh*. Theſe *defile*
though we cannot ſuppoſe that St. *Jude* and th
ſerious, yet it is not ſo clear, that his Lordſhi
charge of *ſpiritual defilement* againſt the dreame
jeſt. Certain it is, that, however unwilling
be to ſuppreſs ſo jocular a ſentiment, he is
conſider the doctrine in a ſerious light, as
defiling nature. For the learned author of
Theory of Religion, is repreſented as a revive
opinion, of the *extinction of the ſoul* on death,

[*] See Review, Vol. XXXII. p.

tations from ſcripture *ſcornfully* termed, A Number of Wonderful Things, and this ſcrap of ſcripture, *there be gods many*, judged by the R. R. Author to be a ſtronger text againſt the *unity* of the godhead, than any this learned writer has produced for his *opinion*. The late worthy Dr. *Taylor* of *Norwich* is called ‘ Another of theſe Sleepers,’ and a very ſenſible quotation from him has the following *decent* reflection paſſed upon it: ‘ This is the old exploded *traſh* of *Coward*, *Toland* and *Collins*.’ And yet, I dare ſay, his Lordſhip will think this writer as honourably claſſed, in point of authorſhip, with *Coward*, *Toland*, and *Collins*, as the Biſhop of *Glouceſter* would be, ſhould ſome one, illnaturedly pleaſant, and availing himſelf of his Lordſhip's *decent* expreſſion, claſs *his* performance on this ſubject, with the old, popular—*traſh*—of *Goddard*, *Steffe* and *Fleming*.’

An Inquiry into the Nature, Cauſe, and Cure of the Croup. By Francis Home, M. D. his Majeſty's Phyſician, and Fellow of the Royal College of Phyſicians in Edinburgh. 8vo. 1 s. Kincaid, Edinburgh. Sold by Millar in London.

DR. Home, who has already given the world ſeveral proofs of the uſeful application of his genius and abilities, propoſes, in this little piece, to aſcertain the hiſtory, nature, cauſe, and cure of the *croup*; a diſeaſe which he looks upon as hitherto *undeſcribed*, and entirely, he ſays, *unknown* as to its nature, cauſe, effects, and cure.—The *croup*, from our Author's hiſtory of the diſeaſe, we apprehend to be a ſpecies of *catarrh*, attended with an inflammatory fever; and, ſo far as it is local, chiefly affecting the mucous membrane and the numerous glands of the *trachea* or *windpipe*. He obſerves that it is peculiar to children;—that he never ſaw or heard of one, above twelve years of age, affected by it;—that it is local, and rarely found at any great diſtance from the ſea-ſhore;—that it likewiſe only attends certain ſeaſons of the year, appearing from the month of October to the month of March.——Our Author gives twelve caſes or hiſtories of the diſeaſe, with the diſſections of thoſe bodies in which it proved fatal; and from theſe he deduces a number of *corollaries*. We ſhall tranſcribe one of theſe hiſtories; which appears the leaſt complicated with any ſimilar diſeaſe.

‘ September 29th, 1760, I was called to a boy of ſeven years of age, who had been ſome days ſick. He lived on Leith-bridge, had been ill of the chin-cough the preceding winter, and had recovered *of* the meaſles about ſix weeks before this. He had been frequently purged, and had been tolerably well, excepting a ſlight cough, till he was ſeized, four days before I ſaw him, with fever, heat, thirſt, and the ſhrill croupy voice. When I ſaw him his pulſe was quick, with a little degree of hardneſs, but not ſtrong. He ſwallowed eaſily; but complained of a pain in the *trachea*, when he ſpoke, or when I preſſed it with my fingers. His face had been ſwelled. Great drought. Breathing high, but not very quick. He ſometimes expectorated, and had often frothy *ſaliva* upon his lips: the urine had a white ouzy ſediment: his ſenſes and his head were quite clear and diſtinct. He was immediately *blooded*, and at night had leeches applied to his throat, and a bliſter round it: the next day his pulſe was weaker, and beat 175 in a minute: breathing quicker, and often altered: diſtinct in all his ſenſes: died that night.

'On laying open the parts, there was no appearance of any inflammation on the *fauces*: but to my great ſurprize, the whole ſuperior internal ſurface of the *trachea* was covered with a white, ſoft, thick, preternatural coat or membrane, eaſily ſeparable from it, and generally lying looſe upon it, and purulent matter lodged below, and around it. The ſubjacent parts were red; but no great degree of inflammation. As we ſearched downwards, the ſame appearances continued through the ramifications of the *aſpera arteria*, though the membrane ſeemed here ſofter, thinner, and to become of a more purulent nature. All the branches of the windpipe and *bronchiæ* were filled with purulent matter; and we could eaſily ſqueeze it out, in great plenty, from all theſe pipes. The ſubſtance of the lungs was quite ſound, and in a natural ſtate.'

From this and the other hiſtories and diſſections related by the Author, he deduces his corollaries.——In the firſt corollary, are pointed out the *pathognomonic ſymptoms* of the croup: a peculiar, ſharp ſhrill voice, not eaſily deſcribed, and which can be reſembled to nothing more nearly than the crowing of a cock; a remarkable freedom from all complaints when in imminent danger; a quick, laborious breathing; frequent pulſe, ſtrong at firſt, but ſoft and weak towards the end; little difficulty in deglutition or inflammation in the *fauces*; often a dull pain, and ſometimes an external ſwelling in the upper part of the *trachea*; the ſenſes quite diſtinct to the laſt; and all the ſymptoms moſt rapid in their progreſs:—ſufficiently characterize this diſeaſe.—From the ſhrill voice and difficult breathing, which our Author ſays are the *leading ſymptoms*, he calls it the *ſuffocatio ſtridula*; but whether it can with propriety be called an *undeſcribed* diſeaſe we pretend not to determine: thoſe who will turn to Boerhaave's account of the *angina inflammatoria* when it attacks the *trachea*; or to Sauvage's *Cynanche trachealis*; will find the *vox acuta, clangoſa, ſibilans, ſtridula; reſpiratio parva, frequens,*

acuta

erecta cum molimine; of which, our Author's *leading ſymptoms*, the ſharp, ſhrill, ſtridulous voice; and the quick, difficult, high breathing, would not be a bad tranſlation.

In Corol. 2, Dr. Home obſerves, that as the *ſuffocatio ſtridula* is peculiar to a certain age, as it is local with reſpect to its ſituation, ſo it is likewiſe particularly connected with the cold and moiſt weather of winter.

In Corol. 3, our Author endeavours to aſcertain the *ſeat* of the *ſuffocatio ſtridula*: it is not placed in the muſcles of the *glottis*;—nor in the lungs;—nor in the *coats* of the *trachea*;—but in the *cavity* of the *trachea*.—We profeſs we cannot ſee with what propriety this diſeaſe can be ſaid to be ſeated in the *cavity* of the *trachea* independant of its *coats*. It is true, indeed, the membrane which is found on diſſection, and which is deſcribed by our Author, is ſeated in the cavity of the *trachea*; but then this membrane is only to be conſidered as a ſymptom or effect; and is produced by an encreaſed ſecretion from the mucous membrane, or the glands of this organ, which are in a preternatural, diſeaſed ſtate: and Dr. Home ſo far forgets himſelf as ſoon after to obſerve, that this diſtemper ought to be conſidered as originally *ſeated* in the mucous glands which are in great abundance in the coats of the trachea. The airy cavity of the windpipe is to be ſure a very uncommon place for the ſeat of a diſeaſe; but our Author's ſprightly imagination may poſſibly have catched the thought from a circumſtance not unfrequent in his part of the world; the houſes there conſiſt of a great number of *ſtories*; and a perſon may have property in the upper parts of ſuch a building, but none in the foundation:—now property ſo ſituated may be juſtly termed a *tenement* in the *air*: and why may not Dr. Home be indulged in fixing the *ſeat* of the croup in a manner alike fanciful and aerial!

The obſervations and concluſions concerning the *cauſe* of the croup, in Corol. 4, are equally wild and unphiloſophical, and quite unbecoming that gravity, ſoundneſs, and reſerve, which are generally aſſociated with the word COROLLARY.—'Various, ſays he, have been the theoretical opinions of people, who never had the opportunity, or gave themſelves the trouble, to ſearch into the real cauſe of this diſtemper. But from the inſpection of the morbid body, that true ſource of knowledge, we learn, that the cauſe of this diſeaſe is a preternatural, white, tough, thick, membraneous cruſt, covering, often for many inches, the inſide of the trachea.'——This wonderful membrane ſeems to be our Author's *hobby horſe*; mounted on which, he with the greateſt eaſe bounds over every difficulty relative to the nature, ſeat, and cauſe of the croup.—But the obſervation of this membrane is not ſo very *nouvelle* as Dr. Home may imagine: it has been ſeen lining the back-parts of the fauces, the ſtomach and inteſtines; in ſlight inflammations of the *glans penis*, we have obſerved a ſimilar, thin, membranous coat, formed between the prepuce and the glans; practical writers mention a number of caſes, in which it has been coughed up in greater or leſſer portions from the *aſpera arteria* and *bronchiæ*. The *epidermis* or interior membrane of the *trachea* is deſtroyed and renewed, ſays Haller, and is ſometimes coughed up in the form of a thick, white membrane; the mucus of theſe parts is in like manner thrown up in ſome diſeaſes, and retains the form of the cavity from which it was rejected*. This membrane, however, has but a ſlender claim to be conſidered as the *cauſe* of the croup. The proximate cauſe of every diſeaſe we apprehend to be ſuch an alteration in the ſolids or fluids of the ſyſtem, as to interrupt the natural and regular motions of ſuch ſyſtem: hence a variety of unuſual ſenſations and appearances; theſe conſtitute the ſymptoms; and a particular enumeration of ſuch ſymptoms forms the hiſtory of the diſeaſe.——From the hiſtories related by our Author, the membrane ſeems to be rather an effect, than the cauſe of the diſeaſe; this too is confirmed by Dr. Home, who, in one of the ſubſequent corollaries, divides the *ſuffocatio ſtridula* into two ſtages, the inflammatory and the purulent. In the latter he ſays the membrane is compleatly formed; he ſuſpects it is not ſo during the inflammatory ſtate; nay, in another paſſage, he even queſtions whether the membrane is not a *ſequel* to the purulent ſtate. Dr. Home ſuppoſes, 'that mucus, by heat and ſtagnation, may be converted into pus; and perhaps, ſays he, this change from mucus to pus happens before the membrane is formed, as pus ſhows ſuch a tendency to aſſume a ſolid form.'—The natural progreſs of things, therefore, according to Dr. Home, is as follows: there is a fever; a quick, difficult reſpiration; a degree of inflammation affecting the glands and coats of the *aſpera arteria*;—conſequently a flow of mucus upon theſe parts. This mucus is changed into pus; and this pus is converted into that membrane, which is the true cauſe of the croup:—or, in plain Engliſh, after the diſeaſe has run through its firſt ſtage, and is come to the cloſe of the laſt, there is then formed the true and genuine *cauſe* of ſuch antecedent diſeaſe.—Good logic! ſound philoſophy! and the moſt penetrating acuteneſs in phyſiological diſquiſitions!

But our Author proceeds to inquire, whence there is pus, or true matter, without ulceration?——That pus is formed without ulceration we know and believe from experience; but Dr. Home's thoughts on this ſubject are certainly a little [illegible] Pus is not formed, he ſays, as is generally ſuppoſed, by the veſſels of the ulcer; it exiſts in the blood, and is probably the

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* Vid. Haller Elem. Phyſiol. lib. 8. p. 148. 150.

, nutritious, coagulable part of our fluids. In one place we
old that pus is formed from the *lymphatic* part of the blood ;
nother, from the ſecreted *mucus* ; and in a third, from
ſerum, by an evaporation of the watry parts and the ſubſiding
inſpiſſation of what remains :—in ſhort, pus is *this* or *that*,
hing or *nothing*, as beſt ſuits our Author's ready knack at
ring a concluſion.———We ſhould be glad to know from
t pus is formed, when in a large abſceſs the whole ſolids
fluids of the part are diſſolved down into one homogeneous
of matter.

orol. 5. contains our Author's account of the different ſtages
his diſeaſe.—Cor. 6. his *ratio ſymptomatum*.—Cor. 7. his
noſtics.—Cor. 8. ſome general rules with regard to practice.
r. Home in his concluſion is a little upon the PARADE : 'We
now, ſays he, brought our inquiry to a concluſion. The facts,
ope, will appear *curious*, *exact*, and ſufficiently numerous for
purpoſe ; the method ſuch as is uſed in *mathematics* and *na-*
l philoſophy, for diſcovering unknown truths ; and the con-
ions *new*, *ſurpriſing*, and *naturally* ariſing from the *facts*. If
ave not brought this inquiry to that degree of perfection, in
y point, that we could have wiſhed, we have the ſatisfac-
, at leaſt, to *think*, that, ſo far as we go, our *diſcoveries* are
in, as they are built on the foundation of nature. Shun-
, with all imaginable care, *fruitleſs* and *deceitful ſpeculations*,
ever entertaining, we have conſtantly kept our facts and
riments in view, as the only road to the improvement of
icine, and the good of mankind.'

he firſt paragraph of this little piece is almoſt as extraordi-
as the laſt.—' The ſcience of medicine has been, gradually,
ncing for theſe two thouſand years *by* paſt ; and is now
ght to a degree of improvement ; perhaps to as great a de-
, every circumſtance conſidered, as the difficulty of the
the limitation of the human faculties, and the continual at-
pts to further refinement, too often conducted merely by
y, will admit of.'——We hope and truſt, however, that Dr.
ne will prove a falſe prophet ; that from a judicious atten-
to fact and experiment, many diſcoveries will yet be made
the phyſiology ; that from a more accurate hiſtory of diſ-
s, their *characters* will be more ſtrongly marked ; and that
licines may be preſcribed with a greater degree of certainty,
n their virtues being more exactly aſcertained.—We are the
e ſurpriſed at this piece of foreknowledge in our NORTHERN
, as the metropolis in which he reſides, contains one of the
colleges of medicine in Europe :—a college, in which this
ed ſcience is cultivated with the greateſt ſucceſs ; in which a nu-
ous ſet of pupils have the beſt opportunities for proſecuting
their

their ſtudies;—and from which, ſtill many
reaſonably be expected.

Remarks on the Diſeaſe commonly called a Fiſtul
cival Pott, F. R. S. and Senior Princip
Bartholomew's Hoſpital, London. 8vo.
Hawes and Co.

THERE was a time, when our good neig
were generally believed greatly to exce
in the art of ſurgery. Whatever might be
age, it is evident, on comparing the preſent
with that of London, that we are now infinit
point of ſimplicity of operation, and conſec
ſurgery. To this truth, the treatiſe now b
cial teſtimony.

Mr. Pott's firſt intention is to inform thoſe
that a real *fiſtula in ano* is a much more uncon
is generally ſuppoſed; and that what is frequ
ſuch, is a mere abſceſs, or collection of matt
or calloſity. He proceeds, in his ſecond ſecti
diſeaſe under its various appearances with rega
tion, and ſymptoms: but as theſe are generall
paſs on to *Sect.* 3d, in which our Author deli
treating the patient before the maturation of
we find him, in two inſtances, adviſing, from
thod of proceeding very different from the uſua
lar occaſions. Speaking of that ſpecies of tu
ſkin wears the yellowiſh tint of the *eryſipela*
inflammation, ſays the Author, generally ma
nauſea, vomiting, ſlight rigor, heat, thirſt, an
quickneſs of pulſe, and heat of ſkin are indica
gree of evacuation, and indeed ſometimes r
but it is a very prevailing opinion with many
theſe evacuations ſhould be freely made, and fr
in ſhort, that the cure of this kind of inflamma
effected by them; which is ſo far from being t
tice has proved fatal to many.' This obſerv
tleman of Mr. Pott's experience, deſerves pa
eſpecially as it applies equally to eryſipelatous
every other part of the body.

The other inſtance in which, in the firſt
the Author, moſt judiciouſly, ſteps out of the
pears in his method of relieving the patient in

of urine; a ſymptom frequently attendant on the formation of an abſceſs near the *rectum* and bladder. 'They who have not often ſeen this caſe, generally have immediate recourſe to the *catheter*; and for this they plead the authority of precept: but the practice is ſo eſſentially wrong, and I have ſeen ſuch terrible conſequences from it, that I cannot help entering my proteſt againſt it: the neck of the bladder, from its vicinity to the parts where the inflammation is ſeated, and from its being involved in the ſame common membrane, does certainly participate, in ſome degree, of the ſaid inflammation. This will in ſome meaſure account for the complaint; but whoever conſiders the extreme irritable ſtate of the parts compoſing that part of the urethra, (if I may be allowed ſo to call it) and will at the ſame time reflect on the amazing and well-known effects of irritation, will be convinced that the principal part of this complaint ariſes from that cauſe; and that the diſeaſe is, ſtrictly ſpeaking, ſpaſmodic.'—'The true, ſafe, and rational method of relieving this complaint, is, by evacuation and anodine relaxation: viz. veneſection, gentle cathartics, *ſemicupium*, bladders of hot water applied to the *pubes* and *perineum*, glyſters compoſed of warm water, oil and *opium*.' 'There may have been caſes, ſubjoins our Author, which have reſiſted and baffled this method of treatment, but I have never met with them.'

Suppoſe the matter already formed ſo as to require being let out, he adviſes the uſe of the knife or lancet in preference to the cauſtic, the latter being neceſſarily attended with loſs of ſubſtance; and, inſtead of cramming the wound with a large quantity of eſcharotic dreſſings, to introduce ſuch only, as, by their ſmall quantity and emollient quality, will permit and encourage a gradual ſuppuration. If, upon opening the abſceſs, it ſhould appear, either from the *rectum* being perforated or denuded, that there is a neceſſity of laying the two cavities into one, he adviſes the operation to be immediately performed in the following manner:

'The curved probe-pointed knife with a narrow blade (of which there is a plate given) I have always found to be the moſt uſeful and handy inſtrument of any: this introduced into the ſinus, while the ſurgeon's fore-finger is in the inteſtine, will enable him to divide all that can ever require diviſion; and that with leſs pain to the patient, with more facility to the operator, as well as with more certainty and expedition than any other inſtrument whatever. If there be no opening in the inteſtine, the ſmalleſt degree of force will thruſt the point of the knife through, and thereby make one; if there be one already, the ſame point will find and paſs through it: in either caſe, it will be received by the finger *in ano*, will thereby be prevented from deviating, and being brought out by the ſaid finger, muſt neceſſarily divide

all that is between the edge of the knife an
anus.' The operation being performed, a ſo
muſt be introduced between the lips of the w
of the ſore dreſt with the ſame.

Whoever compares this ſimple operation w
caſes of former times in this kingdom, and
age in other countries, will immediately b
value of this treatiſe. The latter part of the
ployed in demonſtrating the abſurdity of th
treating this diſorder, particularly in France
thor reaſons candidly, judiciouſly, and, we
to unprejudiced readers.

An Eſſay on Britiſh Iſinglaſs: Wherein its Natu
compared with the foreign Sorts; with the
verting them into Fining, Glue, and Starch
Brewer, Vintner, Paper-ſtainer, &c. comp
Analyſis of Iſinglaſs, and Rationale of its Act
quors. Interſperſed with Hints for the further
ing, Brewing, Fermenting, and for preventi
ratus in the Brewery from ſpeedy Decay. By
1s. 6d. Newbery.

THE home-manufacture of an article w
an exorbitant price, and forms a diſad
in the way of commerce, is a ſubject of grea
the inventor of a method by which we may b
article from our own labour and our own m
to the countenance and patronage of the leg
paration of Iſinglaſs hath been long kept a ſe
Neuman, indeed, and others, have given a
fiſh from which this particular ſpecies of glue
ſort of hearſay account of the proceſs by wh
Ruſſians, however, were the firſt inventors
continued to be the ſole manufacturers, and
rope has been ſupplied.

In Mr. Jackſon's eſſay we meet with the f
particulars:—that the art of making Iſingla
Britiſh materials, after a moſt rigid ſcrutiny
been adjudged a new and uſeful invention
weight of this manufacture have been conſum
proved in a court of judicature, to anſwer t
foreign; and that all ſorts of Iſinglaſs may
home, as ſoon as we receive a due ſupply of

American provinces, the rivers of which are well known to abound with an inexhauſtible plenty and variety of fiſh, that will yield fine Iſinglaſs ſufficient for the conſumption of all Europe, provided a juſt encouragement be given to our fiſheries.—That our Author's intent in the preſent publication was to ſet the ſubject of Britiſh Iſinglaſs in its true light, and to communicate a method whereby the moſt perfect fining for the purpoſe of clarifying malt liquors may be made from the ſame, equal in efficacy to that made from any ſort of foreign Iſinglaſs whatever; that the coarſer ſorts, if perfectly dry and ſound, are not inferior to the beſt ſtaple-iſinglaſs, for the uſes of the brewer; they require only a longer time, and a proper management, to be formed into fining: that from ſome very accurate experiments, made by a gentleman of undoubted honour and veracity, it appears, that fining made with Britiſh Iſinglaſs performs its office more ſpeedily, and falls cloſer to the bottom, than the foreign; that the fine, pellucid ſorts, are conſumed in making mock-pearls, and in ſtiffening linens, ſilks, gauzes, &c. the uſe of gums and ſtarch being juſtly laid aſide, on account of their diſpoſing the fabrics to rot, crack, and mildew; that the inferior ſorts have been reduced two hundred per cent. ſince the commencement of the Britiſh manufacture; that for this article there is an annual remittance of forty thouſand pounds ſterling; that the yearly conſumption in the brewery is calculated at twenty-five tons; that one in four has been ſaved by the home manufacture; and that by an adequate ſupply of materials from our own colonies, this importation may be entirely ſuperſeded.

If the above particulars are juſtly repreſented, we hope Mr. Jackſon will reap the fruits of his application and invention. We think, however, it would have been more to his reputation, if, in one part, he had not appeared a little in the character of a *noſtrum-monger*. The virtues of Iſinglaſs for the purpoſe of fining are much injured, if, by being expoſed to heat, its diſſolution is urged beyond a certain point: and this diſpoſition to liquify is more remarkable in Britiſh than foreign Iſinglaſs. 'The whites of eggs, ſays Mr. Jackſon, well whiſked up, and commixed with Britiſh fining, greatly prevents its fluidity, and acts very powerfully in the buſineſs of fining; but as that addition is generally too coſtly for this purpoſe, we hope to be able to diſcover ſome cheap ſubſtitute to anſwer the ſame intentions. As this muſt be the reſult of experience, we ſhall be ſilent in this point, at preſent, except that it may not be improper to hint, that there is a *certain ſaline matter* eaſily procurable, which, if commixed to the proportion of a dram to a barrel of fining, greatly improves its clarifying principles, the rationale of which ſhall be mentioned hereafter.'——Poſſibly our Author may have been provoked to this piece of ſecrecy by the prejudice and invi-

dious cenſures of his enemies; and of which
complains.—' So firmly, ſays he, is this
that I have lately been aſſured by unexception
a certain ſaponaceous* brewer perſiſts to den
of making Iſinglaſs in England, and repreſe
inſidious trick to impoſe upon thoſe leſs hap
than himſelf; this circumſtance reminds me
upon a certain Welchman, who, on his arriv
taking Britiſh aſparagus for leeks, began to
ends; and, notwithſtanding he was frequen
his error, yet, rather than acknowledge it,
ſo all his life-time.'

Our Author ſuppoſes that the fining power
upon its fibrous texture. Theſe fibres are ea
to the naked eye; and are fitted for their ope
parated, macerated, or in part diſſolved by a
Neither gum, ſize, glue, jellies, which are a k
glue, or Iſinglaſs itſelf diſſolved in hot water
properties of Iſinglaſs when duly divided by a
and the beſt menſtruum for this purpoſe is *ſtro*
That any perſon may have an opportunity of
ration of fining, or be ſatisfied as to the relati
or foreign Iſinglaſs, Mr. Jackſon directs the
ments.

' Provide a cylindrical glaſs, about five in
two feet long, which may be eaſily procured
let it be made pretty ſtrong, with a narrow
laid over with a cover occaſionally, and li
cover fitted to it, like what the confectioner
whiſk be prepared, by ſtripping off as many
birch broom, or common whiſk, as will giv
half an inch in the middle, where it is to
pack-thread; draw off as much beer out of
be fined, as will fill the glaſs within four inc
beat up about ſix ſpoonfuls of fining in a baſ
a few minutes by itſelf; after which add gra
beer in the glaſs, and whiſk it again till it a
frothy: ſtir the beer about briſkly in the gla
pour in the fining, and commix them ver
cover, and place the glaſs in a good light;
ture has loſt its vertical motion given it by ſti
little maſſes, reſembling brown-coloured cur
to form and move in various directions th
liquor, which every moment increaſe in magn
they ſeparate at conſiderable diſtances, and

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* Mr. Combrune defines wort to be a ſpe

to the bottom, while others aſcend to the top, on account of ſome air bubbles, confined in the curdled matter, which, on breaking at the ſurface, fall directly to the bottom; but if the air is not diſcharged, the curd will be ſuſpended thereby, and form a kind of ſcum; if the fining is good, and the beer in proper condition to receive it, that part in the middle of the glaſs will become of a blackiſh tranſparent hue in a ſhort time, and if prudently drawn off by a ſyphon, will be found very bright; in twenty-four hours the fining will ſettle pretty cloſe to the bottom, and very little remain at top, unleſs the beer be in a fretting ſtate; in which caſe the fining will be carried tumultuouſly up to the ſurface, by means of the vaſt number of air bubbles perpetually generating and aſcending in all fermenting fluids; but as ſoon as that action is over, the fining will fall to the bottom, and produce its proper effect, eſpecially if a ſmall addition be ſlightly ſtirred in at the ſurface the next day, with caution not to diſturb what is already ſubſided; thus it is evident, that at the very inſtant that fining is commixed with beer to be clarified, the ſtale beer, in which the Iſinglaſs was diſſolved, or divided, quits the fibres, and unites with the body of the beer; while at the ſame time the fibres, now ſet looſe, and every where interſperſed in the beer, attract and unite with the looſe feculent particles, which, before this union, being of the ſame ſpecific gravity with the beer, could not poſſibly ſubſide alone, but by this reciprocal attraction having obtained an additional weight, are now rendered proportionably heavier, and precipitate together of courſe in form of the curdly magma juſt mentioned.'

The above phenomena, we apprehend, are not to be explained from any mechanical conſideration of the fibrous texture of Iſinglaſs, but manifeſtly point out what the chemiſts call an ELECTIVE ATTRACTION.

Where the beer is ſpecifically heavier than the fining, the fining riſes and floats at the ſurface, ſays our Author: but where the beer and the fining are of the ſame ſpecific gravity, they remain united, the feculencies do not ſubſide, and the beer is then ſaid to be *ſtubborn.*—*Stubbornneſs*, however, we imagine, does not ſo much depend upon a ſameneſs as to the ſpecific gravities, as upon ſome fault either in the beer or the fining, by which the elective attraction is prevented taking place.——When beer is ſtubborn, Mr. Jackſon recommends a particular attention to experiments made with his *proof-glaſſes*: 'theſe, he ſays, are made of the beſt glaſs, and contain about two quarts each, with a mouth about one inch and half, and bottom three inches diameter; their form is pyramidal, the better to prevent the fining from adhering to the ſides, and examine the colour of beer under different denſities.

‘ Thus, if we want to know the condition of different guyles or butts of beer, a glaſs muſt be appointed to every butt, which muſt be marked or numbered; each glaſs muſt be filled two thirds full, or more, with the reſpective beers placed in a good light, and the taſte, colour, and fretting diſpoſition firſt examined; then having a little good fining ready whiſked up in a baſon, as before directed, put into each glaſs a common ſpoonful by meaſure, with the uſual precautions; ’twiſt a little paper over each glaſs, and let them ſtand quiet; in a ſhort time a perſon of tolerable diſcernment will perceive what beer, according to the common phraſe, falls kindly, or turns out ſtubborn. proves cloudy or fretting, high or low coloured, &c. he will likewiſe perceive what quantity of fining is neceſſary for one ſort more than another, the difference of time in becoming bright, and furniſh himſelf with the moſt eligible methods of redreſſing general defects; and thus, by experiments in the ſmall way, he will be enabled to form right prognoſtics, and may ſafely proceed to the large; for whatever phænomena occur in the glaſs, will turn out exactly the ſame in the butt, due regard being had to difference in proportion.’——Our Author would have performed a very acceptable ſervice to the brewer, had he pointed out the particular means and management, neceſſary to remedy each particular fault.

Mr. Jackſon has precluded any obſervations on his language or manner of philoſophiſing.—‘ The preſſing ſolicitations, ſays he, of ſome friends, and the urgent neceſſity of publication at this juncture, I flatter myſelf, will apologize for ſome inaccuracies, &c.’—We cannot enter into any detail of our Author's hints on malting, brewing, fermenting, &c. but recommend his eſſay to the peruſal of thoſe who are intereſted in theſe ſubjects.

Concluſion of the Account of Moſheim's Eccleſiaſtical Hiſtory. See our Review for October, p. 330.

HAVING, in two preceeding articles, endeavoured to give ſome idea of the firſt volume of this excellent work, we ſhall now conclude our account of it, by laying before our Readers ſome extracts from the ſecond volume, which is introduced with a hiſtory of the Reformation. This hiſtory is divided into four parts: the firſt contains an account of the ſtate of Chriſtianity before the commencement of the Reformation; the ſecond comprehends the hiſtory of the Reformation from its firſt beginnings until the date of the confeſſion drawn up at Augſburg; the third exhibits a view of the ſame hiſtory, from this latter period to the commencement of the war of Smalcald; and the fourth carries it down to the peace that was entered into with the abettors of the Reformation, in the year 1555.

The view which Dr. Moſheim gives of this glorious revolution in the ſtate of Chriſtianity, to which we are indebted for many ineſtimable advantages, though ſhort, is clear and diſtinct, and contains many juſt and pertinent obſervations. He introduces it in the following manner:

'While the Roman pontif ſlumbered in ſecurity at the head of the church, and ſaw nothing throughout the vaſt extent of his dominion but tranquillity and ſubmiſſion, and while the worthy and pious profeſſors of genuine Chriſtianity almoſt deſpaired of ſeeing that reformation on which their moſt ardent deſires and expectations were bent, an obſcure and inconſiderable perſon aroſe, on a ſudden, in the year 1517, and laid the foundation of this long-expected change, by oppoſing, with undaunted reſolution, his ſingle force to the torrent of papal ambition and deſpotiſm. This extraordinary man was Martin Luther, a native of Aiſleben in Saxony, a monk of the Auguſtinian Eremites, who were one of the Mendicant orders, and, at the ſame time, profeſſor of divinity in the academy that had been erected at Wittemberg, a few years before this period, by Frederick the Wiſe. The papal chair was, at this time, filled by Leo X; Maximilian I, a prince of the houſe of Auſtria, was king of the Romans, and emperor of Germany; and Frederick, already mentioned, elector of Saxony. The bold efforts of this new adverſary of the pontifs were honoured with the applauſes of many, but few or none entertained hopes of their ſucceſs. It ſeemed ſcarcely poſſible that this puny David could hurt a Goliah, whom ſo many heroes had oppoſed in vain.

'None of the qualities or talents that diſtinguiſhed Luther were of a common or ordinary kind. His genius was truly great and unparalleled; his memory vaſt and tenacious; his patience in ſupporting trials, difficulties, and labour, incredible; his magnanimity invincible and independent on the viciſſitudes of human affairs; and his learning moſt extenſive, conſidering the age in which he lived. All this will be acknowledged even by his enemies, at leaſt by ſuch of them as are not totally blinded by a ſpirit of partiality and faction. He was deeply verſed in the theology and philoſophy that were in vogue in the ſchools during this century, and he taught them both with the greateſt reputation and ſucceſs in the academy of Wittemberg. As a philoſopher, he embraced the doctrine of the Nominaliſts, which was the ſyſtem adopted by his order; while, in divinity, he followed chiefly the ſentiments of Auguſtin; but in both he preferred the deciſions of ſcripture and the dictates of right reaſon before the authority and opinions of fallible men. It would be equally raſh and abſurd to repreſent this great man as exempt from error and free from infirmities and defects; yet, if we except the contagious effects of the age in which he lived, and of the religion in which he had been brought up, we ſhall, perhaps, find but a few things in his character that render him liable to reproach [*m*].'

Dr. Moſheim has taken no notice of the calumnies invented and propagated by ſome late authors, in order to make Luther's zealous oppoſition to the publication of *indulgences* appear to be the effect of ſelfiſh and ignoble motives. His ingenious Tranſlator, however, has, in a very judicious manner, ſet this matter in a true light; not that the cauſe of the Reformation, he ſays, (which muſt ſtand by its own intrinſic dignity, and is, in no way, affected by the views or characters of its inſtruments) can derive any ſtrength from this enquiry, but as it may tend to vindicate the perſonal character of a man, who has done eminent ſervice to the cauſe of religion.

' Mr. Hume, ſays Mr. Maclaine, in his Hiſtory of the Reign of Henry VIII. has thought proper to repeat what the enemies of the Reformation, and ſome of its dubious or ill-informed friends, have advanced with reſpect to the motives that engaged Luther to oppoſe the doctrine of indulgences. This elegant and perſuaſive hiſtorian tells us, that the *Auſtin friars had* uſually *been employed in Saxony to preach indulgences, and from this truſt had derived both profit and conſideration*; that *Arcemboldi gave this occupation to the Dominicans* *; that *Martin Luther, an Auſtin friar, profeſſor in the univerſity of Wittemberg*, reſenting the affront put upon his Order, *began to preach againſt the abuſes that were committed in the ſale of indulgences, and, being provoked by oppoſition, proceeded even to decry indulgences themſelves* †. It were to be wiſhed, that Mr. Hume's candor had engaged him to examine this accuſation better, before he had determined to repeat it. For, in the firſt place, it is not true, that the *Auſtin friars had been* uſually *employed in Saxony to preach indulgences*. It is well known, that that commiſſion had been offered alternately, and ſometimes jointly to all the Mendicants, whether Auſtin friars, Dominicans, Franciſcans, or Carmelites. Nay, from the year 1229, that lucrative commiſſion was principally intruſted with

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' [*m*] The writers, who have given any circumſtantial account of Luther, and his tranſactions, are accurately enumerated by Jo. Alb. Fabricius, in his *Centifolium Lutheranum*, the firſt part of which was publiſhed at Hamburg in the year 1728, and the ſecond in 1730, in 8vo.'

' * Hume's Hiſtory of England, under the Houſe of Tudor, vol. I. p. 119.

' † Id. Ib. p. 120.

the Dominicans[*]; and in the records, which relate to indulgences, we rarely meet with the name of an Auſtin friar, and not one ſingle act by which it appears that the Roman pontif ever named the friars of that order to the office under conſideration. More particularly it is remarkable, that, for half a century before Luther (i. e. from 1450 to 1517) during which periods indulgences were ſold with the moſt ſcandalous marks of avaritious extortion and impudence, we ſcarcely meet with the name of an Auſtin friar employed in that ſervice; if we except a monk, named Palzius, who was no more than an underling of the papal queſtor Raymond Peraldus; ſo far is it from being true, that the Auguſtine order were excluſively, or even *uſually*, employed in that ſervice[†]. Mr. Hume has built his aſſertion upon the ſole authority of a ſingle expreſſion of Paul Sarpi, which has been abundantly refuted by De Priero, Pallavicini, and Graveſon, the mortal enemies of Luther.——But it may be alledged, that, even ſuppoſing it was not *uſual* to employ the Auguſtin friars alone in the propagation of indulgences, yet Luther might be offended at ſeeing ſuch an important commiſſion given to the Dominicans excluſively, and that, conſequently, this was his motive in oppoſing the propagation of indulgences. To ſhew the injuſtice of this allegation, I obſerve,

‘ Secondly, That in the time of Luther, the preaching of indulgences was become ſuch an odious and unpopular matter, that it is far from being probable, that Luther would have been ſollicitous about obtaining ſuch a commiſſion either for himſelf or for his order. The princes of Europe, with many biſhops, and multitudes of learned and pious men, had opened their eyes upon the turpitude of this infamous traffic; and even the Franciſcans and Dominicans, towards the concluſion of the fifteenth century, oppoſed it publicly, both in their diſcourſes and in their writings[‡]. Nay more, the very commiſſion which is ſuppoſed to have excited the envy of Luther, was offered by Leo to the general of the Franciſcans, and was refuſed both by him and his order[‖], who gave it over entirely to Albert biſhop of Mentz and Magdeburg. Is it then to be imagined, that either Luther or the other Auſtin friars aſpired after a commiſſion of which the Franciſcans were aſhamed? Beſides, it is a miſtake to affirm, that this office was given to the Dominicans in general;

‘ [*] See Weiſmanni Memorabilia Hiſtoriæ Sacræ N, T. p. 1051, 1115.

‘ [†] Happii Diſſertat. de Nonnullis Indulgentiarum, Sæc. xiv. et xv. Quæſtoribus, p. 384, 387.

‘ [‡] See Walch. Opp. Luther, tom. xv. p. 114. 283. 212. 349.——Seckendorf. Hiſt. Lutheraniſmi, lib. i. Sect. vi. p. 13.

‘ [‖] Walch, loc. cit. p. 371.

ſince it was given to Tetzel alone, an individual member of that order, who had been notorious for his profligacy, barbarity, and extortion.

‘ But that neither reſentment nor envy were the motives that led Luther to oppoſe the doctrine and publication of indulgences will appear with the utmoſt evidence, if we conſider in the third place,—That he was never accuſed of any ſuch motives either in the edicts of the pontifs of his time, or amidſt the other reproaches of the contemporary writers, who defended the cauſe of Rome, and who were far from being ſparing of their invectives and calumnies. All the contemporary adverſaries of Luther are abſolutely ſilent on this head. From the year 1517 to 1546, when the diſpute about indulgences was carried on with the greateſt warmth and animoſity, not one writer ever ventured to reproach Luther with theſe ignoble motives of oppoſition now under conſideration. I ſpeak not of Eraſmus, Sleidan, De Thou, Guiccardini, and others, whoſe teſtimony might be perhaps ſuſpected of partiality in his favour; but I ſpeak of Cajetan, Hogſtrat, De Prierio, Emſer, and even the infamous John Tetzel, whom Luther oppoſed with ſuch vehemence and bitterneſs. Even the lying Cochlæus was ſilent on this head during the life of Luther; though, after the death of that great reformer, he broached the calumny I am here refuting. But ſuch was the ſcandalous character of this man, who was notorious for fraud, calumny, lying, and their ſiſter-vices[*], that Pallavicini, Boſſuet, and other enemies of Luther were aſhamed to make uſe either of his name or teſtimony. Now, may it not be fairly preſumed, that the contemporaries of Luther were better judges of his character and the principles from which he acted, than thoſe who lived in after-times? Can it be imagined, that motives to action, which eſcaped the prying eyes of Luther's contemporaries, ſhould have diſcovered themſelves to us who live at ſuch a diſtance of time from the ſcene of action, to M. Boſſuet, to M. Hume, and to other abetters of this ill-contrived and fooliſh ſtory? Either there are no rules of moral evidence, or Mr. Hume's aſſertion is entirely groundleſs.

‘ I might add many other conſiderations to ſhew the unreaſonableneſs of ſuppoſing that Luther expoſed himſelf to the rage of the Roman pontif, to the perſecutions of an exaſperated clergy, to the ſeverity of ſuch a potent and deſpotic prince as Charles V, to death itſelf, and that from a principle of avarice and ambition. But I have ſaid enough to ſatisfy every candid mind.’

As Dr. Moſheim has not given ſo circumſtantial an account

‘ [*] Sleidan, De Statu Rel. et Reip. in Dedic. Epiſt. ad Auguſt. Elector.’

of the conferences between Miltitz and Luther as they deſerve, Mr. Maclaine has made the following addition to his author's work, which the curious Reader will be pleaſed with.

‘ It was ſufficient, ſays he, barely to mention the meaſures taken by Cajetan to draw Luther anew under the papal yoke; becauſe theſe meaſures were, indeed, nothing more than the wild ſuggeſtions of ſuperſtition and tyranny, maintained and avowed with the moſt frontleſs impudence. A man, who began by commanding the reformer to renounce his errors, to believe, and that upon the dictates of mere authority, that *one drop of Chriſt's blood, being ſufficient to redeem the whole human race, the remaining quantity, that was ſhed in the garden and upon the croſs, was left as a legacy to the church, to be a treaſure from whence indulgences were to be drawn and adminiſtered by the Roman pontiffs* [x]. Such a man was not to be reaſoned with. But Miltitz, proceeded in quite another manner, and his conferences with the Saxon Reformer are worthy of attention. He was ordered, indeed, to demand of the elector, that he would either oblige Luther to renounce the doctrines he had hitherto maintained, or, that he would withdraw from him his protection and favour. But perceiving, that he was received by the elector with a degree of coldneſs that bordered upon contempt, and that Luther's credit and cauſe were too far advanced to be deſtroyed by the efforts of mere authority, he had recourſe to gentler methods. He loaded Tetzel with the bittereſt reproaches, on account of the irregular and ſuperſtitious means he had employed for promoting the ſale of indulgences, and attributed to this miſerable wretch all the abuſes that Luther had complained of. Tetzel, on the other hand, burthened with the iniquities of Rome, tormented with a conſciouſneſs of his own injuſtice and extortions, ſtung with the opprobrious cenſures of the new legate, and ſeeing himſelf equally deſpiſed and abhorred by both parties, died of grief and deſpair [y]. This incendiary, being ſacrificed as a victim to cover the Roman pontif from reproach, Miltitz entered into a particular converſation with Luther, at Altenburg, and, without pretending to juſtify the ſcandalous traffic in queſtion, required only, that he would acknowledge the four following things: 1*ſt*, “ That the people had been ſeduced by falſe notions of in-

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‘ [(x) Such, among others, ſtill more abſurd, were the expreſſions of Cajetan, which he borrowed from one of the Decretals of Clement VI, called (and that juſtly for more than one reaſon) Extravagants.]

‘ [(y) Luther was ſo affected by the agonies of deſpair under which Tetzel laboured, that he wrote him a pathetic letter of conſolation, which, however, produced no effect. His infamy was perpetuated by a picture, placed in the church of Pirma, in which he is repreſented ſitting on an aſs, and ſelling indulgences.]

dulgences: *2dly*, That he (Luther) had been the cauſe of that ſeduction, by repreſenting indulgences as much more heinous than they really were: *3dly*, That the odious conduct of Tetzel alone, had given occaſion to theſe repreſentations: and *4thly*, That, though the avarice of Albert, archbiſhop of Metz, had ſet on Tetzel, yet, that this rapacious tax-gatherer had exceeded by far the bounds of his commiſſion." Theſe propoſals were accompanied with many ſoothing words, with pompous encomiums on Luther's character, capacity, and talents, and with the ſofteſt and moſt pathetic expoſtulations in favour of union and concord in an afflicted and divided church; all which Miltitz joined together with the greateſt dexterity and addreſs in order to touch and diſarm the Saxon Reformer. Nor were his mild and inſinuating methods of negociating without effect; and it was upon this occaſion that Luther made ſubmiſſion: which ſhewed that his views were not, as yet, very extenſive, his former prejudices entirely diſpelled, or his reforming principles ſteddily fixed. For he not only offered to obſerve a profound ſilence for the future with reſpect to indulgences, provided the ſame condition were impoſed on his adverſaries; he went much farther; he propoſed writing an humble and ſubmiſſive letter to the pope, acknowledging that he had carried his zeal and animoſity too far; and ſuch a letter he wrote ſome time after the conference at Altenburg [z]. He even conſented to publiſh a circular letter, exhorting all his diſciples and followers to reverence and obey the dictates of the holy Roman church. He declared, that his only intention in the writings he had compoſed, was to brand with infamy thoſe emiſſaries, who abuſed its authority, and employed its protection as a maſk to cover their abominable and impious frauds. It is true, indeed, that amidſt thoſe weak ſubmiſſions which the impartial demands of hiſtorical truth obligeth us to relate, there was, properly ſpeaking, no retractation of his former tenets, nor the ſmalleſt degree of reſpect ſhewn to the infamous traffic of indulgences. Nevertheleſs, the pretended majeſty of the Roman church, and the authority of the Roman pontif, were treated by Luther in this tranſaction and in his letter to Leo, in a manner that could not naturally have been expected from a man who had already appealed from the pope to a general council.

‘ Had the court of Rome been prudent enough to have accepted of the ſubmiſſion made by Luther, they would have almoſt nipped, in the bud, the cauſe of the reformation, or would, at leaſt, have conſiderably retarded its growth and progreſs. Having gained over the head, the members would, with great fa-

‘ [(z) This letter was dated the 13th of March, 1519, about two months after the conference of Altenburg.]

cility, have been reduced to obedience. But the flaming and exceſſive zeal of ſome inconſiderate bigots renewed, happily for the truth, the diviſions, which were ſo near being healed, and by animating both Luther and his followers to look deeper into the enormities that prevailed in the papal hierarchy, promoted the principles and augmented the ſpirit, which produced, at length, the bleſſed [*a*] reformation.'

In the account which Dr. Moſheim gives of the diſputes at Leipſic, in the year 1519, between Eckius and Carloſtadt, we have the following character of the amiable Melancthon:

'Among the ſpectators of this eccleſiaſtical combat was Philip Melancthon, at that time, profeſſor of Greek at Wittemberg, who had not, as yet, been involved in theſe diviſions (as indeed the mildneſs of his temper and his elegant taſte for polite literature rendered him averſe from diſputes of this nature) though he was the intimate friend of Luther, and approved his deſign of delivering the pure and primitive ſcience of theology from the darkneſs and ſubtilty of ſcholaſtic jargon [*f*]. As this eminent man was of thoſe, whom this diſpute with Eckius convinced of the excellence of Luther's cauſe; as he was, moreover, one of the illuſtrious and reſpectable inſtruments of the reformation; it may not be improper to give ſome account here of the talents and virtues that have rendered his name immortal. His greateſt enemies have born teſtimony to his merit. They have been forced to acknowledge, that the annals of antiquity exhibit very few worthies, that may be compared with him; whether we conſider the extent of his knowledge in things human and divine, the fertility and elegance of his genius, the facility and quickneſs of his comprehenſion, or the uninterrupted induſtry that attended his learned and theological labours. He rendered to philoſophy

' [(*a*) See, for an ample account of Luther's conferences with Miltitz, the incomparable work of Seckendorf, intituled, *Commentar. Hiſtor. Apologet. de Lutheraniſmo, ſive de Reformatione Religionis, &c.* in which the facts relating to Luther and the reformation are deduced from the moſt precious and authentic manuſcripts and records, contained in the library of Saxe Gotha, and in other learned and princely collections, and in which, the frauds and falſehoods of Maimbourg's Hiſtory of Lutheraniſm are fully detected and refuted.—As to Miltitz, his fate was unhappy. His moderation (which nothing but the blind zeal of ſome furious monks could have hindered from being eminently ſerviceable to the cauſe of Rome) was repreſented by Eckius, as ſomething worſe than indifference about the ſucceſs of his commiſſion; and after ſeveral marks of neglect received from the pontif, he had the misfortune to loſe his life in paſſing the Rhine at Mentz.]'

' [*f*] See Melancthon's Letter concerning the conference at Leipſic, in Loſcher's Acta et Documenta Reformationis, tom. iii. cap. viii. p. 215.

and the liberal arts the ſame eminent ſervice that Luther had done to religion, by purging them from the droſs with which they had been corrupted, and by recommending them, in a powerful and perſuaſive manner, to the ſtudy of the Germans. He had the rare talent of diſcerning truth in all its moſt intricate connexions and combinations, of comprehending, at once, the moſt abſtract notions, and expreſſing them with the utmoſt perſpicuity and eaſe. And he applied this happy talent in religious diſquiſitions with ſuch unparalleled ſucceſs, that it may ſafely be affirmed, that the cauſe of true Chriſtianity derived from the learning and genius of Melancthon more ſignal advantages and a more effectual ſupport, than it received from any of the other doctors of the age. His love of peace and concord, which was partly owing to the ſweetneſs of his natural temper, made him deſire, with ardor, that a reformation might be effected without producing a ſchiſm in the church, and that the external communion of the contending parties might be preſerved uninterrupted and entire. This ſpirit of mildneſs and charity, carried perhaps too far, led him, ſometimes, to make conceſſions that were neither conſiſtent with prudence, nor advantageous to the cauſe in which he was engaged. It is, however, certain, that he gave no quarter to thoſe more dangerous and momentous errors that reigned in the church of Rome, but maintained, on the contrary, that their extirpation was eſſentially neceſſary in order to the reſtoration of true religion. In the natural complexion of this great man there was ſomething ſoft, timorous, and yielding. Hence aroſe a certain diffidence of himſelf, that not only made him examine things with the greateſt attention and care before he reſolved upon any meaſure, but alſo filled him with uneaſy apprehenſions where there was no danger, and made him fear even things that, in reality, could never happen. And yet, on the other hand, when the hour of real danger approached, when things bore a formidable aſpect, and the cauſe of religion was in imminent peril, then this timorous man was converted, all at once, into an intrepid hero, looked danger in the face with unſhaken conſtancy, and oppoſed his adverſaries with invincible fortitude. All this ſhews, that the force of truth and the power of principle had diminiſhed the weakneſſes and defects of Melancthon's natural character without entirely removing them. Had his fortitude been more uniform and ſteddy, his deſire of reconciling all intereſts and pleaſing all parties leſs vehement and exceſſive, his triumph over the ſuperſtitious imbibed in his infancy more compleat [g],

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[(g) By this no doubt Dr. Moſheim means the credulity this great man diſcovered with reſpect to prodigies and dreams, and his having been ſomewhat addicted to the pretended ſcience of aſtrology.]

he muſt deſervedly have been conſidered, as one of the greateſt among men [*b*].'

In his general hiſtory of the church, during the ſixteenth century, Dr. Moſheim gives us the following view of the public advantages ariſing from the reſtoration of letters.

'In this century, the arts and ſciences were carried to a degree of perfection unknown to preceeding ages; and from this happy renovation of learning the European churches derived the moſt ſignal and ineſtimable advantages, which they alſo tranſmitted to the moſt remote and diſtant nations. The benign influence of true ſcience, and its tendency to improve both the form of religion and the inſtitutions of civil policy, were perceived by many of the ſtates and princes of Europe. Hence large ſums were expended, and great zeal and induſtry employed in promoting the progreſs of knowledge, by founding and encouraging literary ſocieties, by protecting and exciting a ſpirit of emulation among men of genius, and by annexing diſtinguiſhed honours and advantages to the culture of the ſciences. And it is particularly worthy of obſervation, that this was the period, when the wiſe and ſalutary law, which excludes ignorant and illiterate perſons from the ſacred functions of the Chriſtian miniſtry, acquired, at length, that force which it ſtill retains in the greateſt part of the Chriſtian world. There ſtill remained, however, ſome ſeeds of that ancient diſcord between religion and philoſophy, that had been ſown and fomented by ignorance and fanaticiſm; and there were found, both among the friends and enemies of the reformation, ſeveral well-meaning, but inconſiderate men, who, in ſpite of common ſenſe, maintained with more vehemence and animoſity than ever, that vital religion and piety could never flouriſh until it was totally ſeparated from learning and ſcience, and nouriſhed by the holy ſimplicity that reigned in the primitive ages of the church.

'The firſt rank in the literary world was now held by thoſe, who conſecrated their ſtudious hours and their critical ſagacity to the publication, correction, and illuſtration of the moſt famous Greek and Latin authors of ancient times, to the ſtudy of antiquity and the languages, and to the culture of eloquence and poetry. We ſee by the productions of this age (that yet remain, and continue to excite the admiration of the learned) that in all the provinces of Europe theſe branches of literature were cultivated, with a kind of enthuſiaſm, by ſuch as were moſt diſtin-

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'[*b*] We have a Life of Melancthon, written by Joachim Camerarius, which has already gone through ſeveral editions. But a more accurate account of this illuſtrious reformer, compoſed by a prudent, impartial, and well-informed biographer, as alſo a complete collection of his Works, would be an ineſtimable preſent to the republic of letters.'

guiſhed by their taſte and genius; nay, what is ſtill more extraordinary (and perhaps not a little extravagant) the welfare of the church and the proſperity of the ſtate was ſuppoſed to depend upon the improvement of theſe branches of erudition, which were conſidered as the very eſſence of true and ſolid knowledge. If ſuch encomiums were ſwelled beyond the bounds of truth and wiſdom by enthuſiaſtical philologiſts, it is, nevertheleſs, certain, that the ſpecies of learning, here under conſideration, was of the higheſt importance, as it opened the way that led to the treaſures of ſolid wiſdom, to the improvement of genius, and thus undoubtedly contributed, in a great meaſure, to deliver both reaſon and religion from the prepoſſeſſion of ignorance and the ſervitude of ſuperſtition. And, therefore, we ought not to be ſurprized, when we meet with perſons who exaggerate the merit, and dwell beyond meaſure on the praiſes of thoſe, who were our firſt guides from the regions of darkneſs and error into the ſmiling ſphere of evidence and truth.

‘ Though the lovers of philology and *Belles Lettres* were much ſuperior in number to thoſe who turned their principal views to the ſtudy of philoſophy; yet the latter were far from being contemptible either in point of number or capacity. The philoſophers were divided into two claſſes, of which the one was wholly abſorbed in contemplation, while the other was employed in the inveſtigation of truth, and endeavoured by experience, as well as by reaſoning, to trace out the laws and operations of nature. The former were ſubdivided into two ſects, of which the one followed certain leaders, while the other, unreſtrained by the dictates of authority, ſtruck out a new way for themſelves, following freely their own inventions. Thoſe, who ſubmitted to the direction of certain philoſophical guides, enliſted themſelves under the ſtandards of Ariſtotle, or thoſe of Plato, who continued ſtill to have many admirers, eſpecially in Italy. Nor were the followers of Ariſtotle agreed among themſelves; they all acknowledged the Stagirite as their chief, but they followed him through very different paths. Some were for retaining the ancient method of proceeding in philoſophical purſuits, which their doctors, falſely, called the Peripatetic ſyſtem. Others pleaded for the pure and unmixed philoſophy of Ariſtotle, and recommended the writings of that Grecian ſage, as the ſource of wiſdom, and as the ſyſtem, which was moſt adapted, when properly illuſtrated and explained, to the inſtruction of youth. A third ſort of Ariſtotelicians, who differed equally from thoſe now mentioned, and of whom the celebrated Melancthon was the chief, purſued another method. They extracted the marrow out of the lucubrations of Ariſtotle, illuſtrated it by the aids of genuine literature and the rules of good criticiſm, and corrected it by the dictates of right reaſon and the doctrines and principles of true religion.

‘ Of thoſe, who ſtruck out a path to themſelves in the regions of philoſophy, without any regard to that which had been opened by ancient ſages, and purſued by their followers, Cardan, Teleſius, and Campanella hold, deſervedly, the firſt rank, as they were, undoubtedly, men of ſuperior genius, though too much addicted to the ſuggeſtions and viſions of an irregular fancy. To theſe may be added Peter Ramus, that ſubtile and ingenious French philoſopher, who, by attempting to ſubſtitute in the place of Ariſtotle's logic, a method of reaſoning more adapted to the uſe of rhetoric and the improvement of eloquence, excited ſuch a terrible uproar in the Gallic ſchools. Nor muſt we omit here the mention of Theophraſtus Paracelſus, who, by an aſſiduous obſervation of nature, by a great number of experiments indefatigably repeated, and by applying the penetrating force of fire to diſcover the firſt principles or elements of bodies, endeavoured to caſt new light and evidence on the important ſcience of natural philoſophy. As the reſearches of this induſtrious inquirer into nature excited the admiration of all, his example was conſequently followed by many; and hence aroſe a new ſect of philoſophers, who aſſumed the denomination of Theoſophiſts, and who, placing little confidence in the deciſions of human reaſon, or the efforts of ſpeculation, attributed all to divine illumination, and repeated experience.

‘ This revolution in philoſophy and literature, together with the ſpirit of emulation that animated the different ſects or claſſes into which the learned men of this age were divided, produced many happy effects of various kinds. It, in a more particular manner, brought into diſrepute, though it could not at once utterly eradicate, that intricate, barbarous, and inſipid method of teaching theology, that had univerſally prevailed hitherto in all the ſchools and pulpits of Chriſtendom. The ſacred writings, which, in the preceding ages, had been either entirely neglected, or very abſurdly explained, were now much more conſulted and reſpected in the debates and writings of the Chriſtian doctors than they had formerly been; the ſenſe and language of the inſpired writers were more carefully ſtudied, and more accurately unfolded; the doctrines and precepts of religion taught with more method, connexion, and perſpicuity; and that dry, barren and unaffecting language, which the ancient ſchoolmen affected ſo much in their theological compoſitions, was wholly exploded by the wiſer part of the divines of this century. It muſt not, however, be imagined, that this reformation of the ſchools was ſo perfect, as to leave no new improvements to be made by ſucceeding ages; this, indeed, was far from being the caſe. Much imperfection yet remained in the method of treating theology, and many things, which had great need of a correcting hand, were left untouched. It would, nevertheleſs, be either an inſtance of ingratitude, or a mark of great ignorance, to deny this age the honour of having begun what was afterwards more happily finiſhed, and of having laid the foundations of that ſtriking ſuperiority, which the divines of ſucceeding ages obtained over thoſe of ancient times.

'Nor did the improvements, which have been now mentioned, as proceeding from the reſtoration of letters and philoſophy, extend only to the method of conveying theological inſtruction, but purified moreover the ſcience of theology itſelf. For the true nature, genius, and deſign of the Chriſtian religion, which even the moſt learned and pious doctors of antiquity had but imperfectly comprehended, were now unfolded with evidence and preciſion, and drawn, like truth, from an abyſs in which they had hitherto lain too much concealed. 'Tis true, the influence of error was far from being totally ſuppreſſed, and many falſe and abſurd doctrines are ſtill maintained and propagated in the Chriſtian world. But it may, nevertheleſs, be affirmed, that the Chriſtian ſocieties, whoſe errors, at this day, are the moſt numerous and extravagant, have much leſs abſurd and perverſe notions of the nature and deſign of the goſpel, and the duties and obligations of thoſe that profeſs it, than were entertained by thoſe doctors of antiquity, who ruled the church with an abſolute authority, and were conſidered as the chief oracles of theology. It may farther be obſerved, that the reformation contributed much to ſoften and civilize the manners of many nations, who, before that happy period, were ſunk in the moſt ſavage ſtupidity, and carried the moſt rude and unſociable aſpect. It muſt, indeed, be confeſſed, that a variety of circumſtances combined to produce that lenity of character, and that milder temperature of manners, maxims, and actions, that diſcovered themſelves gradually, and increaſed, from day to day, in the greateſt part of the European nations after the period that Luther rendered ſo famous. It is, nevertheleſs, evident, beyond all contradiction, that the diſputes concerning religion, and the accurate and rational inquiries into the doctrines and duties of Chriſtianity, to which theſe diſputes gave riſe, had a great tendency to eradicate out of the minds of men that ferocity that had been ſo long nouriſhed by the barbarous ſuggeſtions of unmanly ſuperſtition. It is alſo certain, that at the very dawn of this happy revolution in the ſtate of Chriſtianity, and even before its ſalutary effects were manifeſted in all their extent, pure religion had many ſincere and ſervent votaries, though they were concealed from public view by the multitudes of fanatics, with which they were ſurrounded on all ſides.'

It is now time for us to take our leave of this judicious performance, from which readers of almoſt every claſs may receive both inſtruction and entertainment. It throws great light on the hiſtory of the human mind; and thoſe who are converſant in theological ſtudies will derive peculiar advantages from an attentive peruſal of it. The view which it gives of the various cauſes which, in the different ages of the Chriſtian church, have contributed to corrupt the morals, and pollute the faith of the goſpel, will ſhew them what are the moſt effectual means of promoting the cauſe of Chriſtianity; and the account which is given of the many controverſies which have been carried on with the greateſt warmth and violence, in former times, about matters of very inconſiderable importance, may not only convince them of the unſpeakable advantages of candor and moderation, but likewiſe ſhew them what judgment impartial poſterity will probably form of the greateſt part of the religious diſputes of our own times.

As the generality of our Readers may be ſuppoſed to be unacquainted with the character and writings of Dr. Moſheim, what Mr. Maclaine ſays of him in his preface will not, we hope, be unacceptable:

'The reputation of this great man is very well known. His noble birth ſeemed to open to his ambition a fair path to civil promotion; but his zeal for the intereſts of religion, his inſatiable thirſt after knowledge, and more eſpecially his predominant taſte for ſacred literature, induced him to conſecrate his admirable talents to the ſervice of the church. The German univerſities loaded him with literary honours; the King of Denmark invited him to ſettle at Copenhagen; the Duke of Brunſwick called him from thence to Helmſtadt, where he received the marks of diſtinction due to his eminent abilities. He filled, with applauſe, the academical chair of divinity; was honoured with the character of eccleſiaſtical counſellor to that reſpectable court; and preſided over the ſeminaries of learning in the dutchy of Wolfembuttle and the principality of Blakenburg. When the late king formed the deſign of giving an uncommon degree of luſtre to the univerſity of Gottingen, by filling it with men of the firſt rank in the literary world, ſuch as a Haller, a Geſner, and a Michaelis, Dr. Moſheim was deemed worthy to appear at the head of that famous ſeat of learning in the quality of chancellor: and here he died, univerſally lamented, in the year 1755, and in the ſixty-firſt year of his age.' In depth of judgment, in extent of learning, in the powers of a noble and maſculine eloquence, in purity of taſte, and in a laborious application to all the various branches of erudition and philoſophy, he had certainly very few ſuperiors. His Latin tranſlation of the celebrated Dr. Cudworth's Intellectual Syſtem *of the Univerſe*, enriched with large annotations, diſcovered ſuch a profound acquaintance with ancient philoſophy and erudition, as juſtly excited the admiration of the learned world. His ingenious illuſtrations of the ſacred writings, his ſucceſsful labours in the defence of Chriſtianity, and the light he caſt upon the hiſtory of religion and philoſophy by his uninterrupted reſearches, appear in a multitude of volumes, which are deſervedly placed among the moſt valuable treaſures of ſacred and profane literature, and the learned and judicious work, that is here preſented to the public, will undoubtedly render his name illuſtrious in the records of religion and letters.'

Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours, of the Ingenious, in many conſiderable Parts of the World. Vol. LIV. For the Year 1764. 4to. 12s. 6d. ſewed. Davis and Reymers.

IT is the remark of ſome ingenious writer, that great families and incorporated bodies, will, by their duration and perſeverance, conſtantly prevail over the contrary efforts of private perſons and detached individuals: eſpecially, ſays he, if they obſerve one general rule or tenour of conduct; for, amidſt the viciſſitudes to which human affairs are liable, an opportunity muſt neceſſarily turn up, one time or other, favourable to their particular views. It is probably on this principle that the Royal Society perſevere in their reſolution, of refuſing to take the trouble of rendering the *Philoſophical Tranſactions* worthy of their *imprimatur* [*]. What their views can be, in this perſeverance, we muſt own ourſelves at a loſs to conjecture. Surely they cannot wait for a more promiſing æra of hebetation, in hopes to ſee the whole world involved in that cloud of dullneſs, which with a more than cimmerian gloom *ſometimes* invelopes Crane-Court! It is now a conſiderable time ſince we remarked that their conduct in this particular was inconſiſtent with the very ends of their inſtitution; as alſo the palpable abſurdity of the preſent *managers* of this body taking upon them to anſwer for the conduct of thoſe who may poſſibly be *members* an hundred years hence! And yet ſtill are we told, ‘ that it is an eſtabliſhed rule of the ſociety, to which they *will always* adhere, never to give their opinion, as a body, upon any ſubject, either of nature or art, that comes before them.' But, if this is to be for ever the caſe, in what reſpect is the ſuffrage of this publication to be preferred to that of a common magazine? The very reſpectable names, indeed, which we meet with ſo often in theſe volumes, afford a ſufficient proof of the Society's extenſive correſpondence; but it is with great regret, we ſo often ſee thoſe names pompouſly proſtituted to the moſt inſignificant purpoſes. In a word, if the Editors of theſe Tranſactions do not take care to provide more important materials, we are afraid it will be neceſſary, for the ſatisfaction of our Readers, that we ſhould deviate from our propoſed plan in giving an account of this publication, ſo far, as to refer it, for the future, to our Catalogue. This being the ſtate of the caſe, we hope our Readers will not impute the ſmall ſhare of inſtruction and entertainment they may meet with, in the preſent article, to the Reviewers, but to the Royal Society.

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[*] And yet, unleſs they do this, we are apprehenſive they may in vain endeavour ‘ to ſatisfy the publick, that their uſual meetings are continued for the improvement of knowledge, and benefit of mankind, the great ends of their firſt inſtitution by the royal charters, which they have ever ſince ſteadily purſued.’

PAPERS relative to PHYSICS, NATURAL HISTORY, &c.

Art. 1. *Account of a Mummy inſpected at London. By Dr. Hadley.*

The mummy here ſpoken of, is the firſt article in Dr. Grew's catalogue of the rarities of the Royal Society, and was ſent from their muſeum to the houſe of Dr. Hadley, in order to undergo an examination with regard to the manner in which ſuch a curious piece of antiquity had been put together. The intention of the gentlemen making this enquiry, being to compare it with the accounts given of theſe preparations by ancient authors; and to ſee whether there were any traces left of the ſofter parts; and, if ſo, by what means they had been preſerved. The examination is curious and particular, but would afford very little entertainment to the generality of our Readers.

Art. 5. *An Attempt to account for the Origin and the Formation of the extraneous Foſſil, commonly called the Belemnite. By Mr. Joſhua Platt.*

Mr. Platt is of opinion with Mr. Brander, who preſented a paper on the ſame ſubject to the Royal Society, ſome years ago, that the Belemnite belongs to the teſtaceous part of the animal kingdom, and to the family of the Nautili; which are very commonly found recent in the eaſtern ſeas; and in their foſſile ſtate are frequently met with among the Belemnites, at Garſington near Oxford. Why may we not therefore expect, ſays Mr. Platt, to find a recent Belemnite, as well as a recent Nautilus, if a diligent perſon were ſtrictly to examine the coaſts, where the Nautili are found?—Such a diſcovery indeed would ſerve to put the arguments of our naturaliſts out of diſpute; which it muſt be owned, however, as it is, do not want for ſtrength and plauſibility.

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Art. 8. *An Accoun*
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the ground, near the roots of trees, in ſuch numbers, that in ſome places, the earth is ſo full of holes, it is like an honey-comb.

'Their firſt appearance is in an hexapode (an ill-ſhapen grub) with ſix feet. This is their middle or nymph ſtate: they creep up every thing near them, and fix their claws faſt, on the ſhrubs, and bark of trees: then the ſkin on its back burſts open, and the fly comes forth, diſengaging itſelf by degrees, leaving the caſe or exuviæ behind, in the exact ſhape, in which it was before occupied.

'At firſt coming out, the Cicadæ are all white, with red eyes, and ſeem weak, and tender; but next day they attain to their full ſtrength and perfection, being of a dark brown colour, with four finely-veined tranſparent wings, as will be better ſeen than deſcribed, by the ſpecimens.

'They come forth out of the ground in the night; being then ſecure from being diſturbed by ſo many creatures, that prey on them, whilſt they are under the operation of exchanging one ſtate for another. From the tenth of May to the fifteenth, they are obſerved to be ſpred all over the country.

'As ſoon as the dew is exhaled, the Cicadæ are very active, flying about from tree to tree. The male makes a ſinging noiſe, calling the female, which he effects by a tremulous motion he gives to two bladders, filled with air, under his wings. From their numbers the noiſe is ſo loud and troubleſome, that it interrupts converſation with a continual dinn, from morning to evening. They continue coupling to the ſixteenth of May: ſoon after the males diſappear, and the females lay their eggs. They are much larger than the males.

'They never could be perceived eating any thing; yet, as they are furniſhed with a long proboſcis, which they frequently extend, they may ſuck the dews, or the farina of flowers.

'The male, in coupling, hath, at the end of his tail, two hooks, with which he enters between the rings, that ſurround the body of the female. Theſe, ſpreading internally, confine them long together; which may be requiſite, as there is a great number of eggs to impregnate, ſome ſay ſix or ſeven hundred.

'Soon after this work is over, the female begins laying her eggs. To aſſiſt her in this operation, ſhe is armed with a dart near half an inch long, fixed between her breaſt and belly, and which extends to the end of her tail. This ſhe ſheaths up, when it is not in uſe: with this dart ſhe pierces the ſmall twigs of trees, and, at the ſame time, injects an egg.' The darted twigs, engraved on the plate, will better ſhew the manner of this operation, than any verbal deſcription.

'It is ſurpriſing to ſee how quick they penetrate into hard wood, and croud it full of eggs, the length of two or three

inches, ranged in a line cloſe together, from twel
in each partition. How ſhe depoſites the eggs in
it was difficult to diſcover, they are ſo very ſhy
this work: but my ingenious friend John Bartr
her, in the beginning of this operation, took a
ſtalk of a plant, and, preſenting it to her, ſhe
work upon it, as he held it in his hand. It was
to ſee how dexterouſly ſhe worked her dart into
every puncture dropping an egg. This was ſeen
as ſhe did not touch the ſtalk with any other part

'The Cicadæ fix on moſt ſort of trees, but lik
and cheſnut, (which are the twigs engraven on
the ſaſſafras, and all orchard trees.

'They always dart to the pith of the branch, t
egg hatcheth, the little inſect may find ſoft foo
ſtate. When mature, they creep forth, go dow
drop off, and ſoon make their way into the groun
have been found two feet deep. Here they find a
until they have paſſed through their changes, fro
an hexapode, and laſtly to a fly.

'July 15th and ſixteenth they were perceived
ſeveral darted twigs were perceived, and carefu
and opened: ſome eggs were hatched, others not
dull brown colour. Theſe were taken out, an
table; in about an hour the eggs cracked. It w
taining to obſerve, how the little inſect contrive
itſelf, from the ſhell. When it was got clear fr
brances, it run about, very briſkly, ſeeking a re
earth.

'Theſe Cicadæ are ſpred all over the country
but, being the prey of ſo many animals, their nu
creaſe, and, their duration by the order of natu
quickly diſappear.

'They are the food of moſt kind of domeſtic
and many beaſts: even the ſquirils grow fat w
them; and one of the repaſts of the Indians, af
plucked off their wings, is to boil and eat them.

'There are two diſtinct ſpecies of Cicadæ i
rica; the one here deſcribed being much larger
The leſſer ſpecies has a black body, with golden
markable yellow veined wings.'

Art. 11. *An Account of the Plague at Conſtanti*
Mackenzie.

This paper, containing as well a natural hiſtor
as a medicinal inveſtigation of the diſtemper and m
are induced [illegible] it [illegible] the preſent claſs.
given in [illegible] enzie, reſidir

tinople, to Sir James Porter, his Majeſty's envoy at Bruſſels; and contains a number of particulars, contradictory to the generally-received notions of this dreadful diſtemper. The ingenious Writer begins thus:

'So many great men have written upon the Plague already, as Proſper Alpinus, Sydenham, Hodges, Diemerbroeck, Muratori, Mead, &c. that it might be juſtly thought preſumptuous in me to touch upon that ſubject after them. But as I find, that they differ in ſome circumſtances, and that ſome of them have had an opportunity of ſeeing only one year's plague; I may be allowed to write to you ſuch remarks as I have made for almoſt thirty years, that I have lived in this *plaguy* country, without any quotations or confirmations from other authors; which I hope will help to reconcile the different opinions of the above-mentioned famous authors. Which taſk I would chooſe rather, than to contradict them; for I am perſuaded, that each of them wrote according to the beſt of his knowledge (as I do myſelf) without any intention of impoſing in the leaſt upon mankind.

'It is beyond diſpute, that the plague appears in a different manner in different countries; and that it appears differently in the ſame country in different years: for we find moſt other diſeaſes alter more or leſs, according to the conſtitution and diſpoſition of the air in the ſame climate: for, ſome years, fevers are epidemic, and very mortal: other years, they are epidemic, but not mortal; the ſmall pox the ſame; &c. And ſo the Plague is ſome years more violent, and has ſome ſymptoms different from what it has in other years; which, I take for granted, muſt be the reaſon of any difference that may appear in the remarks of the celebrated authors already mentioned. There is one extraordinary ſymptom, which the moſt of theſe authors mention, though none of them prove it, or pretend to have ſeen it; which ſeems to me inconſiſtent and incompatible with the animal œconomy; making ſtill proper allowance for Omnipotence and Divine Vengeance, as in that of Sennacherib's numerous army, and many other ſuch plagues, mentioned in ſcripture. What I mean, is, that a perſon cannot die of the Plague (ſuch as it appears among us) inſtanteouſly, or in a few hours, or even the ſame day, that he receives the infection. For, you know, Sir, by your long experience in this country, that all ſuch as have the Plague, conceal it as long as they can, and walk about as long as poſſible. And I preſume it muſt be the ſame in all countries, for the ſame reaſon, which is the fear of being abandoned and left alone; and ſo, when they ſtruggle for many days againſt it, and at laſt tumble down in the ſtreet, and die ſuddenly, people imagine, that they were then only infected, and that they died inſtantly of the infection; though it may be ſuppoſed, according to the rules of the animal œconomy, that the noxious effluvia muſt have been for ſome time mixed with the blood, before they could produce a fever, and afterwards that corruption and putrefaction in the blood and other fluids, as at laſt ſtops their circulation, and the patients die. This was the caſe of the Greek, who ſpoke with your maſter of horſe, Knightkin, at the window, anno 1752, and went and died in an hour afterwards in the vineyards of Buiuk deré; and it was ſaid he died ſuddenly, though it was very well known to many, that he had the Plague upon him for many days before this accident happened.

‘ Mrs. Chapouis found herſelf indiſpoſed for many days, anno 1758, and complained pretty much, before ſhe was ſuſpected of having the Plague. Captain Hills' ſailor was infected in Candia 1736; was a fortnight in his paſſage to Smyrna, as the captain ſwore to me; yet he was five days in the hoſpital there before he died. Mr. Liſle's gardiner was indiſpoſed twelve days before he took to his bed, and he lay in bed eight days before he died, in July 1745.

‘ It is true, that Thucydides, in his account of the Plague at Athens, relates, that ſome were ſaid to die ſuddenly of it; which may have led others into the ſame way of thinking: but Thucydides (with all due regard to him) muſt be allowed to have known very little of the animal œconomy, for he was no phyſician, though a very famous hiſtorian; and he owns moreover, that, when the Plague firſt attacked the Piræum, they were ſo much ſtrangers to it at Athens, that they imagined the Lacedæmonians, who then beſieged them, had poiſoned their wells, and that ſuch was the cauſe of their death. Beſides, he pretends to affirm, from the little experience he had of the Plague, that the ſame perſon cannot have it twice, which is abſolutely falſe. The Greek Padré, who took care of the Greek-hoſpital at Smyrna for fifty years, aſſured me, that he had had the Plague twelve different times in that interval; and it is very certain, that he died of it in 1736. M. Broſſard had it in the year 1745, when he returned from France; and it is very well known, that he and all his family died of it in April 1762. The Abbé, who takes care of the Frank-hoſpital at Pera, ſwore to me the other day, that he has had it already, here and at Smyrna, four different times. But, what is ſtill more extraordinary, is, that a young woman, who had it in September laſt, with its moſt pathognomonic ſymptoms, as buboes and carbuncles, after a fever, had it again on the 11th of April, and died of it ſome days ago, while there is not the leaſt ſurmiſe of any accident in or about Conſtantinople ſince December, this only one excepted: but there died four perſons in the ſame little houſe in September; and as the houſe was never well cleaned, and this young woman always lived in it, ſhe was at laſt attacked a ſecond time, and died.'

Having treated of the appearance and ſymptoms of this horrid infection, Dr. Mackenzie proceeds to throw out ſome philoſophical reflections on its riſe and progreſs in thoſe countries which are ſo unhappy as to be very liable to it.

'The Plague, ſays he, is now more frequent in the Levant, than it was, when I came firſt into this country, about 30 years ago; for then, they were almoſt ſtrangers to it in Aleppo and in Tripoli of Syria, and they had it but ſeldom at Smyrna; whereas now they have it frequently at Aleppo, and ſummer and winter in Smyrna, though never ſo violently in the winter; which muſt be owing to the great communication by commerce over all the Levant, and more extended into the country villages than it uſed to be. I take the Plague to be an infection communicated by contact from one body to another; that is, to a ſound body from an infected one, whoſe poiſonous effluvia, ſubtile miaſmata, and volatile ſteams, enter the cutaneous pores of ſound perſons within their reach, or mix with the air, which they draw in reſpiration, and ſo advancing by the *vaſa inhalantia*, mix with the blood and animal fluids, in which, by their noxious and active qualities, they increaſe their motion and velocity, and in ſome days produce a fever; ſo that the nearer and the more frequent the contact is, the greater is the danger, as the noxious particles, exhaling from the infected perſon, muſt be more numerous, and conſequently have greater force and activity in proportion to their diſtance.

'Some perſons are of opinion, that the air muſt be infected, and that it is the principal cauſe of theſe plagues; whereas I preſume, that the ambient air is not otherwiſe concerned, than as the vehicle, which conveys the venemous particles from one body into another, at leaſt in ſuch plagues as I have ſeen hitherto at Smyrna and Conſtantinople; allowing always, that the different conſtitution of the air contributes very much to propagate the Plague: for the hot air dilates and renders more volatile and active the venomous ſteams, whereas cold air contracts and mortifies them. The perſon having the plague may be ſaid to have a contagious and poiſonous air in his room and about him, while at the ſame time the open air is free from any dangerous exhalations; ſo that I never was afraid to go into any large houſe, wherein a plaguy perſon lived, provided that he was confined to one room.'

Dr. Mackenzie goes on to deſcribe the ſymptoms of the peſtilential fever, and to give directions with reſpect to the method of cure; but as the preſent inhabitants of this part of the world are providentially ſo happy as to be never viſited with it; we ſhall confine our extracts to the Doctor's philoſophical and hiſtorical obſervations on the ſubject.

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'It is true, was not entirely over till the 1
Athens, relate Deum was ſung in the Capuchins c
may have le en notion may be in ſome meaſure ow
cydides (wi put upon Proſper Alpinus, who allows t
known ve airo begins to ceaſe in the months of June an
ſician, t ſtrong northerly winds (called Embats or
that, v begin to blow, which make the country much
ſo m in the months of May, April, and March, whe
dæ e rages moſt; which he very juſtly imputes to the
an ocating heats and ſoutherly winds, which reign during
t onths in that country: and it is then that the ſhips,
oad rice, flax, and other goods and merchandiſe for Co
tinople receive the infection, and carry it with them hi
and, upon theſe goods being delivered to perſons in dif
parts of the city, the plague breaks out at once with great
lence among the trading people of the Greeks, Armenians,
Jews; for I have obſerved, both here and at Smyrna, th
Turks are commonly the laſt of the four nations, who a
fected; but when the Plague gets once among them, they
moſt by it, becauſe they take the leaſt care and precaution,
their families are much more numerous.

'The plague, as well as all other epidemical diſeaſes, h
riſe, progreſs, ſtate, and declenſion, when it begins to l
virulence, and many of the ſick recover. Some years it
ſporadically all the winter; and we hear ſome accidents
Phanar, among the Greeks, among the Jews, Turks, an
menians; and even among the Franks; for you may reme
that Pera was not clean all the winter 1762. Some ye

ſphorus ; but during the win-
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able Tide at Briſtol. By Dr.
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hen it ſunk almoſt inſtanta-
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periments in Electricity. By
al, in Sweden.

great advantages, which the
m the extenſive communica-
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vith reſpect to the ſcientific
not appear, indeed, to be al-
in Sweden ; Mr. Bergman,
circumſtances of ſome experi-
d England, cloſes his letter
mark : '*Ulluſne, in* Anglia,
vertere conatus eſt ? et quo ſuc-
narratum eſt. Certe ſi pru-
metuenda video.'—If our expe-
ory anſwer to the above queſ-
e as far behind thoſe of New
hiloſophers of Sweden are to

Batavia, called Jaculator. By
ſer.

f Amſterdam, hath, it ſeems,
a very uncommon fiſh ; of
awing and deſcription. The
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ſingular ; indeed ſo ſingular,
ith this ingenious gentleman
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een ſoon induced to give it
eived from Mr. Hommel, go-
many uncommon fiſhes, well
s, called the *Jaculator*, or
rnor gave him the following

‘ It frequents the ſhores and ſides of the ſea and rivers, in ſearch of food. When it ſpies a fly ſitting on the plants, that grow in ſhallow water, it ſwims on to the diſtance of four, five, or ſix feet, and then, with a ſurpriſing dexterity, it ejects out of its tubular-mouth a ſingle drop of water, which never fails ſtriking the fly into the ſea, where it ſoon becomes its prey.

‘ The relation of this uncommon action of this cunning fiſh raiſed the governor's curioſity; though it came well atteſted, yet he was determined, if poſſible, to be convinced of the truth, by ocular demonſtration.

‘ For that purpoſe, he ordered a large wide tun to be filled with ſea-water; then had ſome of theſe fiſh caught, and put into it, which was changed every other day. In a while, they ſeemed reconciled to their confinement; then he determined to try the experiment.

‘ A ſlender ſtick, with a fly pinned on at its end, was placed in ſuch a direction, on the ſide of the veſſel, as the fiſh could ſtrike it.

‘ It was with inexpreſſible delight, that he daily ſaw theſe fiſh exerciſing their ſkill in ſhooting at the fly, with an amazing velocity, and never miſſed the mark.’

Art. 15. *An Account of the Poliſh Cochineal. By Dr. Wolfe of Warſaw.*

On this ſubject here are two papers, the one in Latin and the other in Engliſh. They contain the deſcription of an inſect, which Dr. Wolfe ſuppoſes may be found in England as well as in Poland. The naturaliſts may look for it in the month of June about the roots of the potentilla, fragaria, and polygonum minus.

Art. 21. *An Account of the Degree of Cold obſerved in Bedfordſhire. By John Howard, Eſq;*

By this paper we learn, that at Cardington in Bedfordſhire, on the 22d of November 1763, Fahrenheit's thermometer ſunk ſo low as 10 and ½. But as no concomitant circumſtances are mentioned, we are apprehenſive this *ſingular* obſervation will throw no great light on the locality of cold, which is the profeſſed motive for the communication of this important piece of intelligence to the Royal Society.

Art. 23. *A Catalogue of the Fifty Plants from Chelſea Garden, preſented by the Company of Apothecaries, for the Year 1763.*

Art. 34. *An Account of ſeveral Fiery Meteors ſeen in North America. By Profeſſor Winthrop.*

Prefixed to the account of theſe meteors, the writer hath thrown out ſome ingenious hints relative to the appearance of meteors in general; with a view to the formation of a more ſatisfactory theory of their motion than we at preſent poſſeſs.

Art. 36. *An Account of the Effects of Lightening at South Weald in Eſſex. By Dr. Heberden.*

A relation of the damage done to the church of South-Weald, a village in Eſſex, on June 18, 1764, much about the time of the like misfortune happening to St. Bride's ſteeple, and in Eſſex-ſtreet, London. Dr. Heberden cloſes his account with obſerving, that the whole appearance of the damage done to this church very much favours the conjecture of that ſagacious obſerver of nature Dr. Franklin, who thinks it probable, that, by means of metallic rods or wires reaching from the roofs to the ground, any buildings may be ſecured from the terrible effects of lightening.

Art. 40. *Obſervations upon the Effects of Lightening, with an Account of the Apparatus propoſed to prevent its Miſchiefs to Buildings, more particularly to Powder Magazines. By Dr. Watſon.*

Dr. Watſon hath here deſcribed, at large, and in a very ſatisfactory manner, the apparatus neceſſary to prevent the miſchiefs to be apprehended by lightening; but, having mentioned ſeveral particulars of this kind in a former Review, we muſt refer thoſe of our Readers who are deſirous of farther information on this ſubject, to the article itſelf.

Art. 41. *An Account of the Effects of Lightening in St. Bride's Church, Fleetſtreet, on the 18th of June 1764. By Edward Delaval, Eſq;*

The ingenious author of this paper hath been very accurate and particular in his deſcription of the damaged parts of this building; humanely judging it would be of uſe, by deſcribing the ſeveral circumſtances of this accident, to ſhew more fully the neceſſity of preventing the danger to which ſuch buildings are expoſed.

Art. 42. *A Letter from Dr. Lawrence to Dr. Heberden, concerning the Effects of Lightening in Eſſex-Street, on the 18th of June,* 1764.

This accident hath been before mentioned, and differs little in circumſtances from other accidents of the like kind.

Art. 44. *A Letter to the Marquiſs of Rockingham, with ſome Obſervations on the Effects of Lightening.*

This paper contains ſome very ſenſible remarks, by the ingenious Mr. Wilſon; well worth attending to, by thoſe who would take ſuch precautions, as the *providential* diſcoveries of *ſcience* have put into our hands, to ſecure their perſons and property from the melancholy effects of ſuch awful diſpenſations, as are frequently the diſaſters attending on thunder and lightening.

Art. 47. *Experiments and Obſervations on the Compreſſibility of Fluids. By John Canton, M. A. F. R. S.*

In ſpeaking of the accounts heretofore given by Mr. Canton, to the Royal Society, concerning the compreſſibility of fluids; we expreſſed our diſſatisfaction with the deſcription he gave of the apparatus, whereby his experiments were determined. In the preſent paper he ſays nothing to remove the difficulties we ſuggeſted, and which, if we had not, would doubtleſs have ſuggeſted themſelves to every reader who might know any thing of the matter.——It muſt certainly be a very nice inſtrument, and ſubject to more irregularities than the experimentaliſt may poſſibly be aware of, which can ſerve to the conſtruction of the following table, of the compreſſion of fluids:

	Millionth Parts.		Specific Gravity.
Compreſſion of Spirit of Wine	66	———	846
Oil of Olives	48	———	918
Rain-water	46	———	1000
Sea-water -	40	———	1028
Mercury —	3	———	13595.

Mr. Canton determines theſe fluids, alſo, not only to be compreſſible but elaſtic.——No doubt of it; compreſſibility and elaſticity are natural concomitants.—We have many objections therefore to make to Mr. Canton's ſuppoſition, that 'the compreſſibility of fluids does not ariſe from the elaſticity the fluids may contain.' It was once thought that the Florentine experiment, regarding the incompreſſibility of water, was concluſive: Mr. Canton, and others before him, have ſhewn it was not ſo; and we make no doubt, but ſome time or other Mr. Canton's experiments will be as fully ſhewn to be inconcluſive as that of the Academy del Cimento. The taking off the weight of the atmoſphere, though by the moſt artificial means poſſible, is, in our opinion, no proof that *all* the air is extracted from a fluid, whereby it might be rendered compreſſible or elaſtic to three parts out of a million of its bulk.——Having never ſeen Mr. Canton's apparatus, however, we do not pretend to depreciate the merit of his diſcoveries; and, as the news-papers inform us, the Royal Society have honoured him with their prize-medal on the occaſion, we hope they are more important and ſatisfactory to others than they, at preſent, appear to the Reviewers.

Art. 51. *An Account of the Effects of Lightening on three Ships in the Eaſt Indies. By Mr. Veicht.*

This article may be diſpatched in the ſame manner as that numbered 42, above mentioned.

Art. 53. and 55. contain accounts of two remarkable meteors; both ſeen at Oxford; the one March 5, 1764, and the other April 23, 1764. By the Rev. Mr. John Swinton, B.D. F.R.S. Member of the Academy *degli Apatiſti* at Florence, &c.

[To be continued.]

A Review of Doctor Johnſon's New Edition of Shakeſpeare: In which the Ignorance, or Inattention, of that Editor is expoſed, and the Poet defended from the Perſecution of his Commentators. By W. Kenrick. 8vo. 3s. Payne.

WHEN men, eminent for their abilities, or learning, engage on conteſted points of literature or ſcience, perſons of inferior endowments will naturally look up to them, as to examples, for their imitation; they will ſtudy their arts of attack and defence; they will copy their manners; and if the diſpute be liberally conducted, they will obſerve how generouſly the MASTERS encounter,—ſcorning every little mean advantage, and mutually diſclaiming all perſonal enmity, or private malice:—the love of TRUTH their principle, and Fame their only motive. With what ſuperior ſkill do they wield the weapons of controverſy! with what elegance of deportment, what refinement of addreſs! equally diſplaying the ſcholar, the genius, and the gentleman!

On the contrary, when we ſee, as too often we do ſee, perſons of diſtinguiſhed abilities indecently attacking each other, forgetful not only of what they owe to the cauſe of truth, but even the reſpect due to their own rank in the republic of letters,—how much reaſon have we to regret the illiberal diſpute, and to be ſorry for ſuch improper examples!—examples which the paſſions of mankind will but too naturally excite them to follow!——How much, rather, were it to be wiſhed, that men of letters would learn to diſſent from each other with urbanity, and to debate with ſuch candid oppoſition of ſentiment, that every witneſs to the friendly conteſt, ſhould be ready to cry out with the poet,

> —— *Ingenuas didiciſſe fideliter artes*
> *Emollit mores, nec ſinit eſſe feros!*

The foregoing general reflection was excited by ſome paſſages in the rough attack which the Author of the critical performance now before us, hath made on a gentleman of eſtabliſhed literary reputation. This *Reviewer* ſeems to be one of thoſe violent aſſailants whoſe aim is not merely to vanquiſh but even to *exterminate* his antagoniſt. With him, it is not enough that the editor of Shakeſpeare be proved to have miſtaken his own powers and qualifications, when he undertook that arduous taſk, in which greater men than Dr. Johnſon have failed of ſucceſs,—but he muſt alſo be expoſed as a very *pretender* to all literature and ſcience * !—This is really outrageous! What muſt the im-

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* See p. 54; where Mr. K. ſays, 'it does not appear to him, that Dr. J. is maſter of any one ſcience, or any one language.'

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this *par nobile fratrum* of commentators, than there is between them and the inimitable writer on whoſe works they have ſo freely commented. If the Reviewer hath at any time, indeed, behaved towards theſe gentlemen with *little* ceremony, it hath been always when they deſerved much *leſs*: for it is to be obſerved, he had nothing to do with the political characters of either. He did not think it neceſſary, therefore, to pay any deference to Dr. Johnſon, as his majeſty's penſioner; nor to Dr. Warburton, as biſhop of Glouceſter. Their literary character was all that concerned him; and even, viewing them in this light, he had to reſpect them only as commentators on Shakeſpeare.

'Not that the Reviewer piques himſelf on being deficient in point of civility, or would take upon himſelf to infringe the neceſſary forms of decency and decorum. He admits, as Dr. Johnſon obſerves, "that reſpect is due to high place, and tenderneſs for living reputation:" but then he conceives that reſpect to be limited both as to place and time; and cannot admit that any tenderneſs for the living gives us a right to trample inhumanly and ſacrilegiouſly on the dead.

'Had the biſhop of Glouceſter, when he entered on that right-reverend function, made a public recantation of the errors of poetry, and formally renounced the pomps and vanities of verbal criticiſm; not one of the hereſies he maintained, or the ſins he committed in this kind, abſurd and enormous as they were, ſhould, with the Reviewer's conſent, have riſen up in judgment againſt him; or have been dragged from that oblivion, to which they ſeemed eternally conſigned. But if either Dr. Warburton, or his friends, preſume on the influence of lawn-ſleeves in the republic of letters, it is proper to inform them there are neither biſhops, prieſts, nor deacons in that community. The republic of letters is a perfect democracy, where, all being equal, there is no reſpect of perſons, but every one hath a right to ſpeak the truth of another, to cenſure without fear, and to commend without favour or affection. Nor is the *literary* community of leſs dignity than the *political*. Popularity and influence, indeed, may be obtained, for a while, by ſiniſter means in both; but though birth and wealth may confer eminence and power in the one, not the deſcent of an Alexander, nor the riches of Crœſus, confer prerogative or authority in the other.'

How far ſuch apologizing as this, may ſuffice to excuſe the many extraordinary *freedoms* which this Writer hath taken with Dr. Johnſon, (ſome of which we may be obliged to quote, in the courſe of the article, although we ſhould rather chuſe to avoid the ſpreading of *ſuch perſonalities*) we leave our Readers to conclude; and ſhall now proceed to give ſome idea of Mr. Kenrick's hypercriticiſms.

This large pamphlet contains only half of the Author's deſign; which is, to take a review of all the eight volumes of which Dr. Johnſon's edition of Shakeſpeare conſiſts. The preſent *firſt part* goes no farther than the third volume. Mr. K. begins with the Tempeſt; and goes on with the plays, in the order wherein they are printed. As a ſpecimen of his abilities and manner as a critic, in general, and of his knowlege of Shakeſpeare, and the earlier Engliſh poets, in particular, we ſhall ſelect a few paſſages; and the *fewer* will ſuffice, as we ſhall have an opportunity of returning to the ſubject, when the *ſecond part* of this undertaking ſhall be publiſhed:—and it is promiſed, in the advertiſement, 'with all convenient ſpeed.'

In *The Midſummer-night's Dream*, the following paſſage hath given riſe to ſome very notable criticiſms:

QUEEN. Full often ſhe hath goſſipt by my ſide;
And ſat with me, on Neptune's yellow ſands,
Marking th' embarked traders on the flood,
When we have laught to ſee the ſails conceive,
And grow big bellied with the wanton wind:
Which ſhe, with pretty and with ſwimming gait,
Following (her womb then rich with my young ſquire)
Would imitate; and ſail upon the land,
To fetch me trifles, and return again
As from a voyage rich with merchandize.

Mr. Kenrick obſerves, that the Doctors Warburton and Johnſon have both attempted to illuſtrate this paſſage, without ſucceſs. 'The difficulty, ſays he, lies in the ſixth, ſeventh, and eighth lines. Dr. Warburton ſays, "Following what? ſhe did not follow the ſhip, whoſe motion ſhe imitated; for that ſailed on the water, ſhe on the land. If by *following* we are to underſtand *imitating*, it will be a mere pleonaſm—*imitating would imitate*. From the poet's deſcription of the actions it plainly appears we ſhould read

FOLLYING ———
Would imitate.

i. e. wantoning in ſport and gaiety. Thus the old Engliſh writers—and they beleeven FOLYLY and *falſely*—ſays Sir J. Mandeville, from and in the ſenſe of *folâtrer*, to play the wanton. This exactly agrees to the action deſcribed.—*full often has ſhe goſſipt by my ſide*—and—*when we have laught to ſee*."

'This note, Dr. Johnſon tells us, is very ingenious; but, continues he, "ſince *follying* is a word of which I know not any example; and the fairy's favourite might, without much licentiouſneſs of language, be ſaid to *follow* a ſhip that ſailed in the direction of the coaſt, I think there is no ſufficient reaſon for adopting it. The coinage of new words is a violent remedy, not to be uſed but in the laſt neceſſity."

‘ I will not, ſays Mr. K. diſpute with our editor the ingenuity of Dr. Warburton's note, or that of his own; but it is certainly an ingenuity of a different kind to that which is neceſſary to illuſtrate Shakeſpeare. The former of theſe gentlemen, I remember, affected to ridicule the bookſellers for believing a ſilly maxim, that none but a *poet ſhould preſume to meddle with a poet*. The event, however, hath proved this maxim to have ſome truth in it. If either Dr. Warburton, or Dr. Johnſon, had, in criticiſing this paſſage, exerciſed their ingenuity as poets, inſtead of their ingenuity as philologers, I am perſuaded they would ſoon have diſcovered its meaning. But they were too intent upon *words*, to attend to the *images* deſigned to be conveyed by them. The former talks of an action deſcribed in two lines, wherein nothing is ſpoken of but *goſſipping* and *laughing*. Do theſe imitate a ſhip under ſail? To have been merely playful and wanton, is not the imitation here mentioned: nor does it conſiſt in merely *following* the object imitated, as Dr. Johnſon conceives; for ſhe did not only ſail upon land, in the ſame direction along the coaſt as the ſhips did in the ſea; but ſhe *returned* again, which muſt have been in a different direction. So that it appears neither of theſe *ingenious* critics had any idea of the poetical beauty of this paſſage.—I ſhall endeavour to explain it, therefore, by a very different mode of inveſtigation.—If the reader hath ever ſeen a ſhip ſcudding before the wind, with its fore-ſail grown *big-bellied*, as the poet expreſſes it, with the ſwelling breeze; he muſt recollect that, in ſuch a caſe, the ſail projects ſo far forward, that it ſeems, to a ſpectator on ſhore, to go in a manner *before* the reſt of the veſſel; which, for the ſame reaſon, appears to *follow*, though cloſely, *after*, with an eaſy, ſwimming motion.—This was the moving image, which the fairy's favourite, taking the hint from, and the advantage of, her pregnancy, endeavoured to imitate; and this ſhe did, by wantonly diſplaying before her the convexity of her ſwelling belly, and moving after it, as the poet deſcribes,

—— with pretty and with ſwimming gait.

Such being the ſenſe of the paſſage, the text is eaſily aſcertained, by pointing and reading thus;

Which ſhe, with pretty and with ſwimming gait
Following her womb, then rich with my young ſquire,
Would imitate.

This is the method a critic ſhould take with the poets. Trace out their images, and you will ſoon find how they expreſſed themſelves, without perplexing yourſelf either about the meaning of antiquated words, or the coinage of new ones.’

We cannot help thinking that Mr. Kenrick hath underſtood and explained this beautiful paſſage better than any former commentator; and his illuſtration is to us the more ſatisfactory, as there is not a *word* of the author *altered:*—it may not be amiſs, however, to obſerve, in caſe of a ſecond edition, that the word *gate*, as printed in the book, is wrong,—it ſhould be *gait.*

In his animadverſions on the following paſſage, we apprehend our Author, who is a very enthuſiaſt in veneration for Shakeſpeare *, hath been very ſucceſsful in vindicating the memory of the good old Bard, from a charge which, if proved upon him, would greatly affect the moral character of his writings. The paſſage is in *Meaſure for Meaſure :*

Duke. ——— Reaſon thus with life ;
If I do loſe thee, I do loſe a thing
That none but fools would keep :

Dr. Warburton is here again brought into the ſame indictment with the laſt editor. The reverend critic is ſuppoſed, by Mr. Kenrick, to have brought the charge of *ſuicide* againſt this paſſage, in order to lay hold of an occaſion for *altering* the text. 'The abſurdity,' ſays our Reviewer, 'of ſuppoſing that the ſpeaker intended it as ſuch, is obvious, ſince he is endeavouring to inſtil into a condemned priſoner a reſignation to his ſentence. Dr. Johnſon obſerves, that the meaning ſeems plainly this, that "none but fools would wiſh to keep life ; or, none but fools would keep it, if choice were allowed." A ſenſe which, whether true or not, is perfectly innocent. But though our editor is graciouſly pleaſed to exculpate Shakeſpeare in this particular, it appears to be only that he may fall upon him with the greater violence in a page or two after ; where Dr. Warburton vouchſafes to pay the poet a compliment. This paſſage is in the ſame ſpeech as the foregoing ;

——— Thy beſt of reſt is ſleep,
And that thou oft provok'ſt, yet groſsly fear'ſt
Thy death, which is no more.

This paſſage, ſays Dr. Warburton, "is evidently taken from the following, of Cicero : *Habes ſomnum imaginem mortis, eamque quotidie induis, & dubitas quin ſenſus in morte nullus ſit, cum in ejus ſimulachro videas eſſe nullum ſenſum.* But the Epicurean inſinuation is with great judgment omitted in the imitation." On this note Dr. Johnſon hath made the following remark : "Here Dr. Warburton might have found a ſentiment worthy of his animadverſion. I cannot, without indignation, find Shakeſpeare ſaying, that *death is only ſleep*, lengthening out his exhortation by a ſentence which in the friar is impious, in the reaſoner is fooliſh, and in the poet is trite and vulgar."——Nor can I, Dr. Johnſon, ſays Mr. K. without equal indignation, find you miſrepreſenting Shakeſpeare, and thence taking occaſion to condemn him where he is not culpable; lengthening out your cenſure with imputations that, being falſe in themſelves, appear as invidious in the *man*, as they are contemptible in the *critic*. Would not one imagine, from the warmth with which Dr. Johnſon ſpeaks of this paſſage, that it militates againſt the doctrine of the immortality of the ſoul; inſinuating that in death we cloſe our eyes, and ſleep for ever?—Nothing, however, can be more foreign from the plain intent of the ſpeaker, and the obvious meaning of the paſſage. The duke, in the aſſumed character of a friar, is endeavouring to perſuade Claudio to acquieſce in the ſentence of death paſſed on him, and to prepare himſelf for launching into eternity. To this end he adviſes him to think altogether on death; and to excite him to do ſo, he enumerates the ſeveral foibles of humanity, and the calamities incident to human life; evidently intending by this means to wean his affections from the world, and render him leſs averſe to part with it, and leſs apprehenſive of the pain of dying. *Thou oft provokeſt ſleep*, ſays he, yet abſurdly feareſt to die; which, with regard to the painful and perplexing vigil of life, is only to go to ſleep. For that he only ſpeaks of the mere *ſenſe of death*, the parting of the ſoul from the body, and that Claudio underſtood him ſo, is very evident, by the reply which the latter makes to his harangue; notwithſtanding the very laſt words of it ſeem to be full as exceptionable as thoſe objected to.

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* We have heard Shakeſpeare's writings ſtyled '*Garrick's* BIBLE.' If our Engliſh Roſcius ſhould not chuſe to have his favourite Bard beheld in this light, we dare ſay our Author will have no objection to having his own name ſtand here, in the place of Mr. Garrick's.

DUKE. ——— in this life
Lie hid a thouſand deaths; yet death we fear,
That makes theſe odds all even.
CLAU. I humbly thank you.
To ſue to live, I find, I ſeek to die;
And, ſeeking death, find *life*: let it come on.

If any thing farther is neceſſary to corroborate what is here advanced, we might inſtance the duke's exhorting him, in ſcene III. of the ſame act, *to go to his knees* and prepare for death. It is highly inconſiſtent to think ſuch a piece of advice ſhould come from one who conceived death to be a perpetual ſleep. Prayers muſt ſeem as ſuperfluous to him, as the advice muſt appear impertinent to the priſoner. But that Claudio had the ſtrongeſt notions of a future ſtate after death is not to be doubted, ſince, ſpeaking of the ſin of debauching his ſiſter, and Angelo's deſign to commit it, he ſays,

If it were damnable, he being ſo wiſe,
Why would he for the *momentary* trick
Be *perdurably* ſin'd?

Again, when his fears recurring, he tells his ſiſter that

Death is a fearful thing.

It is plain, he doth not confine the meaning of the word, as the duke did, to the mere act or circumſtance of dying; for when ſhe retorts upon him,

And ſhamed life a hateful,

he goes on,

Ay, but to die, and go we know not where.

As if he had ſaid, I do not mean the mere pain of dying; it is what is to come after death that I fear, when we are to

——— go we know not where;
To lie in cold obſtruction, and to rot;
This ſenſible warm motion to become
A kneaded clod; and the delighted ſpirit
To bathe in fiery floods, or to reſide
In thrilling regions of thick-ribbed ice:
To be impriſon'd in the viewleſs winds,
And blown with reſtleſs violence round about
The pendant world; or to be worſe than worſt
Of thoſe, that lawleſs and incertain thoughts
Imagine howling; 'tis too horrible!

Can we think that Shakeſpeare could ſo far forget himſelf, as to be here ſo very explicit regarding the notion of a future ſtate, if but two or three pages before he had been inculcating a contrary doctrine!—What then muſt we think of his commentator, who affects to be moved with indignation, and in effect preſumes to charge him on this account with vulgarity, folly and impiety! Shakeſpeare appears to have had ſuch a regard, even for his mortal part, as to beſtow a curſe on the perſon who ſhould diſturb his aſhes; what a ſevere malediction, then, would he not have beſtowed on that ſacrilegious hand, which had thus mangled his immortal reputation, could he have penetrated the womb of time, or anticipated the temerity of a modern critic!'

The next ſpecimen we ſhall ſelect, ſhall be, the remarks on a paſſage in *The Merchant of Venice:*

DUKE. Upon my pow'r I may diſmiſs the court,
Unleſs Bellario, a learned Doctor,
Whom I have ſent for to determine this,
Come here to-day.

"*Bellario, a learned Doctor,*
Whom I have ſent for.——— } The doctor and court are here ſomewhat unſkilfully brought together. That the duke would, on ſuch an occaſion, conſult a doctor of great reputation, is not unlikely; but how ſhould this be foreknown by Portia?"

Here our author grows ſtill warmer; and he thus expoſtulates with the learned editor: 'Why will you, Dr. Johnſon, be thus conſtantly ſeeking occaſion to find fault with Shakeſpeare, for miſconduct in his drama; the buſineſs of which you are evidently much too *unſkilled* in to have a right to take upon you the authority of cenſuring the *foremoſt man of all this world?*— You admit it to be right that Dr. Bellario, whom we may very well ſuppoſe to be a civilian of the firſt rank, ſhould be ſent for, to adviſe in this cauſe. You know too, I imagine (or at leaſt you might have known, if you had read the play) that this ſame Dr. Bellario (for he was a doctor too; WE are all doctors, Dr. Johnſon) was a relation, a couſin, to Portia. This being premiſed, is it not very natural to ſuppoſe that, after Baſſanio was called away in ſuch haſte to Venice, on account of the proſecution carried on againſt his friend Anthonio, his bride Portia would ſend a meſſenger to her couſin Bellario, in order to aſk his opinion of ſo extraordinary a caſe, or to intereſt him in Anthonio's behalf? And can any thing be more probable than that he ſhould inform her, on receiving ſuch a meſſage, that he was actually ſent for to Venice on that very account? For it is to be obſerved, that the duke ſpeaks as if he had ſent for him ſome conſiderable time before: for he ſays, *unleſs Bellario*, &c. *come here to* DAY. His power of diſmiſſing the court alſo, on his not coming, ſeems founded on ſome phyſical or moral impediment, that might very naturally occur, to prevent his arrival within the time: ſo that he muſt be ſuppoſed either at ſuch a diſtance as made it neceſſary to give him a conſiderable timely warning, or that the extraordinary nature of the cauſe might make him require ſo much the more time to prepare himſelf equitably to determine it.—This being the ſtate of the caſe, was not here a very apt foundation on which to build Portia's plot of officiating for the doctor? which deſign ſhe no doubt concerted with him by letter, before ſhe ſent for the notes and clothes mentioned ſcene V. act III.—And that this was really the caſe ſeems evident, from what Portia ſays to Jeſſica, *during* the *abſence* of Baſſanio, and *before* ſhe ſends Balthazar to Bellario for the notes and clothes.—Jeſſica compliments her on

> ——— a noble and a true conceit
> Of god-like amity; which appears moſt ſtrongly
> In bearing thus the abſence of her lord.

A ſufficient intimation, I think, that Baſſanio muſt have been gone ſome time. Again, in Portia's reply to this compliment, ſhe ſays

> ——— this Anthonio,
> Being the boſom-lover of my lord,
> Muſt needs be like my lord. If it be ſo,
> How little is the coſt I have beſtowed,
> In purchaſing the ſemblance of my ſoul
> From out the ſtate of helliſh cruelty?

Here we find Portia ſpeaking very peremptorily and certainly of Anthonio's deliverance; and of the coſt already beſtowed to effect it. Is it reaſonable to think ſhe would expreſs herſelf thus confidently on a mere ſuggeſtion of her own? Beſides, what coſt could ſhe have beſtowed? Her having bid her huſband pay the bond three times over, was nothing; becauſe ſhe could not be ſure the money would be taken. Nay, ſhe evidently does not intend to truſt to that acceptance. It is therefore, I think, very evident that ſhe had even at this time concerted the ſcheme with her couſin Bellario. How far Belmont might be from either Venice or Padua, I cannot exactly ſay: but it appears from circumſtances that it could not be very far. From Belmont to Venice, it ſeems, there was a common traject, or ferry; ſo that the diſtance of both from Padua could not be too great for tranſacting the buſineſs in queſtion.—It is true, that the formality with which Portia introduces her charge to Balthazar, when ſhe ſends him for the notes and cloaths, ſeems to favour the ſuppoſition, that this was the firſt time ſhe had ſent to Bellario, in which caſe there would be ſome grounds for Dr. Johnſon's remark; but we muſt obſerve, that Balthazar is now to be intruſted with a more important charge than he had before been, in merely carrying and bringing back a letter; or, it is not unlikely, that Portia entruſted that buſineſs with a ſervant of leſs importance. All theſe things duly conſidered, it is plain, I think, that Dr. Johnſon has very raſhly and unadviſedly preſumed to call Shakeſpeare *unſkilful*, becauſe he wanted *ſkill* himſelf. I ſhall diſmiſs this note, therefore, with adviſing our editor never to wade ſo far out of his depth for the future. It is a trite adage, but it is a very good one, and worthy to be obſerved; *Ne ſutor ultra crepidam.* I do not ſay that Dr. Johnſon may not probably be well ſkilled in *ſome* things. Not that *I know* that he is well ſkilled in any[*]; for, though I have read *all his works*, I declare he does not appear to me (at leaſt ſo far as I myſelf am able to judge) to be *maſter* of any *one ſcience*, or any *one language*, ſo that he muſt not plume himſelf on *my* ſuffrage. Not that I *deny* him to be maſter of the *whole circle of ſciences*, and of *all languages ancient and modern*. But, if it *be* ſo; if it be really *true*, as his friends inform me, that he is poſſeſſed of ſuch amazing ſtores of literary and ſcientific knowledge, I cannot help thinking him extremely culpable, not to ſay very ungrateful, to keep them all avariciouſly to himſelf, and fob off the public with mere ſhreds and patches. How *dare* Dr. Johnſon treat *that public* with ſo much contempt, which hath done *him* ſuch extravagant *honour?* How dare he behave to that public with ſuch unparalell'd ingratitude, which hath given him ſuch unparalell'd, ſuch

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‘ [*] I will except indeed the article of *literary compoſition*; in which, ſo far as the merit of a ſpeech, an eſſay, a life, or a novel, goes, he is undoubtedly the beſt writer in Chriſtendom. But his merit even here is in a great meaſure mechanical, and may be juſtly accounted for in a manner that will do little honour either to his boaſted genius or learning.’

avowed, ſuch unmerited encouragement?—It is true, that its having done all this is ſufficient to give Dr. Johnſon a very mean opinion of its ſpirit, taſte and judgment. But he ſhould have been aware of carrying the impoſition too far; he ſhould not have preſumed to think that this public, taſteleſs and ignorant as he may ſuppoſe it, could ever be prevailed on to grace his waving noddle with a wreath, irreverently torn from the brows of Shakeſpeare!

'The ſelf-ſufficient, the arrogant, Dr. Johnſon may poſſibly conceive, that the zeal, with which the very name of Shakeſpeare inſpires me, is counterfeited; and that I expreſs myſelf thus warmly, to provoke him to a reply.—No, Dr. Johnſon, you *cannot reply.* I muſt join in that deference, which I think the world hath undeſervedly paid you, ſo far as to own, that I ſhould never have preſumed to publiſh any thing againſt Dr. Johnſon, that I had not good reaſon to think UNANSWERABLE. It is indeed prudential in *you* to make a virtue of neceſſity, and previouſly to give out, that you *will* not do what you have ſo much reaſon to think you *can not* do.—Yet you have your ſatellites, your light-troops; you may ſend them out to *harraſs* the enemy whom you *dare* not *encounter.* But, as I am no farther your enemy than as you are Shakeſpeare's, ſend *who* you will, *as many* as you will; I will undertake, under ſo gallant a leader, to rout an army of ſcribblers, to cruſh a myriad of cockle-ſhell critics, in his cauſe.'

Boldly ſaid! Mr. Kenrick! Why, you are the very ORLANDO FURIOSO of Criticiſm! But are you not apprehenſive of the fate of *Tom Oſborne?* 'Preſumptuous *Tom Oſborne!* who, braving the vengeance of this paper-crown'd idol,' [the editor of Shakeſpeare] 'was, for his temerity, *transfixed** to his mother *Earth*† by a thundering folio!' KENRICK's Pref. p. xi.

We intended ſome farther extracts from this extraordinary *Review*; but the paſſages we have already quoted, have ſufficiently extended the article: we ſhall conclude, therefore, for the preſent, with a word of exhortation, cordially offered to Mr. Kenrick,—that he will, in the proſecution of this undertaking, humanely condeſcend to lay by his tomahawk, moderate his wrath againſt a fellow countryman and brother author, and, for the honour of letters in general, and Britiſh literature in particular, liſten to the advice given by an ingenious young Bard to the Reviewers and Critics of the preſent age:

> O be this rage for maſſacre withſtood,
> Nor thus imbrue your hands in brother's blood!
>
> *The* RACE.

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* Not *run through* the body, we hope, with a folio *book!*

† This alludes to an anecdote current among the bookſellers and printers.

A View of the Advantages of Inland Navigations: With a Plan of a Navigable Canal, intended for a Communication between the Ports of Liverpool and Hull. 8vo. 1s. Becket and De Hondt, &c.

IN a nation, which muſt derive its opulence, its ſtrength and glory from the benefits of trade and commerce, every deſign for cultivating and diffuſing thoſe benefits, muſt at all times merit our thanks, though the execution may not always command our applauſe.

But at a time, when we are bewailing the decay of trade, and lamenting that the balance is almoſt every where againſt us; when we are complaining that our rivals the French outſell us in moſt articles of commerce; that our friends the Portugueze are endeavouring to ſupply themſelves from other markets; and that even our own colonies are attempting to ſet up for themſelves; when both traders and landholders are ready to ſink under the weight of heavy impoſitions, and the exceſſive prices of all kinds of commodities.—At ſuch a time, a deſign to enhance the value of lands, and to revive and extend the manufactures and commerce of Great Britain, muſt be peculiarly ſeaſonable and acceptable: more eſpecially, when the propoſal not only diſplays a good intention, but a perfect and comprehenſive knowledge of the ſubject.

Such is the merit of the little treatiſe now under conſideration, which, in the moſt perſpicuous and intelligent manner, ſets forth the advantages ariſing from inland navigations in general, and the particular benefits which may be derived from the propoſed communication between the ports of *Liverpool* and *Hull*, by means of a navigable canal.

Happy would it be for this nation, if men of fortune and influence, inſtead of waſting their wealth and miſapplying their talents in election-ſquabbles and party broils, would turn their thoughts to ſuch national objects, and entertain a generous emulation who ſhould beſt promote the intereſt of their country! That the trading intereſt of this kingdom cannot be more effectually improved than by means of inland navigations, is evident from the noble experiment made by his grace the *Duke of Bridgewater*, which has been attended with ſuch beneficial effects to that part of the country.

Whatever temporary obſtructions may occur, it is certain, that the nation which ſells cheapeſt will in the end take the lead in commerce; and they who employ the feweſt hands will afford their commodities at the moſt reaſonable rate. It is well known, and daily experienced, that this kingdom is too thinly peopled, ly owing to the vaſt numbers who migrate to our extenſive colonies, whereby they help to drain their mother country, partly perhaps to the legal diſcouragements thrown in the way of matrimony, with other cauſes too tedious to enumerate; and it is one great excellence of inland navigations, that they leſſen the number of hands. But it would be unjuſt to detain the Reader any longer from our Author's account of the benefits reſulting from ſuch navigations.

‘ The firſt, ſays he, and moſt obvious effects of *inland Navigations*, from whence the more remote advantages chiefly ariſe, are, that *they greatly diminiſh the price of carriage, and open eaſy communications between the diſtant parts of a country, and from each of thoſe parts to the ſea.*

‘ Thoſe who can lay in their raw materials, be furniſhed with plenty of food and fuel, and carry their goods to market, at the leaſt expence, can afford to ſell them the loweſt; and therefore may always have the preference, where they are not kept out by force: and it is plain that all theſe conſequences do in a great meaſure depend upon *cheapneſs of carriage*; raw-materials, and food, and manufactures, being all affected by it.

‘ *Inland navigations* do not only greatly promote the manufactures where they are already eſtabliſhed, for the reaſons above mentioned, but occaſion the eſtabliſhment of many new ones, in places where the lands before were of little value, and almoſt deſtitute of inhabitants; thus enlivening and enriching every part through which they are extended.

‘ Theſe communications by water, alſo greatly contribute to the benefit of the merchants, who reſide at the ports where they terminate; by enabling them to export greater quantities of goods from thoſe parts which lie at a diſtance from the ſea; and to ſupply a much larger ſpace of country with their returns from abroad.

‘ It is another very great advantage of inland navigations, that they render the keeping of an immenſe number of *horſes*, which are not employed in agriculture, unneceſſary; and thereby prevent the deſtruction of vaſt quantities of food, which might be exported to foreign markets, or applied to the nouriſhment of more profitable animals, and the ſupport of numerous uſeful and induſtrious families.

‘ *Inland navigations* likewiſe have a tendency to advance and perpetuate the value of eſtates near which they paſs, by making it the intereſt of the gentleman, the manufacturer, and the merchant, to dwell together in the ſame country, and enabling them mutually to ſupply each others wants. From this connexion, a thouſand reciprocal advantages ariſe, which ought to baniſh all jealouſies, or apprehenſions of contending intereſts, from the minds of thoſe whoſe intereſts are inſeparable.

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eligible: the moſt ſtriking and beneficial of which are, thoſe that would join the Thames and the Severn, the Severn and the Trent, the Trent and the Weaver; and laſtly, the Firth of Forth with the Clyde; as by their means the principal ports of our iſland would communicate with each other; and the moſt fertile parts of the country with the metropolis.

‘ The preſent deſign comprehends only a part of the great one mentioned above. It is to join the river *Trent*, near Wilden in Derbyſhire, with the river *Weaver* in Cheſhire, or the *Duke of Bridgewater*'s *navigation*, or the *tide way* in the river *Merſey*, as ſhall be found moſt expedient, by a *canal*, with branches to *Birmingham*, *Lichfield*, *Tamworth*, and *Newcaſtle*.

‘ The reaſons for prefering a *canal* to a *river navigation*, are many and important. The ſhortneſs of the voyage on the former, which is protracted on the latter by the winding courſe of the ſtream; the abſence of currents, which in rivers impede the upward navigation more than they aſſiſt the downward[*], and hourly undermine and wear away the banks; the ſecurity from the miſchief and delay occaſioned by floods; the eaſier draught for the horſes, as the boats will, in a canal, move nearer the towing path; and the advantage of chooſing high ground for the locks, while in the other caſe, the ſituation of them muſt be regulated only by the accidental ſhallows of the rivers, are all circumſtances greatly in favour of canals; and eſpecially the laſt: for as in *river navigations*, the locks muſt frequently be erected on low lands, the neighbouring meadows are thereby often rendered damp and ſwampy; while in *canal navigations* this diſadvantage is not only avoided, but as the canal, to purſue its moſt convenient courſe, muſt frequently wind along the edges of the riſing ground, numberleſs ſprings will be cut through, and the plain beneath rendered actually drier and more fertile. It is alſo another circumſtance not unworthy of notice in favour of *canals*, when compared with *river navigations*, that as the conveyance upon the former is more ſpeedy, and without interruptions, and delays, to which the latter are very liable, opportunities of pilfering earthen wares, and other ſmall goods, and ſtealing and adulterating wine and ſpirituous liquors, are thereby in a great meaſure prevented. The loſſes, diſappointments, and diſcredit of the *manufacturers*, ariſing from this cauſe, are ſo great, that they frequently chooſe to ſend their goods by land

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[*] ‘ This advantage can hardly any where appear in a more full and ſtriking light, than at *Barton Bridge*, in Lancaſhire; where one may, at the ſame time, ſee ſeven or eight ſtout fellows labouring like ſlaves to drag a boat ſlowly up the river *Irwell*; and *one* horſe drawing *two* or *three* boats at a great rate upon the *canal*; which is carried over the river at this place, like a magnificent Roman aqueduct.’

at three times the expence of water car
even refuſe to ſupply their orders at all,
riſque of forfeiting their credit, and ſubm
tions that are made on this account.'

In the laſt place he enumerates the pa
the intended canal; and, to give an idea
the chief ſources of employment for the
under the three following heads: 1. Natu
counties that lie near the canal. 2. Cu
and manufactures. 3. Imported raw ma
commerce.

He ſhews that in all theſe reſpects
productive of very great improvement; an
obviating ſome objections which may be u
poſed navigation:

'It may be ſaid, that many eſtates will
nal: but, as in ſeveral parts, it will be car
vated commons, and lands that want drain
penſation will be paid for the ground that
as the farms will be again connected, by
ſuitable diſtances; it is preſumed no inconve
from this circumſtance, which are not am
by the many advantages, that have been be
muſt evidently ariſe to every farm through v

'Nor muſt we here omit the trite objec
of *watermen*, that they will pilfer fruit and
ſage. But, certainly, this claſs of traveller
point of honeſty, with the common carrier
and a boy, will be ſufficient to attend the co
tons of goods along the canal, which by lan
attendance of ten perſons, the number of the
will be greatly decreaſed.

'The only remaining objection that has
that by an inland navigation, between the po
Hull, the *coaſting trade*, that great nurſery f
diminiſhed. To which it may be anſwered
place, there is little or none of that trade
ports. Secondly, that as this inland navigati
portunity for a more eaſy conveyance of the
terior parts of the country, to the neighbou
may from thence be conveyed, by ſea, to d
kingdom, from whence other products, and
be returned; the coaſting trade muſt here
moted. And laſtly, as this navigation will
creaſe the produce of our farms, will benefit
factures, and occaſion the eſtabliſhment of n
of courſe, enlarge the amount of our exports

leſſening, have a direct tendency to augment the quantity of our ſhipping, and the number of our ſeamen.

'It muſt alſo be obſerved, that when the other parts of this GREAT DESIGN are executed; and the *principal ports* and *manufacturing towns* of the kingdom, come to have a reciprocal inland communication, by *water*; then, though the *coaſting trade* may be diminiſhed, the *export trade* will not only be inconceivably enlarged, but the internal national commerce be carried on with much more eaſe and diſpatch; leſs expoſed to expenſive and hazardous delays; and perfectly ſecure, in time of war, from the depredations of an enemy.'

Upon the whole, there has not, for many years, been a more intereſting publication than this little treatiſe. The ſubject is of ſuch great and national importance, as of itſelf to command attention; and the manner in which it is treated, will render that attention agreeable.

A Review of Mr. Phillips's Hiſtory of the Life of Reginald Pole. By Gloceſter Ridley, L.L.B. 8vo. 5s. Whiſton.

THE Review *we* have given of Mr. Phillips's life of this celebrated cardinal, muſt, in great meaſure, preclude the neceſſity of our enlarging on the preſent article. It will be ſufficient that we apprize our Readers, in general terms, of the merit of Mr. Ridley's performance: a performance which we have peruſed with equal ſatisfaction and entertainment! The learned and ingenious Author hath critically and circumſtantially ſcrutinized the artful production of the wily *Catholic*, through every page; traced the Romiſh fox in all his windings and doublings; and hath purſued him with ſo much ſpirit and ſucceſs, that we imagine we ſhall hear no more of Maſter Reynard, in this country.

It is juſtly obſerved, by our Author, that the biographer's general deſign was to recommend the popiſh doctrines. 'As the beſt mean,' ſays he, 'to recommend them, he, [Mr. Phillips] endeavours to eſtabliſh the pope's ſupremacy; and the method he uſes to excite his readers to attempt the recovery of this ſupremacy to the pope, is the example of Reginald Pole.' In oppoſition to this general deſign, our Author undertakes to ſhew, that the doctrines Mr. P. would recommend, are *unſcriptural*; that the mean to eſtabliſh them is *ſeditious* and *treaſonable*; and that the hiſtory framed to excite his readers, abounds with miſrepreſentations and falſhoods.

As characters, like pictures, often appear different from the different ſituations of the ſpectators, ſo, ſays Mr. Ridley, 'it has happened, with reſpect to Reginald Pole; for, beſides the prejudices of papiſts and proteſtants, his life was ſo caſt betwixt England and Italy, that neither his countrymen nor foreigners ſaw the whole of him: his birth, parentage, anceſtors, obligations, views and connections in England impreſs a form upon his conduct, of which the Italians, as ſtrangers, were incompetent judges; his qualities and accompliſhments, which in great meaſure he acquired in Italy, and chiefly diſplayed there, were leſs ſeen in England, where he choſe not to exert them. The Italians therefore are apt to dwell with rapture on *theſe*; which the Engliſh deny not to have been ſhining, but were too diſtant from their obſervation to make equally ſtrong impreſſions: while they look with horror on *the former*, as exhibiting the ſtrongeſt features of ingratitude, reſentment, and treaſon; which the Italians, although they ſee them, yet, the diſtance ſoftening them to their eyes, are wont to extenuate or overlook. That *milder merit of the heart*, which diſtinguiſhed him among his favourites at Padua, is loſt to us amidſt that moſt illiberal abuſe, with which he foams againſt his King and benefactor: the appearances of humanity and diſintereſtedneſs, which he put on at Rome, drop off when we look at him travelling from court to court, to rouſe up the Princes of Europe to invade his country, to ſpirit up civil wars in the bowels of it; and during his ſhort adminiſtration here, bathing his hands in the blood of his countrymen. Yet all this can bigotry and ſuperſtition conſecrate into virtue, nay into Patriotiſm, nay into a tender love for that very King, and as *the leaſt equivocal pledge of his loyalty and affection.*

'Be it, that he was naturally of a mild and humane diſpoſition: what was able to drive him ſo violently from his natural bent? Mr. Phillips repreſents it as proceeding from his zeal for religion, his affection to his King, and his love of his country. Theſe will offer themſelves to examination in the courſe of this Review. At preſent it muſt appear a paradox, to urge a zeal for religion as the defence of rebellion; an affection for his King as the cauſe of attempting to depoſe him; and invaſions, civil wars, and cruel executions, as the proofs of his love for his country. A Review of his life, as related by Mr. Phillips himſelf, may perhaps diſcover a cauſe more adæquate, and leſs æquivocal, powerful enough to change his natural bent, and which is ſupported ſufficiently by hiſtory.'

Our Author now proceeds to his Review of the Cardinal's life, as related by his Biographer, Mr. Phillips; and whoever ſhall attentively and impartially peruſe this very acute, elaborate, and maſterly Review, will gather from it a very different, and, we really believe, a much truer idea of the character, principles, and conduct of Cardinal Pole, than what might naturally be collected from an implicit regard to the artful and ſpecious repreſentations of Mr. Phillips.—It would be in vain for us to attempt, in a work circumſtanced and limited like *ours*, to aim at giving an adequate view of even the *principal* points here debated; and therefore we ſhall content ourſelves with an extract from Mr. Ridley's expoſtulatory concluſion, as a ſpecimen of the Author's manner, in controverſial writing.

Addreſſing himſelf, then, to his antagoniſt, he thus draws towards a concluſion of his work:—'Having now, ſays he, finiſhed my Review of *The life of Reginald Pole*, and ſhewn that the Author of it has greatly miſrepreſented facts and authorities, to recommend his hero to our eſteem and imitation; in order to inſpire his Readers with a love of thoſe corruptions in religion which he embraced, and with a deſire to reſtore them in this kingdom, by thoſe means, without which they cannot be ſupported, a reconciliation with the Pope and the re-eſtabliſhment of his ſupremacy: means, which if perſuaſion has not force enough to recommend, ought (in his opinion) to be introduced even by ſedition and rebellion, from the encouraging examples of that great *Patriot*, St. Thomas of Canterbury, and thoſe *Martyrs* alſo who were hanged for treaſon under Queen Elizabeth;—Permit me, Mr. Phillips, to leave your book, and apply myſelf to you, in teſtimony of my Chriſtian charity and good will to your perſon, however juſtly I may reſent your attempt as a Polemical Hiſtorian. There are connections betwixt us, which give me a title to addreſs you, as my *countryman*, my *fellow-ſubject*, and a *Chriſtian brother*.

'As my *countryman*, *pray for the peace of* our Jeruſalem; *for* your *brethren and companions ſakes* wiſh her *proſperity:* nor endeavour to prevent her, by ſuch publications as theſe, or any other ſeditious attempts, from being *a city at unity with itſelf*. You muſt be ſenſible, that though we have borne with thoſe of your Communion, whilſt they appeared too few to do us any miſchief, yet you cannot increaſe without danger to us. The methods therefore which you, and others of you, are taking to add to your numbers, muſt diminiſh the likelihood of your living in tranquillity amongſt us: we know we cannot be ſafe, if yours become the prevailing profeſſion; and therefore we muſt, when we ſee it attempted, and you may be aſſured we ſhall, execute ſuch of our laws againſt you as are neceſſary for our own preſervation, or enact ſuch as may be more properly executed. You have made a very bad uſe of our long ſuſpenſion of the old ones, and ſhould be cautious of provoking us to new proviſions; for if you imagine that we ſhall continue ſupine, till you are a match for us, you may find yourſelves great-

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Does the duty of *ſubmitting to the King as ſupreme* allow you to withdraw your own allegiance, and to employ your abilities to withdraw that of others from him, and yield it to an alien uſurper? do you regard the example of Pole more than the precept of St. Peter himſelf?

'Is your loyalty no better inſtructed than to wiſh to appropriate a third part of the revenues of his kingdom in the ſupport of a Monaſtic ſtanding army, conſiſting of *ſome hundred thouſand perſons*, banded together to defend the REGALIA STI. PETRI, in oppoſition to their King; and to yield, as to Peter, the pence ſtamped with the image and ſuperſcription of Cæſar?

'Muſt the Kings of England again do homage to the Pope for their crowns, and hold them as vaſſals but at his pleaſure? Shall they be denied the commerce and aſſiſtance of their ſubjects at a nod of a ſupreme tyrant, and be deprived of their kingdoms by virtue of a right which you contend for in his holineſs, whenever his ſuppoſed *univerſal ſuperintendence ſhall perſuade him that it is proper to make uſe of ſuch means*; and when fancied provocations ſhall ſuggeſt to his ſubjects *that this method of redreſs is lawful.*

Laſtly, As *a Chriſtian brother*, permit me to remind you of that exhortation of the Author of the Hebrews, *obey them that have the rule over you, and ſubmit yourſelves.* The viſible church of Chriſt in this kingdom has its known ſpiritual governours by regular ſucceſſion, whom you ought to *remember*, and *whoſe faith follow:* their faith is primitive, for next to the ſcriptures the ancient creeds are their ſymbol and teſt. It is a faith 1500 years older than the diſtinguiſhing creed of Pius IV. which, while it profeſſes to approve them as the only foundation, would inconſiſtently impoſe novel doctrines, decreed to be articles of faith but 200 years ago; and all unknown to the church of Chriſt for 600 years, moſt of them for a thouſand. Our faith therefore is certainly right by your own acknowledgment; and your obedience is conſequently due to thoſe ſpiritual governours, regularly ſent and appointed over you; they *watch for your ſouls as they that muſt give account*, yet knowing the bounds of their commiſſion, they deſire *not to be Lords over your faith*, but permit you to *judge what they ſay.* It is your concern to diſcharge your heart of prejudices, that you do not obſtinately profeſs errors at the expence of ſchiſm; for if the account they give of you be, through your fault, *with grief*, the event will be *unprofitable to you.* Learn from your favourite Cardinal, that the imperiouſneſs of the court of Rome, and the ſimony of its *apoſtolical chamber*, are ſuch flagrant abuſes as to ſtand in need of reformation; which was alſo the opinion of many members of your own church, who complained of them in every age for ſix centuries before they were confirmed at Trent: but do not labour, as the Cardinal inconſiſtently did, to re-eſtabliſh thoſe corruptions again in that part of Chriſt's church which has diſcharged itſelf of them. Learn from him to reconcile St. Paul with St. James, and ſee the neceſſity of joining *faith* and *works*: but endeavour not with him, to burn thoſe who wiſh to preſerve them as inſeparable as the fruit and the tree, knowing, that the fruit cannot be produced without the tree, nor can the tree be good that produces no fruit. And by forſaking acknowledged corruptions, and paying a due obedience to your provincial governours, endeavour to *keep the unity of the faith, in the bond of peace.*

‘ But, if neither the natural regard which all men have for their country, the allegiance due to your Prince by the laws of God and of your country, nor the obedience required to your ſpiritual governours by the apoſtolical rules and ancient canons, have any influence upon you, what is there *particular* in the preſent criſis to provoke or tempt this ſo extraordinary an effort of Popiſh zeal? provocation there can be none on the part of your governours; you yourſelf acknowledge the equity and moderation of the times. One would ſuſpect there was ſomething remarkably favourable to your cauſe at this juncture, which makes ſuch a preparatory incitement expedient. This may be from the late great increaſe of your church in this kingdom: For doubtleſs it has increaſed, though I am perſuaded leſs than its Partizans boaſt, and ſome good perſons fear, and ſome ill-meaning ones pretend; which increaſe may be owing partly to an indolent inattention, but certainly nothing worſe, in ſome of us of the clergy, and yet not in many of them: but in a much greater degree to the covert methods, in which artful emiſſaries proceed; engaging ſimple and ignorant perſons, beyond retreat, by falſe aſſertions and ſophiſtical arguments, by promiſes and bribes, before their miniſters have any knowlege of the attempt. In the large pariſhes of London and Weſtminſter ſuch knowlege is peculiarly difficult to procure. And further in thoſe great cities, it may be apprehended, that much of the evil is owing to the imprudence of ſome of the upper ſort, in committing the care of themſelves and their houſeholds to foreign ſervants of that church, who will not lay out their maſters money but with perſons of their own perſuaſion; and take all other opportunities, of which they have many, for bringing over converts to it. Hence the great number of converts which were boaſted of in the late rebellion; but a much greater progreſs in this work may be juſtly apprehended by the reinforcement of labourers in it furniſhed, or likely to be furniſhed, by a ſociety ſo dangerous to civil government, that the Princes of

Europe, in their own communion, are baniſhing them from *their* ſeveral ſtates; and we, it is imagined, not ſo prudently connected and attentive to our own intereſts as they are, ſhall give them ſhelter in *ours*.'

Here Mr. Ridley enters on a brief view of the ſtrange origin and deep-laid policy of the Jeſuitic ſociety, the favourite ſociety of Mr. Phillips; and then finally takes leave of his antagoniſt, in the following terms. 'Whatever your reaſons may be, for thus extolling the Jeſuits, or what thanks ſoever your Popiſh ſuperiors may give you for this wanton diſturbance of your country, which permits you and your aſſociates to live in peace amongſt them, we acknowlege the goodneſs of the divine permiſſion, in thus ſuffering you to awaken us from a forgetfulneſs of thoſe corruptions and that tyranny from which he has thrice delivered us. Security is often fatal, and your performance is like the alarm of the rattle-ſnake, which puts the paſſenger on his guard. We might forget the controverſy were we not, by theſe efforts, called upon to Review it. God permits theſe ſkirmiſhes to exerciſe us, leſt we contract an indolence that might deſtroy us. As the idolatrous nations were not to be entirely conſumed by the Iſraelites, *leſt the beaſts of the field ſhould increaſe upon* them. When like attacks repeted call for a like defence, it would be more nice than wiſe to neglect uſing the old weapons, only becauſe they have been already ſuccefsful. If thoſe, which your unprovoked attack upon our conſtitution in church and ſtate has obliged me to draw forth in defence of both, convince you, that the biſhop of Rome has no juriſdiction in this realm from ſcripture; that we, holding the form of ſound words commanded by Chriſt, and delivered by the Apoſtles, under apoſtolical diſcipline, are members of the true church, however others may cut themſelves off from our communion: and that the additional articles in the creed of Pope Pius are novelties, unknown to the firſt ages of Chriſtianity, and which the council of Trent had no authority to impoſe on a church unwilling to receive them; you will then ſee your obligation to *ſubmit yourſelf to the King as ſupreme*, and to *obey* the ſpiritual governours of your national church, *who have the rule over you*. One of us muſt be guilty of ſchiſm: and though the infirmities of fallible men ſhould make us mutually bear with one another, yet it behoves each of us, for his own ſake, to avoid the puniſhment of ſchiſm, by a careful avoiding the guilt of it. This I have conſcientiouſly endeavoured to do on *my* part, knowing how much it concerns me: I hope *you* will take as much honeſt pains on yours. And if we ſtill continue to think differently, be you careful not to behave ſeditiouſly, and God pardon the involuntary errors of either!'

A [illegible]

[illegible] accounts

[illegible]

ſhire footman, entitled, *An Attempt to reſtore the Supreme Worſhip, &c.* To obviate, in ſome degree, the apprehended ill effects of this unpubliſhed book, and this re-publiſhed[*] pamphlet, Mr. Penny has given us his own peculiar fancies relating to *the fall, the redemption, the trinity,* &c. which he firſt printed in a weekly news-paper, and has now collected into a pamphlet, with ſome additions.

[*] In a ſecond edition, with a preface, which this Writer ſuppoſes to have been written by Mr. Harwood.

POLITICAL and COMMERCIAL.

Art. 12. *Commercial Laws, Charters and Decrees; being an authentic Copy of the Privileges and Immunities which have been granted at ſundry Times, and on various Occaſions, by the Kings of Portugal, in Favour of the Merchants of Great Britain; the whole properly atteſted, and taken from the Regiſter-book, by the Britiſh Conſuls reſiding at Liſbon.* 4to. 4s. Jones, Clifford's-Inn.

The publication of theſe commercial decrees, &c. cannot but be acceptable to all who are concerned in the trade with Portugal. There is among them, a copy of the 'Articles of peace, alliance, and commerce, concluded between the moſt ſerene LORD PROTECTOR of England, Scotland, and Ireland, on the one part, and the moſt ſerene king of Portugal, and of the Algarves, on the other part: done at Weſtminſter, on the 10th of July, 1654.' This treaty, like his other tranſactions of the ſame kind, does honour to Cromwell's memory; and ſhews how nobly the national reputation and intereſt were ſupported under his ſteady and vigorous adminiſtration.

Art. 13. *The ſecret Springs of the late Changes in the Miniſtry, fairly explained,* by an Honeſt Man. *In Anſwer to the Abuſe and Miſrepreſentations of a pretended Son of Candor. With an Introductory Letter to the Printer of the Public Advertiſer.* 8vo. 1s. 6d. Becket and de Hondt.

Our Readers may remember the appearance of one or two pamphlets, occaſioned by a notable paper in the Public Advertiſer of Sept. 5, 1765; in which the diſmiſſion of the *late miniſtry* was freely animadverted upon; and ſome hints were thrown out, in order to account for that ſudden change, in a manner not ſo much intended to do honour to the gentlemen who *came in,* on that occaſion, as to vindicate the juſt *feelings* and *reſentments* of a GREAT PERSONAGE, on account of the arrogant behaviour of the *former ſet.*

This pamphlet contains a new edition of that paper, with the Author's own commentary upon, and defence of it; and it now appears to be the production of no contemptible, though an incorrect pen. The ſpirited Writer intimates, that he is not an author by profeſſion; 'that he was a military man, of good repute in the army, and of great diſtinction in the world;' and [braving the conſequences of ſuch a declaration] he openly profeſſes himſelf to be *a friend to the cauſe of the Earl of B—e.* He is not, however, ſo blindly attached to that nobleman's cauſe, as not to ſee the error of his Lordſhip's conduct, in one very material reſpect, his avowed contempt of *popularity*; on which he makes the following remark, thus introduced: 'When I wrote my letter *, as well as when I ſaw the extract of it in print, the E—— of B—e had never had any direct nor indirect knowledge of my being one of his advocates; that long before, and ever ſince, I never had the leaſt intercourſe with himſelf, and very, very little with any of his friends; and that it is not a very long while ago, that by the means of ſome of the latter, I did ſend him very freely my ſincere opinion on his unaccountable neglect, in ſuffering the people to continue in that unjuſt, unfortunate, and dangerous odium, which they had been, and were ſtill daily inſpired with, againſt him, by ſo much public calumny, ſlander, and abuſe, as the news-papers were filled with; and that I thought it high time, and his duty towards his k—g and country, as well as himſelf and family, to vindicate his honour and reputation, in the ſame public manner as they had been attacked.

'Whether this has had any effect upon his own mind, I have not been able to learn; but I have ſince ſeen with pleaſure, that there have already appeared in your papers, other ſuch convincing juſtifications of his character and conduct, that unleſs the public ſhould read nothing but the unwarranted, unſupported (though thouſand times repeated) lies, that are thrown out againſt him; and prefer the falſe wit and ridicule with which they are kept up, to the authentic facts and ſound arguments which have appeared in his defence, it is impoſſible that the nation can ſtill perſiſt in an odium, founded upon nothing but detected and confuted ſlander and calumny. The Earl has always been blamed, by many of his friends, from the moment he appeared on the ſtage, for not having minded enough the dangerous effects which the full ſcope and impunity of ſuch infamous, and unexampled abuſe, would at laſt produce amongſt the generality of the people. He ought to have taken up the cudgels and thruſt them into the hands of the ableſt pen-men he could get, whether volunteers or mercenaries, for the vindication of his majeſty's confidence in his counſels, as well as for the honour of government and his own reputation. He was, unfortunately for this kingdom, too much the man of honour, for uſing the means and tools employed by miniſters in ſupport of their power: he ſcorned too much the mean and nauſeous taſk of purchaſing men whom he could not but deſpiſe, at the expence of his ſincerity, and with favours they did not deſerve. He would otherwiſe have had a Churchill, and a Wilkes, at his elbow, and have furniſhed them with materials of truth and ſound politics, inſtead of the ſcurrilous falſhoods, and ſeditious tenets, which their talents were employed in. He was, moreover, too much cut out for council and cabinet, to make the beſt of a drawing room: his mind was too elevated for the ſecondary views and functions of a miniſter; and he was too intent upon the objects on which the preſervation and the welfare of a whole people depended, to mind ſufficiently how far his own was at ſtake; and what ſhare it deſerved in his attention, for the better execution of his ſalutary deſigns. He would otherwiſe have inſtructed and authorized his friends, from the beginning, to publiſh ſuch truths as he alone was poſſeſſed of, and entitled to communicate, to the ruin of falſhood, before it had made ſuch deep and lamentable impreſſions on the minds of the people. He would, in imitation of Mr. Pitt, not have ſcrupled to diſcloſe whatever ſecrets he might have thought proper, in order to inſtruct the public with his motives, *firſt*, for reſigning his public ſtation, and *afterwards*, for totally withdrawing his aſſiſtance from his ſucceſſors, and his advice from his king. He would not have confided ſo long in the notion, that his integrity, and the purity of his intentions, with a ſuitable conduct and deportment in his retreat, would be ſufficient to withſtand, and at laſt overſet all the efforts of inveterate envy and malice: and he would not have been ſo reluctant in furniſhing his friends with thoſe few materials which they have latterly thought it neceſſary to extort from him; and to publiſh *(as I am aſſured by ſome of them of undoubted veracity)* without his knowledge or conſent, not merely in vindication of *his* character, but of the *higheſt* and *ſacredeſt one* amongſt us.'

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* It ſeems (according to this gentleman's ſolemn declarations) the paper in the Public Advertiſer was not intended for the preſs, but was really an extract of a private letter to a friend; and by that friend inſerted in the news-paper, without the Writer's knowlege.

As to the Author's *explanation* of the ſecret *ſprings* of the late changes in the miniſtry, as he hath improperly expreſſed it in his title-page, thoſe who, at this time of day, may be curious of farther information, we refer to the pamphlet at length.

Art. 14. *A Candid Review of the New Adminiſtration.* 8vo. 1s. Wilkie.

An acrimonious anſwer to a pamphlet, entitled, *The Merits of the New Adminiſtration*, mentioned in our Review for September. The preſent anti-miniſterial Writer affects the moſt ſovereign contempt of the gentlemen now in power; whoſe *removal* he conſiders as ' the firſt ſtep to our ſafety:'—but, by the way, he has not ſhewn what degree of danger we are threatened with, ſhould they *continue* in the places they now fill;—and that they will continue, there is now very little room to entertain even the ſmalleſt doubt.

Art. 15. *A Vindication of the Miniſtry's Acceptance of the Adminiſtration; with an Expoſition of the real Motives of a noble Lord's declining it. In Anſwer to* A Letter from a Son of Candor to the Public Advertiſer. *With a Propoſal to eſtabliſh the Public Tranquillity, to the Satisfaction of all Parties.* In a Letter from a Citizen to his Friend in the Country. 8vo. 1s. Coote.

In this anſwer to the *Principles of the late Changes, &c.* the Author undertakes a great deal, and performs little. He is an indifferent writer, and his attempts at pleaſantry are coarſe and awkward. His manner of accounting for Lord Temple's declining to embark in the ſtate veſſel, are no better than mere cavils againſt what was ſaid on that ſubject by the author of the PRINCIPLES*: who, perhaps, is equally *out of the ſecret*. In ſhort, it is happy for the preſent miniſtry, that their permanency does not depend on the abilities of their literary advocates.

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* See Review for the laſt month, p. 399.

Art. 16. *A Free and Candid Addreſs to the R*
Pitt, on the preſent Poſture of Affairs, both a
Folio. 6d. Cooke.

Mr. Pitt is here warmly ſolicited, in the name of '
truly loyal ſubjects of Great Britain, in Europe, Aſia, A
to reſume the reins of adminiſtration. The Author a
nion, that nothing leſs than the influence and credit
moner can reſtore our diſorder'd national affairs to the
perous ſtate in which they were, at the time of th
ment, particularly in regard to the diſcord which ha
out, in the American colonies. We truſt, however,
take: and that means will be found to reſtore the
tween the mother and her children, whether Mr. P
chuſe to 'reſume the ſeals,'—as it is here expreſſed,—
ſpect to the dignity of the crown.

Art. 17. *The Grievances of the American Colonies*
Printed by Authority, at Providence in Rho
don, re-printed. 8vo. 1s. Almon.

A modeſt yet pathetic recital of the hardſhips laid
brethren, by 'an act, limiting, reſtricting, and burth
the colonies,—as alſo for greatly enlarging the power
the courts of admiralty in the colonies,—and likewi
another Act, certain ſtamp-duties.'——Much hath be
to the laſt mentioned act; but, perhaps that for enlar
the admiralty courts, (though it will be leſs generally
leſs grievous nature; if we may depend on the acco
the hardſhips which individuals may experience, from
dency of an act which will let looſe upon the people,
worſt of vermin INFORMERS *for the ſake of the rewar*
have been the peſt of every ſociety, and the curſe of ev
they have infeſted.

Art. 18. *A Letter to a Member of Parliament,* w
of the Britiſh Legiſlature, and the Caſe of the Col
and impartially conſidered. 8vo. 1s. Flexne

The ſenſible writer of this letter, endeavours to pr
of law, the coloniſts are bound to pay obedience to ev
liament of Great Britain, *wherein they are expreſsly m*
ders the extent and diffuſiveneſs of parliamentary juriſ
out all the Britiſh dominions; he adverts to that chain
dependance which has ever ſubſiſted between the mot
colonies of ancient and modern times; he examines th
preſentation, ſo much urged by the advocates for our
colonies, in regard to their oppoſition to the ſtamp-act
concludes, that the legiſlature hath done nothing but
and conſtitutional power to do: conſequently, that the
ing denied and reſiſted this power, have been 'hurrie
tinctured with an offence, bordering too nearly upon th

treaſon ;—a treaſon againſt the ſtate.'——So far, as to LAW. With reſpect to POLICY, the Author is clearly on the other ſide of the queſtion. He condemns the ſtamp-act, as one of the worſt meaſures of the *late miniſtry* ; 'a fatal addition to the blunders of their inglorious predeceſſors, *the peace-makers* ;' and he ſpeaks with the higheſt reſentment of 'that plan of policy which aims at the attainment of an *end*, at the ſame time that it proſcribes the *means* ;'——'the exaction of a *payment in money*, when the moſt effectual miniſterial ſtratagems had been purſued, *to incapacitate the coloniſts from getting any* *.' He conceives hopes, however, that the preſent adminiſtration will apply themſelves diligently to the removal of all our inteſtine troubles and perplexities; and that 'however arduous and diſcouraging their predeceſſors in office may have contrived to render this duty, yet they will enter upon this great work, aſſured of the hearty concurrence and co-operation of all good men.'—We ſincerely believe all good men will concur in wiſhing and hoping that our Author's expectations may not be diſappointed.

* This alludes to what our Author calls, the 'degrading the Britiſh navy into ſmuggling cutters and pirates upon our own commerce ;' and depriving the coloniſts of the 'enjoyment and proſecution of a trade, not only lucrative to themſelves, but in which the whole traffic of this kingdom is deeply and eſſentially interwoven.'

Art. 19. *The Neceſſity of repealing the American Stamp-act demonſtrated: Or, a Proof that Great Britain muſt be injured by that Act.* In a Letter to a Member of the Britiſh Houſe of Commons. 8vo. 1 s. Almon.

This is one of the moſt conſiderable publications on the ſubject of the preſent diſagreeable ſituation of affairs in our North-American colonies; and contains, indeed, more information than all the reſt put together. Among other important particulars, the very ingenious and ſpirited Author thus takes notice of the popular aſſertion, 'that the colonies are ſaid to be greatly in our debt, for the blood and treaſure we have ſpent *on their account*, during the late war:' that we may be able to form a proper judgment on this ſubject, It will, ſays he, be neceſſary to review the cauſe and event of that war: the facts are theſe: 'Our North-American colonies, ſays he, are extended along the ſhore near 2000 miles, and backward not 200 miles, upon an average: the limits of theſe colonies are fixed by charter, and ſeveral of them are already full, though not very thick ſettled. An immeaſurable territory lies behind theſe colonies, which is not theirs, nor did they ever claim it; their charter gave them no pretenſions to ſuch a claim: it is the territory of Great Britain, never yet located, nor granted to any particular ſubject. It was natural to ſuppoſe and expect, that as ſoon as the bounds of her preſent colonies were all peopled, ſhe would alſo divide this wilderneſs into other colonies, which might become a new ſource of riches and power. But the French had perfidiouſly ſurrounded our preſent colonies by a chain of forts, and thereby muſt have cut off all hopes of future increaſe to our dominions; in this caſe it was the intereſt of Great Britain, it was abſolutely neceſſary for her to remove the French; and removed they were, by a glorious and ſucceſsful conflict; but did the Britons

alone bleed during that war, or did they alone
Sir, brave and generous as the Britons were, the
a whit behind them.

' A ſingle colony which was planted about
near half a million towards the general expence :
colonies alone raiſed and ſupported 20,000 men
pears from good evidence, that they loſt near 30
ſervice. In general, this war has made ſuch havoc
other of our infant colonies, that the flower of the
and the ſurvivors loaded with taxes, to pay the d
contracted. In return for this profuſion of blood,
tained the ſecurity of their preſent eſtates ; they h
petual honour to the Britiſh arms, and a vaſt add
kingdom, whoſe ſubjects they are. But all th
chiefly imaginary, can never help them to pay g
merly ; and I confeſs, it does not appear that they
acquiſitions. It is true, that ſeveral French and
added to our dominions upon the continent, toget
of wilderneſs, but that is nothing to the preſent c
decreaſed, and not increaſed in value by theſe additi
is worſe inſtead of better ; for the more land is to
continent, ſo much the leſs will any purchaſer give
cupied ; the greater poſſeſſions we have on the cont
rica, and the greater quantity of indigo, rice, tobac
and timber that are thence imported, ſo much leſs
by her trade in theſe articles, and theſe are the com
they pay their taxes. Who then have been gainer
America ? The anſwer is plain, Great Britain has g

There are many other particulars, of great cur
portance, in this very valuable tract ; to which we m
for farther ſatisfaction. The ſum and concluſion of
chain of reaſoning is this : ' that our Engliſh ſubje
of America are very little in our debt.—That if
greater, we ſhould recover no part of it by the lat
contrary,—that we ſhall loſe, inſtead of gaining by
coloniſts being univerſally diſcontent, not without
reaſon, will no longer conſume our manufactures,
they were deſirous of conſuming them as formerly,
pay for them under ſo heavy a tax, but whatever ſu
way of tax, we ſhall loſe at leaſt as much in the way
this immenſe loſs of trade we ſhall ſuſtain a ſimilar
jects. Therefore *repealing the ſtamp-act* is the moſt
curing the ſtrength, and increaſing the riches of Gre
rica.'

POETICAL.

Art. 20. *Pollio, an Elegiac Ode, written in the*
Caſtle, 1762. 4to. 1 s. T. Pa

There is genuine enthuſiaſm, vigour of thought,
ſion in this little poem, which is a tribute to the Au

The deſcription of the caſtle, that is a principal
has dignity and characteriſtic propriety :

High o'er the pines that with their darkening ſhade
  Surround yon craggy bank, the caſtle rears
Its crumbling turrets: ſtill its towery head
  A warlike mien, a ſullen grandeur wears.

So midſt the ſnow of age, a boaſtful air
  Still on the war-worn veteran's brow attends;
Still his big bones his youthful prime declare,
  Though, trembling o'er the feeble crutch, he bends.

Wild round the gates the duſky wall flowers creep,
  Where oft the knights the beauteous dames have led;
Gone is the bower, the grot a ruin'd heap,
  Where bays and ivy o'er the fragments ſpread.

Theſe, and every other object in thoſe retreats, where the Author had experienced with his brother the happy amuſements of young Simplicity, naturally renew his grief and complaints for his loſs, which, indeed, appear by no means unreaſonable, when we are told of this brother, that

Him with her pureſt flames the Muſe endow'd,
  Flames never to th' illiberal thought allied;
The ſacred ſiſters led where Virtue glow'd
  In all her charms; he ſaw, he felt, and died.

Nervous, and elegant both in the ſentiment and expreſſion!—There is, likewiſe, conſiderable merit in the following ſtanzas:

How dreary is the gulph, how dark, how void,
  The trackleſs ſhores that never were repaſt!
Dread ſeparation! on the depth untried
  Hope faulters, and the ſoul recoils aghaſt.

Wide round the ſpacious heaven I caſt my eyes;
  And ſhall theſe ſtars glow with immortal fire,
Still ſhine the *lifeleſs* glories of the ſkies,
  And could thy bright, thy LIVING ſoul expire?

Far be the thought—the pleaſures moſt ſublime,
  The glow of friendſhip, and the virtuous tear,
The towering wiſh that ſcorns the bounds of time,
  Chill'd in this vale of death, but languiſh here.

So plant the vine on Norway's wintry land,
  The languid ſtranger feebly buds and dies:
Yet there's a clime where virtue ſhall expand
  With godlike ſtrength, beneath her native ſkies.

The lonely ſhepherd on the mountain's ſide,
  With patience waits the roſy-opening day;
The mariner at midnight's darkſome tide
  With chearful hope expects the morning ray.

Thus I, on life's ſtorm-beaten ocean toſt,
  In mental viſion view the happy ſhore,
Where Pollio beckons to the peaceful coaſt,
  Where Fate and Death divide the friends no more.

This Poem was printed at the Clarendon preſs in Oxford, and is, therefore, probably the production of ſome gentleman of that univerſity.

Art. 21. *The Scourge, a Satire.* Part I. 4to. 1s. 6d. Almon.

The Author ſets out with lamenting the death of *Churchill*, who, he tells us, left him *his* SCOURGE, as a legacy; and he ſeems determined not to let it lie unemployed: but whether the laſh will be plied with all its wonted force, this ſpecimen, alone, will not, perhaps, enable the Reader abſolutely to determine. Yet this we may venture to pronounce, that the *living* dog may at leaſt prove as terrible as the *dead* lion. The preſent objects of the Author's poetic fury, are the *great men* whoſe names are numbered among the *outs*; while, on the other hand, his panegyrics are laviſhed on the *ins*: but, as a ſpecimen, we ſhall give ſome lines from the Satiriſt's account of himſelf:

——— I am a Man,
Born[*] a ſtaunch Whig, and bred on Freedom's plan;
I love my King, his realms would die to ſave,
But hate a Tyrant, and deſpiſe a Slave.
  Blunt in my manners, ſimple in my ſenſe,
I like plain dealing, and abhor pretence;
I never ſtoop to irony, *not I*,
For I'm no Joker, and I hate a Lye;
I can't, not ev'n in jeſt, turn white to black;
I call a Spade a Spade, and *Hill* a Quack,
Johnſon a Penſioner, *the Home* a Scot,
George a young King, and *Bute*—I well know what.
  I'm much too dull for metaphor, or trope,
But think of S———, when I ſee a rope;
If Ranger talks of wedded dames made Punks,
The name, that firſt occurs to me, is D——.
Lo! two clench'd fiſts, which each a purſe contain!
Bullface the Bruiſer ruſhes on my brain;
If *W*— is nam'd, I ſay, perhaps I *ſwear*,
That certain ears ſhould not be where they are;
But if the name be *Smollett*'s, or *Shebbeare*'s,
I only ſtroke my face, and ſcratch my ears.——
  I cannot think, be who will out or in,
To drink the *Glorious Memory* is a ſin;
Or, having no great faith in Right divine,
To add, *Confuſion to the Stuart Line.*
Accurſed Race! whom Heav'n, in direſt rage,
Call'd up from hell, to plague an impious age;
And ſuffer'd, ſpite of groaning Albion's tears,
To wield their iron rod an hundred years;
O! may they ne'er reviſit Britain's ſhore,
But *Brunſwick* reign till Time ſhall be no more!

Perhaps it will be deemed no great compliment to this Author, to ſay that he poſſeſſes more than Churchill's Harmony; we wiſh we could ſay as much with regard to that vivacity of ſentiment and ſtrength of expreſſion, which ſerved to compenſate for all the defects of Churchill's numbers.

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[*] *Born* a whig! indeed!—ſome philoſophers might, perhaps, diſpute this fact with our Author; but, certainly, every gentleman knows beſt how he came by his own principles.

THEATRICAL.

Art. 22. *The Summer's Tale. A Comedy of Three Acts.* As it is performed at the Theatre-Royal in Covent-Garden. 8vo. 1s. 6d. Dodſley.

To enter on a formal examen of the ſing-ſong ſtage-trifles which have lately come into vogue among us, would be ſinking beneath the dignity of criticiſm.——This performance may take rank with the reſt of the kind. There are ſome things in the dialogue part, which may be endured; others, that are abſurd enough; and a few that are intolerable for their indelicacy: ſuch as a footman's ſinging his maſter a ſong, to prompt him to raviſh * his miſtreſs; and another character coming in, ſweating, pulling off his wig, and wiping his head, before the audience. As to the ſongs, the ſame may nearly be ſaid of them: ſome are paſſable, and others very indifferent, indeed! With regard to the muſic, we have not heard it; but we obſerve the names of the greateſt maſters, in the liſt of compoſers.——That the Author, however, may not accuſe us of ill-nature, we ſhall ſelect one or two of ſuch as we take to be his beſt-written airs:

AIR III. [Boyce.]

See how the genial god of day
Salutes the warm, the bluſhing year;
Chear'd by his beams, how bright, how gay
The fields, the groves, the flowers appear!

And hark! in yonder vocal bower
The turtle plies his amorous theme,
All nature owns love's mighty power,
And deeply drinks the quickening beam.

And, tell me, do theſe ſcenes impart
No friendly warmth to thee alone?
Wilt thou not give me back my heart,
Nor yet repay me with thine own?

Ah! why wou'd Nature make thee fair,
And not diſpoſe thee to be kind?
To love, alas! is to deſpair,
And not to love, is to be blind.

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* Not quite ſo *roughly* expreſſed, indeed;—the following couplet is the paſſage alluded to:

If the damſel conſents, take her ſtrait in the mood,
If not, gently *force* her, 'tis all for her good.

AIR XXVII. [Arne]

From clime to clime
Let others run;
From riſing to the ſetting ſun;
To kill uneaſy time:
With giddy trembling haſte,
Let the vain creatures fly,
To ſearch for dear variety,
And catch ſhort gleams of fluctuating taſte.
Fixt to my native ſpot,
With eaſe and plenty crown'd,
Content I look around,
Nor aſk of heaven a fairer lot.
No vineyards here demand my care,
No ſpicy gales perfume the air,
No citron groves ariſe;
The rugged ſoil,
Hardly obedient to the peaſant's toil,
Such ſoft luxuriance denies,
Yet Nature with maternal hand
A nobler dower has given;
Valour, the birthright of the land,
And liberty, the choiceſt gift of heaven.

Perhaps, after all, the ſort of *Rape* above hinted at, means no more than a *gentle force* upon the lady, to make her pronounce the kind monoſyllable *yes*. If ſo, we aſk the Author's pardon for putting ſo *rough* a conſtruction on the paſſage cited in the *Note*.—But let the Reader judge between us.

NOVELS.

Art. 23. *The Female Adventurers.* 12mo. 2 Vols. 5s. Folingſby.

It is eaſy to perceive, through the diſguiſe of a very bad tranſlation, that the original of this little French romance is not deſtitute of merit. There is nature in it; and the ſentiments, had they been expreſſed in good Engliſh, might have ſecured the work from that contempt into which it muſt inevitably ſink, in the opinion of thoſe few novel-readers who are competent judges of what they read.

Art. 24. *The Wanderer; or, Memoirs of Charles Searle, Eſq; containing his Adventures by Sea and Land, with many remarkable Characters and intereſting Situations in real Life; and a Variety of ſurpriſing Incidents.* 12mo. 2 Vols. 6s. Lownds.

The reader who accompanies this wanderer, in his various peregrinations, will be conducted through adventures which never could have happened, and brought into 'ſituations in *real* life' which are to the higheſt degree unnatural and improbable, if not utterly impoſſible. For the reſt,—theſe memoirs are not very ill-written. The characters, ſuch as they are, are numerous, and a world of buſineſs is to be diſpatched, before we arrive at the concluſion: wherein, according to the cuſtom, the heroes and heroines are brought before the parſon; who having ſaid grace, the ſupper comes in; then every body goes to bed; and ſo good night!

Art. 25. *The Novelliſt, or Tea-table Miſcellany; containing the ſelect Novels of Dr. Croxall: With other polite Tales, and Pieces of modern Entertainment.* 12mo. 2 Vols. 6 s. Lownds.

To a ſelection from the well-known ſet of Novels publiſhed by the late ingenious Dr. Croxall, the preſent Editor hath added ſome tales, &c. borrowed from the authors of the Rambler and the Adventurer; and alſo from a variety of other modern writers: the whole forming a very entertaining Miſcellany, for young readers.

MISCELLANEOUS.

Art. 26. *A Treatiſe of Agriculture. The ſecond Edition, with large Additions and Amendments.* By Adam Dickſon, A. M. Miniſter at Dunſe. 8vo. 6 s. Edinburgh, Kincaid. Sold by Longman in London.

In our Twenty-eighth Vol. (p. 119 ſeq.) we gave ſome account of the firſt edition of this judicious treatiſe; which was then (1763) publiſhed without the Author's name.——In this 2d edition, Mr. Dickſon hath inſerted ſeveral additions and illuſtrations, both in the text and notes; and the laſt chapter of Book II. which treats of wheel-carriages, is entirely new.

Art. 27. *A Dialogue concerning the Subjection of Women to their Huſbands. Publiſhed for the Benefit of all his Majeſty's Married Subjects, in Great Britain, Ireland, and the Dominions thereunto belonging and appertaining. In which is interſperſed, ſome Obſervations on Courtſhip, for the Uſe of the Batchelors.* By a Friend to the Ladies.—MOTTO. "*He ſent Letters into all the King's* "*Provinces, into every Province according to the Writing thereof,* "*and to every People after their Language, that every Man ſhould* "bear Rule *in his own Houſe.*" Eſth. 8vo. 6d. Wilkie.

From the motto to this pamphlet, the Reader will naturally infer which way the Author would determine the queſtion concerning the dominion univerſally claimed by huſbands over their wives. Nevertheleſs, as all general rules are liable to exceptions, we are not to make this rule abſolute, as the lawyers ſay; for there are ſuppoſable caſes in which it would be the higheſt abſurdity, and of ruinous conſequence to many families, were the ſenſible and capable wife, to ſubmit implicitly to the miſ-rule, and weak or wicked conduct of a fooliſh or worthleſs huſband. In all ſuch caſes, however, a prudent woman will take Mr. Pope's hint,

> And if ſhe rules him, never *ſhews* ſhe rules.

We have, indeed, ſo good an opinion of the fair ſex, that we entirely acquieſce in the ſentiments of Mr. Freeman, one of the interlocutors in this dialogue; where he obſerves, that 'it is not *nature*, but the unmanly and irreſolute conduct of the men themſelves, in the government of their families, which is the principal cauſe of the improper behaviour of the generality of married women.' And he very ſenſibly adds, that 'the abſurd behaviour of men to women previous to marriage, contributes much towards making them afterwards ſo ungovernable. A man ſeldom approaches the woman to whom he intends to make love, but with the moſt ſervile complaiſance. He is not only her ſervant, but her ſlave. He is obedient to her nod, and lives upon her ſmiles. And can any man rationally expect, that the woman to whom he thus behaves, will ever make him a dutiful and obedient wife? "Lovers (ſays Oſborne) place like ſtupid idolaters, divinity in a ſilly creature, ſet by the inſtitutes of nature in a far inferior claſs of perfection, to that which makes it his buſineſs to worſhip and adore it;——rendering thereby him ſubject to ſlavery that was born free, and her to command, who ought in righter reaſon to ſerve and obey." A woman muſt undoubtedly think it very ſtrange, that the man whoſe former behaviour to her was characterized by nothing but ſubmiſſion, and the moſt undiſtinguiſhing complaiſance, ſhould afterwards pretend to aſſume any ſort of authority over her, or to controul her actions. And what adds to the abſurdity of that ſort of behaviour, which is generally made uſe of in courtſhip, is, that it is by no means the beſt way for a man to recommend himſelf to a woman of ſenſe, or indeed even to the generality of them. They may like the adoration that is paid to them, but they deſpiſe thoſe who make uſe of it; at leaſt, they undoubtedly eſteem them leſs, than if their behaviour had in it more manlineſs and dignity. It has been ſaid, that women prefer fools and coxcombs to men of ſenſe; but in this remark, the women, I believe, have not juſtice done them. At leaſt, it appears only to be true of thoſe men of ſenſe, whoſe ſeverity of manners makes them abſolutely deſtitute of any of the arts of pleaſing. Let a man of ſenſe, who is at the ſame time a maſter of ſome addreſs, (which the character of a man of ſenſe ſurely does not exclude, though it does not neceſſarily include it) pay his addreſſes, as the phraſe is, to a woman, without the leaſt ſervility, and only with that manly complaiſance and tenderneſs, which an amiable woman will naturally inſpire in a man; and let his whole behaviour be free, ſincere, ſenſible, and manly; and I will venture to aſſert, that any woman (if ſhe were not more deficient in point of underſtanding than the generality of women are) would prefer him to twenty fawning fops who might happen to be his rivals. Women are, in fact, ſo far from being fond of men of a ſoft complying temper, that they do, generally, rather prefer thoſe, who either by natural temper, or by the particular prevailing manners of their profeſſion, are characteriſed even by a blunt freedom of behaviour. And ſurely theſe are not the men whom they can reaſonably expect to make the moſt pliant huſbands.'

We have obſerved ſeveral other ſenſible remarks in this little tract; but, on the whole, the ſubject is but ſlightly diſcuſſed; and the queſtion not abſolutely and clearly decided at laſt.

Art. 28. *An Eſſay towards eſtabliſhing a Standard for an elegant and uniform Pronunciation of the Engliſh Language, throughout the Britiſh Dominions, as practiſed by the moſt learned and polite Speakers. A Work entirely new; and whereby every one can be his own private Teacher. Deſigned for the Uſe of Schools, and of Foreigners as well as* Natives; *eſpecially ſuch whoſe Profeſſions* *engage them to ſpeak in Public.* By James Buchanan, Author of the Britiſh Grammar, &c. 8vo. 5s. Dilly.

This eſſay conſiſts of a vocabulary of Engliſh words, printed in double columns; the one containing the words ſpelt as they are uſually written, and the other, ſpelt in ſuch a manner, as the Author conceives may direct the Reader to the true pronunciation of them. Againſt the plan itſelf, we object, *firſt*, that the falſe mode of orthography here uſed to facilitate the pronunciation will be apt to vitiate the learner's *writing*[*] our language, more than it will improve his *ſpeaking* it: *ſecondly*, that foreigners and others, who have not a thorough knowledge of the ſound of our vowels in the ſyllables of different words, cannot poſſibly receive any benefit by ſuch a prepoſterous mode of ſpelling: and *laſtly*, that, ſuppoſing neither of the former objections exiſted, Mr. Buchanan himſelf does not appear to underſtand how Engliſh is pronounced by polite or juſt ſpeakers. Let our Readers judge, from the following ſpecimens:

'We name the vowels *a, e, i, o, u, y*, by their long ſounds, thus, *ai, ee, ăwĕĕ, ō, eu, wy*. *Awee*, rapidly pronounced, is the long ſound of [*i*], or as we pronounce the pronoun *I*.'[†]

'*A* paſſes into the ſound of ſhort *ĭ* in many words, as marſhal, filial, human, village, logician, &c. denoted *mărſhĭl, fĭlyĭl, heūmĭn, vĭllĭdſh, lō-jĕſhĭn*, &c.'[‡]

'Of Terminations, and how denoted.

able	*ĭbl*	*commendable*	*kŏmmĕndĭbl*
age	*ĭdſh*	*uſage*	*euzĭdſh*
ance	*ĭnſs*	*abundance*	*ăbŭndĭnſs*
es	*is* or *iz*	*places, teaches*	*plaiſĭs, teatſhĭz*
eth	*ith*	*judgeth*	*jŭdſhĭth*
cle	*kl*	*uncle*	*ŭnkl*

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[*] For it is obſervable that we acquire, and retain, our orthography by the eye, and not by the ear. Thus, in a hurry, we ſometimes *ſee* that a word is ſpelt wrong, though we cannot, without ſome conſideration, diſcover in what particular letter the fault lies.

[†] *Awee!*—What Engliſh, or indeed any French, Dutch, or other foreign reader, would ever diſcover the true pronunciation of the pronoun I, by ſuch a mode of ſpelling?——This is certain, that a common porter about St. James's would think that *awee* was a good rhime for the pay of an Edinburgh porter, viz. a *bawbee*; but he would as ſoon take an halfpenny for a ſhilling, as admit that AWEE could ever ſtand for I.

[‡] A good ſpeaker, though he had given into this abſurd way of teaching, would have written theſe words thus, *mār-ſhăl, fĭl-ĭ-ăl, heū-măn*, &c.

Art. 29. *A Diſſertation upon the Chronological Difficulties, imputed to the Moſaic Hiſtory, from the Birth to the Death of Jacob.* By William Skinner, M. A. Vicar of Boſbury in Herefordſhire. 4to. 2 s. Baldwin.

Whoever reads the book of Geneſis with attention, will find himſelf frequently embarraſſed with apparent anachroniſms; a full explication of which he will in vain ſeek for in any of the commentators whom we have conſulted. The Author of this diſſertation has endeavoured to clear up theſe in a manner which appears to us in a great meaſure new: and thoſe, to whom the ſubject is ſufficiently intereſting, will not think their time loſt in a careful peruſal of what he has written.

Mr. Skinner obſerves, that critics have generally agreed upon two concluſions, as certainly deducible from the patriarchal hiſtory recorded in Geneſis; viz. firſt, that Jacob lived only twenty years in Meſopotamia: and ſecondly, that Judah's marriage with the daughter of Shuah was poſterior to Jacob's return to Canaan. Our Author enumerates no leſs than fourteen conſiderable difficulties, which neceſſarily follow from theſe concluſions; difficulties which would be eſteemed even abſurdities in any other book. All theſe he thinks may be fairly ſolved by ſuppoſing, in contradiction to the above concluſions, that Jacob lived ſeveral years at, or near Haran, beſide the twenty that he ſerved Laban for his daughters, and a ſhare of his cattle; and likewiſe, that Judah married, while his father lived in Haran. He endeavours to ſhew theſe ſuppoſitions to be well founded, and attempts to reconcile thoſe paſſages of ſcripture, which might appear either directly, or in their conſequences, inconſiſtent with them. His ſolutions are for the moſt part ingenious; but we cannot think he has given a ſatisfactory anſwer to all the objections to which his ſcheme is liable, without a very extenſive application of a remark he has made in his firſt ſection, the general truth of which we are not diſpoſed to contravert, viz. 'That the ſacred hiſtorian does by no means ſtudy to be minutely accurate; that he makes uſe of round or decimal numbers much more frequently than they naturally occur in the common courſe of events; that many of the chapters or ſections are a kind of parentheſes, or epiſodes; and that an exact chronological order is not at all aimed at.' One example out of many the Author has mentioned in a note, vid. Gen. 35. where Benjamin is reckoned among the ſons born to Jacob in Padan-aram, though it appears in the very ſame chapter that he was born near Bethlehem in Canaan.

Upon the whole, the ſettling diſputed points in antient chronology is a ſubject ſo dry and unentertaining, that few of our Readers would thank us for giving a more particular account of this diſſertation; which is however a ſenſible and judicious performance. We therefore refer thoſe, who are deſirous of a farther acquaintance with Mr. Skinner's treatiſe, to the tract itſelf; wherein the Author has delivered his opinions with proper modeſty, and expreſſed his ſentiments with conciſeneſs and perſpicuity.

Art. 30. *Grammatical Obſervations on the Engliſh Language, drawn up particularly with a View to Practice.* By the Rev. Mr. Fleming. 12mo. 2s. bound. Robſon.

We are told, by the Rev. Mr. Fleming, that 'one reaſon perhaps why, in the general method of education, ſo little attention is paid to the *Engliſh language*, is the want of a proper *Introduction* to it; a book ſo accommodated, both in ſize and ſubſtance, to the ordinary buſineſs of inſtruction, as not to give too much trouble to the teacher, or to the youth under his care.'——We do not pretend, indeed, for our parts, to judge how little trouble in the *ordinary* buſineſs of inſtruction the teacher may chuſe to take himſelf, or how much he may lay upon his pupil; but we own that we thought Dr. Lowth's little tract extremely well calculated both for the one and the other. But ſuppoſing that the public demand may ſufficiently encourage the labours of different writers, equally well calculated for the general good, we cannot beſtow any great commendations on thoſe of Mr. Fleming; who is, in our opinion, much too indifferent a grammarian himſelf to take upon him to inſtruct others. This Author, indeed, hath many good obſervations in common with other writers on the ſame ſubject; but yet he is frequently miſtaken, either in the implicit adoption of the miſtakes of preceding grammarians, or miſapprehenſions of his own.——To mention only one or two inſtances, in his directions concerning the uſe of participles.——'Participles, ſays Mr. Fleming, are uſed as *adjectives* to ſubſtantives.' Among other examples of this, he quotes the following;

The ſwallow twittering *from the ſtraw-built ſhed*——
—*He ſmiled to ſee the philoſopher thus* employed.

Now both theſe examples are falſe; the *active* participle in the firſt line, and the *paſſive* one in the ſecond, being not here uſed as adjectives; but retaining in both their verbal quality as participles.

Again, in the exemplification of the uſe of participles as *ſubſtantives* to adjectives, he brings the following inſtances;

I ſee no reaſon for your being afflicted.

Here *being afflicted* is ſuppoſed to be a noun ſubſtantive. Mr. Fleming however ſhould have obſerved that the particles *a* or *the*, before participles thus uſed, are abſolutely neceſſary to entitle them to the denomination of ſubſtantives.

SERMONS.

1. *A Strong Tower*; or the Saint's Refuge.—Occaſioned by the Death of the Rev. Mr. Daniel Whitewood, of Portſmouth Common, who departed this Life the 26th of Auguſt, 1765. Preached on the Common, Portſmouth. By Samuel Meadows. *Keith*, &c.

2. On the Death of his late R. H. William D. of Cumberland. By F. Webb. *Kearſly*.

3. On the ſame Subject, at St. Thomas's, Southwark, and at the Evening Lecture in Hanover-Street, Long-Acre. By C. Corbyn. *Young*.

4. On the ſame Subject, by Benjamin Wallin. *Buckland.*

5. *Reflections on the Death of a Prince and a great Man.*—At Taunton, Nov. 10. on the Death of his R. H. the D. of C. By Joſhua Toulmin. *Young.*

6. At St. Andrew's, Holbourn, April 18th 1765, on the Anniverſary Meeting of the Governors of the Small-pox Hoſpital. By Richard Eyre, D. D. Rector of Brightwalton, Berks. *Woodfall.*

7. Before his Excellency Francis Bernard, Eſq; Governor, the Hon. his Majeſty's Council, and the Hon. Houſe of Repreſentatives of the Province of Maſſachuſet's-bay in New-England, May 29, 1765, being the Anniverſary for the Election of his Majeſty's Council for the Province. By Andrew Eliot, A. M. Paſtor of a Church in Boſton. *London re-printed, by Meres.*

⁂ Contains a very ſenſible view of the duties and qualifications of rulers, on the one part, and, on the other, of the people's duty to their governors.—If we may form a judgment of the preacher from his diſcourſe, he is doubtleſs a good Chriſtian, a worthy paſtor, and a true patriot.

8. *De Artibus et Doctrinis, quibus Theologiæ Studioſos erudiri oportet.* —*Concio ad Clerum habita Cantabrigiæ in Eccleſ. S. Mariæ Prid. Term. poſt Feſt. S. Michael.* 1765. Beecroft.

We recommend the peruſal of this ſhort, but judicious diſcourſe, to thoſe ſtudents of divinity, if any ſuch there are, who think that a very moderate ſhare of knowledge and learning is ſufficient to enable them to diſcharge the paſtoral office with credit and uſefulneſs.

CORRESPONDENCE.

THE obliging letter from Dr. Luzac, of Leyden, came regularly to hand.—The Doctor is by no means, however, obliged to the partiality of the Reviewer; who was neither deceived in the deſign or execution of his ingenious performance; but took that opportunity of mentioning a book, which he thinks has been much leſs attended to, than it deſerves.——As to the other pieces mentioned by this Correſpondent, they are, or ſhall be, taken due notice of in our *Appendix.*

⁂ The Author of the Paper ſigned PHILALETHES, containing REMARKS on Mr. DE VOLTAIRE, is referred to *The Univerſal Muſeum*; or, Complete Magazine; to which work we recommended the ſaid Remarks.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the THIRTY-THIRD.

Oeuvres Philoſophiques, Latines et Françoiſes, de feu M. Leibnitz, &c.

The Philoſophical Works of the late Mr. Leibnitz, in Latin and French, printed from his Manuſcripts, preſerved in his Britannic Majeſty's Library at Hanover. By Mr. Raſpe. With a Preface by Mr. Kaetſner, Profeſſor of the Mathematicks at Gottingen. 4to. Amſterdam and Leipſig.

AMONG the various obſtacles to the progreſs of true ſcience, there is none greater than that ſpirit of party, which abſurdly attaches itſelf to perſons and hypotheſes in general; inſtead of abiding by thoſe particular facts and arguments, which may poſſibly give a juſt preference to the ſyſtem they eſpouſe. For, however uſeful it may be on many accounts to proſecute ſcience ſyſtematically, it is not to be expected, in the preſent imperfect ſtate of human knowlege, that the beſt ſyſtem which the brighteſt genius can form, ſhould be exempt from error. Nor, indeed, ſhould ſuch error, even though in a capital inſtance, be always deemed ſufficient to invalidate the whole of ſuch ſyſtem. It is nature which originally inſpires every true genius; the firſt object of whoſe purſuit is undoubtedly the light of truth, however it may be afterwards deceived by the falſe glare, or ſpecious appearances, of falſhood. It is certain that Sir Iſaac Newton hath demonſtrated the vortices of Des Cartes, as they are repreſented by that philoſopher, to be immechanical and viſionary; but we are not to conclude, therefore, that the notion of vortices hath no foundation in nature. Perhaps, if the ſubject of the third part of the *Principia* were ſtudied, and as well underſtood as the firſt and ſecond, we ſhould diſcover no little reaſon to admire that amazing ingenuity in Des Cartes, which the ſuperior preciſion and ſagacity of Newton hath

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of the riſing generation of metaphyſicians perfectly underſtand it. We ſhall quote, therefore, Mr. Kaetſner's explanation of it in few words: 'Mr. Leibnitz does not pretend that body is compoſed of ſimple unextended elements: he endeavours only to account for the phenomenon of extenſion; by ſaying that in the perception of extended objects we have a confuſed repreſentation of a great number of beings not extended. Thus a teleſcope diſcovers to us a cluſter of ſtars, which appear to the naked eye only as one confuſed ſpot of light. Now this ſpot is not compoſed of ſtars, as a whole is of its parts; it is only a phenomenon that preſents itſelf to organs of ſight, too weak to diſtinguiſh the ſtars.' Such, ſays Mr. Kaetſner, are the elements of Leibnitz. But the difficulty lies here: how do ſuch elements, if perfectly ſimple, affect the ſenſes; the operations of which are ſo extremely complicated? We agree with Mr. Kaetſner, that theſe principles are not to be combated by geometrical arguments; and yet they are evidently defective; though perhaps a very little improvement might ſerve to reſtore them to that reſpectable rank they once held in phyſical ſcience.

Having admitted this, in favour of Mr. Leibnitz, Profeſſor Kaetſner will pleaſe to reflect on the injuſtice he hath been guilty of, in throwing out that national ſarcaſm he hath couched under his *penitus toto diviſos orbe Britannos*; as if real philoſophers were of any country, or could refuſe to embrace and applaud the truth, wherever and by whomſoever diſcovered!

The pieces contained in this poſthumous publication are ſix in number, and are entitled as follows: 1. New eſſays on the human underſtanding. 2. Remarks on the opinion of Father Malbranche, concerning our ſeeing every thing in the deity, and on Mr. Locke's examination of that opinion. 3. A dialogue concerning the connection ſubſiſting between words and things. 4. Remarks on ſome peculiar difficulties in logical ratiocination. 5. A diſcourſe on the art of invention, and the method of arriving at philoſophical certitude. 6. An account of an univerſal language and character, recommended as uſeful both for the purpoſes of invention and judgment.

The firſt of theſe performances, of which much the greater part of this volume conſiſts, was ſpoken of by Mr. Leibnitz, in a letter to Mr. Remond, publiſhed in Des Maizeaux's collection of our Author's miſcellaneous pieces: the reaſon there aſſigned, by this great philoſopher, for not publiſhing them, being the death of Mr. Locke. 'I like not, ſays he, to publiſh a refutation of the works of deceaſed authors, even though written with a view to make its appearance, and to be communicated to them, during their lives.' How different was the noble and diſintereſted delicacy of this author to the more prudential tenderneſs affected by certain modern writers!

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That we may not be accuſed, however, of partiality to Mr. Locke, or his followers, we ſhall give a ſpecimen of the arguments comprized in this work, regarding ſeveral points, in which Mr. Leibnitz differs from the author of the Eſſay on the Human Underſtanding.

After paying the latter a very high compliment, on his writings in general, he thus ſpeaks of the difference between their two ſyſtems: 'The author of the Eſſay on the Human Underſtanding, has undoubtedly ſaid a number of good things which I admire and approve; there is a conſiderable difference, however, between his ſyſtem and mine. His reſembles that of Ariſtotle, mine that of Plato; although both of us depart, in many inſtances, very far from the doctrine of thoſe two ancients. Mr. Locke writes in a popular manner, while I am ſometimes obliged to be more deep and abſtruſe, which is by no means an advantage on my ſide.'—'As to the ſubjects of our difference, they are of ſome importance. The firſt relates to the queſtions, Whether the ſoul is originally a *tabula raſa*, according to Ariſtotle and Mr. Locke; every ſentiment impreſſed thereon being the mere effect of ſenſe and experience? or, Whether it is not primarily inveſted with the principles of ſeveral notions and doctrines, which are only occaſionally revived by external objects? as I conceive it, together with Plato, with the ſchools, and with all thoſe who conſtrue that paſſage of St. Paul to the Romans; where he obſerves that the law of God is written in our hearts.'——'In the ſolution of theſe queſtions ariſes a third, viz. Whether all truths depend on experience; that is to ſay, on induction and examples; or whether there may not be ſome which are deduced from ſome other ſource? For if there be any kind of event whatever, which may be foreſeen antecedent to any experiment, it is manifeſt that ſuch foreknowledge is in ſome degree inherent in ourſelves. The ſenſes, however neceſſary to the acquiſition of all actual or experimental knowlege, are not capable of furniſhing us with every kind of intelligence; for the ſenſes furniſh us only with examples or experiments of particular truths. Now the experiments, ſerving to confirm a general truth, however numerous, are not ſufficient to eſtabliſh the univerſal neceſſity of it: for it does not abſolutely follow, that what hath happened under certain circumſtances, though it may have happened ever ſo often, will always continue to do the ſame.—Hence it appears that ſuch neceſſary truths as are inveſtigated in pure mathematics, particularly in arithmetic and geometry, muſt be founded on principles; the proof of which doth not depend on experience, nor of courſe on the teſtimony of the ſenſes, although without the ſenſes it is certain we ſhould never have thought about them. This is a very neceſſary diſtinction, and is what was ſo perfectly comprehended by Euclid,

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rational expectations, when founded merely on paſt experience, may be ſuddenly diſappointed, from a change of circumſtances. It is for this reaſon that philoſophers never depend very firmly on mere matters of fact; but endeavour to penetrate into the motives or efficient cauſes of ſuch fact; in order to qualify themſelves to judge where they are to make exceptions to general rules. For it is from reaſon only that we are capable of laying down ſure and certain general rules, and of ſupplying thoſe which are not ſuch, with proper exceptions; by which means, and by which only, we may hope at length to arrive at thoſe abſolute connections, which ſubſiſt between the cauſes of things and their neceſſary conſequences. It is the knowlege of theſe connections that oftentimes enables us to foreſee the conſequences of things merely hypothetical; that is, without the neceſſity of having recourſe to experience, or to the perceptible connections of palpable objects; to which the brutes are conſtantly reduced. And hence we ſee, that the doctrine of innate ideas, or the internal principles of neceſſary truths, includes the eſſential diſtinction that ſubſiſts between man and the brute creation.'

'Perhaps, continues Mr. Leibnitz, the very ingenious eſſayiſt, [Mr. Locke] does not diſſent from us altogether in this particular; for, after having taken up his whole firſt book in combating the doctrine of innate ideas, taken in a certain ſenſe, he admits, notwithſtanding, at the beginning of the ſecond, that thoſe ideas which do not immediately ariſe from ſenſation deduce their origin from reflection. Now, *reflection* is nothing more than our attention to what is already innate; which is not communicated from without by means of the ſenſes. This being the caſe; can it be denied that there is a great deal innate in the mind? Since we are innate, if I may ſo ſay, to ourſelves, and poſſeſs being, unity, ſubſtance, duration, change, action, perception, pleaſure, and a thouſand other objects of ideas purely intellectual? Inſtead of making uſe of the compariſon of the philoſopher's *tabula raſa*, or a plain piece of marble, I ſhould prefer therefore a piece of marble that is originally veined: for if the ſoul reſemble a tablet perfectly clear and plain, the truths impreſſed on it are like the figure of an Hercules, for inſtance, that is ſculptured on it; to which figure it was totally as indifferent as to any other. But if the piece of marble be already veined, and the configuration of its veins preſent the figure of an Hercules, in preference to all others; that figure may be juſtly ſaid to be innate, notwithſtanding it may require conſiderable labour to cut and poliſh the ſurface of ſuch marble, in order to render the figure apparent. It is in this manner that there are certain ideas and propoſitions, which may be denominated innate; and that with as much propriety, as our inclinations, diſpoſitions, and natural propenſities:

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It is to be obſerved alſo, that, notwithſtanding the apparent difference between the ſyſtems of Locke and Leibnitz, with regard to innate ideas, a very little matter of correction may perfectly reconcile them. For nothing can be plainer than that the latter means, by innate principles of thought, nothing more than an innate capacity of thinking. That the principles or motives of ratiocination, enabling the mind to draw regular concluſions from certain premiſes, are innate, cannot be doubted; nor did Mr. Locke ever deny it; he only denied that ſuch concluſions exiſted in the form of axioms already deduced. And thus geometrical truths are no more innate than moral, notwithſtanding they are ſo much more obvious and convincing. It ſeems as if the great perſpicuity and exactitude attending geometrical reaſoning had led Mr. Leibnitz into this miſtake: but we ſhould reaſon juſt as well on any other ſubject or ſcience, if the premiſes were equally clear. For we are not to conclude, becauſe the mind reaſons geometrically, that therefore it is originally furniſhed with geometrical knowlege. Even the obvious propoſition, that two and two make four, is not a notion or idea, originally innate, notwithſtanding its univerſality. It is true we find it impoſſible to deny it; the mind revolting at ſo abſurd a negation: but this ariſes from the mode of operation which it neceſſarily purſues in all kinds of reaſoning. This mode muſt, indeed, be of courſe innate, becauſe immediately depending on the frame and conſtitution of the mind: but a very eſſential diſtinction ought to be made between ideas themſelves and our capacity for receiving them.

Of the other pieces contained in this volume we ſhall not trouble our Readers with any extract, they being all ſhort, and little intereſting to the generality of readers.

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*Lettre a Monſieur *** relative a Monſieur J. J. Rouſſeau, &c.*

Anecdotes relative to the Perſecution of J. J. Rouſſeau by the Clergy in Switzerland; in a Letter from a Gentleman to his Friend; containing the Letters and Declarations of Mr. Rouſſeau to the Aſſembly of the Clergy, the Conſiſtory of Elders, the Council of State, and the King's Attorney-general, on the Occaſion. 12mo. 1765.

LITTLE as we are diſpoſed to pity thoſe who ſeem to court perſecution, we cannot help thinking poor Rouſſeau hath had *hard meaſure* dealt him by his fellow-countrymen, and (*as he even ſtill ſeems* deſirous of calling them) fellow-chriſtians.

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The Author

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out this Writer's *Letters from the mountains*; which laid the foundation for the perſecution that followed.

‘ I need not tell you, Sir, with what avidity thoſe letters were received by the public, nor that they were proſcribed and burnt by the common executioner in various places. For our part, we remained very peaceable ſpectators of thoſe ridiculous bonfires, till about the end of February; when the zeal of our eccleſiaſtics, which had ſo long lain ſmothering in darkneſs, burſt at once into a blaze. The aſſembly of our clergy complained both to the adminiſtration and the magiſtracy, againſt the ſaid letters; repreſenting them as impious, ſcandalous and heretical; ſoliciting withal the immediate proſcription of them, as alſo the ſuppreſſion of the projected edition, and of the Author's works in general.’

‘ The adminiſtration,’ we are told, ‘ don't eaſily take fire at ſuch remonſtrances, however overheated with the fury of inordinate zeal. The civil magiſtrate, nevertheleſs, took the matter into conſideration, and ſuppreſſed the book; the officer entruſted with the buſineſs of crying it down, making a very whimſical blunder in the diſcharge of his duty. The cauſe of their prohibition, as ſpecified in the proclamation, was their having attacked every thing the moſt *reſpectable* in our holy religion: inſtead of which the learned Mr. Town-clerk aſſerted that they attacked every thing the moſt *reprehenſible* in our holy religion. This unlucky miſtake had a droll effect on the auditors; and was thought by ſome to have very luckily amended an error in the proclamation. The aſſembly indeed thought otherwiſe; and determined to proceed againſt the author; who, being adviſed of the great diſturbance which the fermentation of this venerable body might cauſe in the ſtate, thought it his duty, as a good ſubject, to endeavour to allay the ſtorm. For this purpoſe, he tranſmitted the following declaration to Mr. Profeſſor de Montmollin, the paſtor of his church; in order to have it communicated to the aſſembly:’

“ Out of the deference I owe to Profeſſor de Montmollin, my paſtor, and the reſpect I bear to the venerable aſſembly of the clergy, I offer, if they will admit of it, to engage myſelf, by a writing ſigned with my own hand, never to publiſh any new work relative to matters of religion; nor even to treat of religion, though ever ſo curſorily, in any new work, I may hereafter publiſh on other ſubjects: promiſing farther to continue, both in ſentiment and conduct, to diſplay the value I ſet upon the happineſs of being united to the church.——Mr. Profeſſor is deſired to communicate this declaration to the venerable aſſembly.

J. J. Rouſſeau.”

This declaration, it ſeems, the aſſembly determined to keep a profound ſecret, even from thoſe of their own body, who did

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cuting this affair is to do himſelf credit with a D'Alembert and a Voltaire, the rivals and enemies of Rouſſeau. Would it not be juſtly deemed ſcandalous for an aſſembly of divines, ſo greatly diſtinguiſhed in the reformed part of Europe, to permit themſelves to be actuated, in a matter of religious importance by an intriguing eccleſiaſtic given up to worldly purſuits and perſonal proſpects? How can they think of liſtening to the inſinuations of ſuch a perſon; when the matter in queſtion relates to the means of ſilencing or reclaiming a poor and honeſt, though miſtaken, unbeliever? How can they think of being adviſed or directed by a man, who is known to have the ſtricteſt connections with an inventor of bawdy tales, defamatory hiſtories, and the reviver of exploded ſyſtems of materialiſm and impiety? How can they bear to be influenced by one, who piques himſelf, on being the favourite and creature of the ambaſſadors of a crown, which is daily impriſoning or hanging up his countrymen and brethren, for preaching the goſpel in its genuine purity; rendering himſelf by ſuch ſervility even an accomplice in the anti-chriſtian cruelties of Popery? Of what influence, I ſay, ſhould be the ſuggeſtions of ſuch a cabal over an aſſembly of Proteſtant divines?"

We are very ſorry to think there ſhould be any room, for ſuſpecting either a D'Alembert or a Voltaire of being, in any wiſe, acceſſory to Mr. Rouſſeau's perſecution; and we hope, notwithſtanding what is here advanced by the letter-writer, that ſuch inſinuations are groundleſs. Be this as it may: this remonſtrance, it ſeems, occaſioned freſh deliberations in the aſſembly; in conſequence of which, they referred the matter of excommunication to the proper convocation, viz. that of a conſiſtory of elders of the church at Motiers. To influence the conſiſtory, however, to effect more legally what they had already conceived, the paſtor of the church charged himſelf with a commiſſion to the elders, directing them to cite Rouſſeau before them, and to aſk him the following queſtions:

1. Whether John James Rouſſeau doth not believe in Jeſus Chriſt, who died for our ſins and roſe again for our juſtification?

2. Whether he doth not believe a revelation, and reſpect the Holy Scriptures as of divine authority?

The very officious paſtor was farther commiſſioned and directed, in caſe Mr. Rouſſeau did not make very ſatisfactory anſwers to the above queſtions, to proceed immediately to excommunicate him; doubtleſs ſays the letter-writer, *à quelque prix que ce fût*. There is good reaſon at leaſt, continues he, to conclude as much, by the oppreſſive and unprecedented meaſures, taken in the conſiſtory, to intimidate or cajole the elders, by telling them that Rouſſeau was the antichriſt; that the ſafety of the country depended on his excommunication, that the different members of the ſtate were for it; that the allied Cantons, particularly that of Berne, had threatened to renounce its ancient alliance if Rouſſeau was not excommunicated. Nay reports were even ſpread about, among the females in Motiers and its neighbourhood, that Rouſſeau had aſſerted, in his laſt book, that women had no ſouls: a circumſtance, ſays the writer, that put the poor philoſopher in danger of ſharing the fate of Orpheus. Nor, ſays he, is this an exaggerated ſtate of the caſe; there being a great number of fanatic zealots who would have been glad to furniſh a faggot, had Rouſſeau been at the ſtake: ſo that his friends thought it a lucky circumſtance that the ſeverity of the ſeaſon confined him to his houſe; as he would elſe have been in actual peril from the fury of theſe modern Bacchants, whoſe termagant ſpirits were irritated to the higheſt pitch in behalf of their ſuſpected ſouls.

Matters were in this ſituation, when this pretended antichriſt addreſſed a letter to his friend the attorney-general; from which we ſhall make a ſhort abſtract:

Motiers, March 23, 1765.

I am at a loſs, Sir, to know whether I ought not to rejoice at misfortunes, that are accompanied with ſo many conſolations. Thoſe I experienced from the receipt of your letter were very agreeable; though what I received from the packet it contained, was much more ſo. I communicated to my Lord Marſhall, ſome time ago, the reaſons which made me deſirous of quitting this country, in order to ſeek peace for myſelf, and to leave it with others behind me. I have the ſatisfaction to find he approves of thoſe reaſons, and is of opinion that I ought immediately to depart. Thus Sir, my reſolution is taken; and, though it is taken with regret, is irrevocable. Is it poſſible that any of my friends can diſapprove of the deſire of a man in my preſent melancholy ſituation, the natural deſire of finding ſome peaceful ſpot, where my bones may be depoſited and reſt in tranquillity! Had I a ſufficient ſhare of health and ſpirits, I ſhould gladly have conſented, for the public good, to meet my adverſaries face to face; but, debilitated by unexampled misfortunes, and worn out with infirmities, I am very unfit to act a part which it would be cruelty to impoſe on me. Harraſſed almoſt to death with diſputes and altercations, I can no longer ſupport their perplexity. Let me go hence, therefore, and die in peace: for here it is impoſſible; though leſs from the ill-will of the inhabitants than from its vicinity to Geneva: an inconvenience which all the good-will in the world will not enable them to remove.

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The reſolution of leaving this country, being what my enemies have endeavoured to reduce me to, ought naturally to prevent their farther proceedings againſt me. I am as yet in too poor a ſtate of health to undertake a journey, and it will require ſome little time to ſettle my affairs here before I go. In the mean time, I hope not to be treated worſe than a Turk, a Jew, a Pagan or an Atheiſt; flattering myſelf I may be permitted, for a few weeks at leaſt, to enjoy that hoſpitality, which is not refuſed to the moſt abſolute ſtranger."

To return to the proceedings of the conſiſtory. Mr. Rouſſeau was formerly cited to appear before them, and promiſed to obey the ſummons; but finding himſelf in an indifferent ſtate of health, and taking advice of his friends, he judged it more expedient to decline a perſonal attendance, and to ſend in writing what he propoſed to ſay on the occaſion. He accordingly wrote them the following letter incloſing the declaration he had made to Mr. De Montmollin, his paſtor, when he was received to the Holy Communion in 1762.

Motiers, March 29, 1765.

Gentlemen,

On receiving your citation of yeſterday, I determined to attend you to day; but finding myſelf extremely indiſpoſed, cannot pretend to riſk the fatigue of a long and tedious audience. Having conſidered alſo that, with regard to the matter of faith, which is the ſingle object of that citation, I may as well explain myſelf in writing. I doubt not alſo that the charity, which muſt ever accompany your zeal, will induce you to admit of the ſame reply by letter as I ſhould give, were I perſonally preſent. Give me leave to tell ye, then, gentlemen, it appears to me, that the ſeverity, with which the aſſembly of the Clergy hath proceeded againſt me, ſhould have been founded on ſome poſitive law; which I am aſſured does not now exiſt in this country. Nothing indeed can be more novel, more irregular, or more deſtructive to civil liberty, and above all more contrary to the true ſpirit of our holy religion, than ſuch violent proceedings in a matter of pure faith.

For let me beg of you to conſider that, having been long received into the boſom of the Church; and being neither paſtor, nor profeſſor, nor in any manner inveſted with the authority of public inſtruction, I ought not, as a ſimple individual among the number of the faithful, to be ſubjected to any examination or inquiſition concerning matters of belief. Such an inquiſition, tends indeed to ſap the foundations of the reformed religion, at once infringing both on Goſpel liberty and Chriſtian charity; as well as on the authority of the Prince, and the rights

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extraordinary manner, attended with as extraordinary comments, by the paſtor, as preſident of the aſſembly.

Mr. Preſident, indeed, went ſo far as to aſſume two votes, in a method altogether arbitrary and unexampled, in order to carry his point in the conſiſtory; four members of which proteſted againſt ſuch violent proceedings, and appealed to the Council of State. In conſequence of this appeal, the government took Mr. Rouſſeau under its immediate protection, and ordered an enquiry into the legality of the proceedings againſt him. This perſecuted Writer, however, perſevered in his intentions of leaving a country where he had met with ſuch unchriſtianly treatment.

Deſcription Hiſtorique et Critique de l'Italie, &c.

An hiſtorical and critical Deſcription of Italy: Containing a new and accurate Account of the preſent State of the Government, Manners, Commerce, Arts and Sciences, Population and natural Hiſtory of that Country. By Mr. L'Abbé Richard. 6 Vols. 12mo. Dijon and Paris, 1766.

THE Author of this work, who declares himſelf to have ſeen all, or by much the greater part, of what he deſcribes, ſets out, in his preliminary diſcourſe, with aſſuring us that the deſcriptions hitherto given of Italy are extremely ſuperficial and imperfect. They ſeem to have been written, ſays he, by Authors who have either never ſeen, or have but very ſlightly examined, the objects deſcribed; or by ſuch as have penned their deſcriptions long after they had loſt ſight of thoſe objects; and retained only confuſed and defective ideas of them. Hence it is that their books are of ſo little uſe, when we conſult them for directions; and that we find in them ſuch a multiplicity of errors, when we compare them with the objects themſelves. Our Abbé doth not except Miſſon from this cenſure; whoſe work he tells us hath nevertheleſs ſupported its reputation for above ſixty years, as the moſt exact and curious deſcription of Italy that hath yet appeared. Miſſon, however, took but a very curſory view of ſome of the principal cities; of which he hath given a very ſhort and trivial account. He hath ſaid little, or nothing, alſo, on the government, population, commerce and produce of the ſeveral parts of Italy; and hath betrayed great want of knowlege and taſte in the polite arts. Add to all this, that the very face of things is almoſt entirely changed within the ſpace of fourſcore years. The out-

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to be true; aſſuring us that courtezans are ſo far from being authorized at Rome, they are not permitted to reſide within the walls. "On the contrary, ſays he, the magiſtracy are no ſooner informed of a young woman's living an irregular and licentious life, than ſhe is either baniſhed the city, or committed to a houſe of correction. This rule is ſtrictly obſerved; I myſelf having been witneſs of the application of the magiſtrate to a foreign Miniſter, for permiſſion to apprehend a number of looſe women, who had taken refuge within the diſtricts of his palace, in order to follow their infamous profeſſion with impunity." Not, ſays Mr. Richard, that the Romans are more ſtrict in their morals than the inhabitants of the other cities of Italy; but, as before obſerved, more ſolicitous to preſerve external appearances.

"This people are in general extremely impetuous in their paſſions; jealouſy or reſtraint working them up to the moſt extravagant exceſs. It is even common for thoſe of the lower rank, to ſtab one another in the ſtreets with the moſt determined reſolution. He that ſtrikes firſt is uſually the conqueror; and, if he be not himſelf wounded, walks off with great ſerenity, while the ſpectators take the other to ſome hoſpital. Theſe barbarous ſcenes are ſo frequent we are told in Rome, that no leſs than twenty of theſe bloody rencounters happened between December 1761, and May 1762. I myſelf paſſing, during this interval of time, near the Rotondo, heard two peaſants at high words with each other, and in a moment ſaw one of them aſſaſſinated. A prodigious number of people were gathered round; but they ſeemed to take little notice of the matter; the aſſaſſin marching off unmoleſted *."

Our Author goes on to relate ſeveral other facts and circumſtances, ſerving to prove the ſanguinary and barbarous diſpoſitions of theſe people; and that even of the fair ſex, and thoſe of the firſt rank.

Notwithſtanding all which, we are told that there is no city in the world where foreigners live at greater eaſe and ſecurity than in Rome. The natives have a kind of reſpect for ſtrangers, founded on the notion of their ſuperior ſtrength; and

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* As our Author ſpeaks ſo poſitively of the iteration of theſe aſſaſſinations, we do not refuſe him credit; otherwiſe ſuch an accident as is here related might have happened, without our inferring ſuch atrocious actions to paſs off in general with impunity. We even remember ourſelves to have ſeen not many years ago, a man ſtabbed by another, at noon day, before the Eaſt-India houſe at Amſterdam, in the preſence of hundreds of people; when the aſſaſſin was ſuffered to put up his knife, and walk off in like manner unmoleſted. This did not hinder the officers of juſtice however, from making proper ſearch after him, and bringing him to condign puniſhment.

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not maimed and mutilated by the ſhameful effects of their infamous debaucheries. But this is the caſe with ſo many of them, that it is no wonder it gave riſe to the vulgar ſaying, current over Europe; *Naples is a paradiſe, inhabited by devils.*"

After giving them this appellation, our Abbé proceeds to a deſcription of their religious deportment; which, it muſt be owned, is groſs and indeed diabolical enough.

"There is little, in the external appearance of religion at Naples, conſiſtent with a ſacred ſolemnity; eſpecially in the behaviour of the multitude that attend on divine worſhip. The vulgarity, which is common to their other actions, accompanies them to the ſanctuary; where they come, for a quarter of an hour, on Sundays and Feſtivals, to hear Maſs; and behave in the moſt indecent and irreligious manner imaginable. Not having the leaſt idea of devotion, they ruſh tumultuouſly into the church; placing themſelves on the firſt bench they ſee empty, or ſtanding up together in companies, talking about indifferent affairs. At their entrance, indeed, they give a formal nod to the altar, or kiſs their hand to the image of the Saint, whoſe feſtival is celebrated: after which, I obſerved that both high and low uſually kept their ſeat; never troubling themſelves with what paſſed, till the elevation of the hoſt called upon them again for another nod. Nay I have ſeen rude fellows turn into ridicule, and laugh at, ſtrangers who knelt down devoutly during the celebration of Maſs *. Not that even the groſſeſt of theſe people are without their favourite Saints and private practices of devotion; to which they are attached even to a degree of fanaticiſm bordering on brutality. I remember in particular ſeeing a furious old woman, in the Church of St. Thomas Aquinas, ſwearing and curſing at a Madona, placed in one of the niches, for having diſappointed her on ſome intereſting occaſion, by not hearing her prayers, or refuſing to comply with them. It was well for the poor Madona (which by the way was a fine image) that ſhe was ſecured by an iron grating; or the old virago would have certainly demoliſhed her."

"The great object of popular devotion at Naples is the liquefaction of the blood of St. Januarius, their patron. This is effected twice a year, in the Months of May and September. The time, even to the very hour, being known, in which this miracle is to be exhibited; an innumerable multitude aſſemble about the chapel of the Saint, or to the place where the pro-

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* Such is the influence of cuſtom, and the natural diſpoſition of a people! We have ſeen, in like manner, a parcel of Dutch boors inſult a ſtranger, who thought decency required him to ſit without his hat, while their *Domine* was preaching.

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miracle. In which caſe, he is certain to b
though perhaps he may happen to be all th
tholic: ſo, at leaſt, it happened lately to
of a foreign ambaſſador; who was even
middle of the ſtreet, on this occaſion: bu
thought to have rather a look of curioſity th
withal did not cry out *San Genaro ſa preſto*,
and in a minute received a ſtab from al
could reach him with a ſtiletto. After th
mitted, indeed, and the miracle over, ſo
a little regret; eſpecially on finding a cha
the deceaſed; by which they were very
Catholic*."

A ſimilar fatality, we are told, had like
acquaintance of our Author; who, being
French congregation, was ſuſpected by his
of the Oratory, and conſequently a Janſe
man, however, we may ſuppoſe to have be
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Of the *Venetians*, our traveller gives
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zans as formerly; the latter being fallen into much greater contempt than that in which they were uſed to be held. On the other hand, the ladies of rank receive and pay viſits, as in France, England and elſewhere; holding aſſemblies, to which the gentlemen are freely admitted; ſo that the jealouſy and reſerve, formerly ſubſiſting between the virtuous part of both ſexes, are in a great degree removed. In conſequence of this reformation, we are told the ladies are more happy and the gentlemen more polite; neither of them running the temptation and riſk, they uſed to lie under, either from gaming or gallantry. Not, ſays our Author, that the profeſſion of a courtezan is prohibited at Venice as it is at Rome; they are ſtill under the protection of the government, who will not permit them to be cheated or inſulted. Nay they are not yet become even infamous; perſons of all ranks and conditions, going openly to their miſerable retreats, and enquiring their way to them with the ſame unconcern as they would aſk their way to a church[*].

Of the manners of the *Florentines*, M. Richard gives an agreeable deſcription; although he does not repreſent their general character as very reſpectable. He obſerves, in particular, the prepoſſeſſion they entertain, particularly the ladies, for the Engliſh nation; many individuals of which, he ſays, are tempted to purchaſe houſes and reſide there for a conſiderable time; chiefly induced by motives of perſonal attachment.

Of the *Milaneſe*, our Author gives a very favourable account, and alſo of the *Genoeſe*; under which latter article he takes occaſion to ſpeak of the origin of that ſtrange office and character of a Cicisbeo; which is ſo well known in Italy, and for which the Italians have been ſo often rallied by the other nations of Europe. An Italian Cicisbeo, according to our Author, owes his exiſtence to the ſame principle as that of the Spaniſh Duenna, viz. the jealouſy of the huſband. It was formerly the cuſtom, he ſays, for the bridegroom to make choice of ſome diſcreet and intimate friend; in whom he confided, as the incorruptible guardian of conjugal fidelity. It is natural to ſuppoſe theſe guardians to have been generally pretty far advanced in years, and not of the moſt promiſing figure and accompliſhments; unleſs indeed we are to conceive the tie of honour, in the primitive Cicisbeos, ſo great, as to defeat the influence of perſonal charms, aſſiſted both by time and oppor-

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[*] Of the Venetian carnivals, whoſe diverſion hath been ſo mightily enhanced by ſome Writers, the Abbé Richard gives an account, by no means calculated to excite the curioſity of thoſe, who have been uſed to the more ſprightly and amuſing entertainments of ſome other countries.

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who was condemned by the pretor to be ſtrangled, delayed the putting his orders into execution, and even admitted her daughter to come and ſee her; taking care, however, that the latter brought her no food or apparent nouriſhment. But, finding, to his great aſtoniſhment, that the old woman ſtill ſurvived, his curioſity tempted him to ſee what paſſed between them; when he ſaw, with much greater aſtoniſhment, the daughter nouriſhing her mother with her own milk: a circumſtance which, being related to the triumvir and pretor, the old woman's pardon was granted her, in conſideration of this remarkable inſtance of natural affection in her daughter[*].' The painters, however, muſt not be cenſured, ſays our Abbé for having falſified hiſtory, in delineating a man inſtead of a woman; becauſe it is very poſſible they only copied the Greek painters, who had before tranſmitted to poſterity a fact of a ſimilar kind. One Cimon, an Athenian, being far advanced in years, and condemned to be ſtarved to death in priſon; his daughter, who was permitted only to ſee him through the grate of his dungeon, made uſe of the ſame expedient to ſhew her affection and preſerve her father's life[†]. There is reaſon, therefore, to think the original picture founded on the Greek ſtory rather than on the Roman.

After giving a deſcription of the tombs of Sannazarius[‡] and Virgil, our Abbé obſerves, that the name of the latter is ſtill held in great veneration even by the populace; ſome of whom look upon him to have been a ſaint, and others a great magician. They pretend that he opened the way from Naples to Puzzoli, by virtue of his magical incantations; and that he conſtructed, by the ſame means, the brazen horſe, which formerly ſtood in the ſquare of St. Januarius; and to which they tell us he communicated the virtue of curing the diſeaſes of all ſuch horſes as ſhould walk round it, or paſs under its ſhadow. I was ſome time before I could diſcover any reaſonable conjectures for the grounds of theſe traditions; except what may be deduced from the Georgics; where the poet diſplays a degree of ſkill in agriculture, the management of cattle, and other huſbandry-affairs:

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[*] *Quo non penetrat aut quid non excogitat pietas.——Quid tam in auditum quam matrem natæ uberibus alitam. Putaret aliquis hoc contra rerum naturam factum, niſi diligere parentes prima naturæ lex eſſet.* Val. Max. L. v. c. iv.

[†] *Hærent ac ſtupent hominum oculi, cum hujus facti pictam imaginem videret, caſuſque antiqui conditionem, præſentis ſpectaculi admiratione renovant.* Id, ibid.

[‡] As a proof of the ignorance and ſuperſtition prevailing among the common people of this country, this writer obſerves, that it has been thought neceſſary, in order to prevent the demolition of the two fine figures of Apollo and Minerva placed on each ſide this tomb, to write on their pedeſtals *David* and *Judith*.

different parts of Italy, our Author is by n
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cenſures others for the like defects.

As to the articles of *phyſics* and *natural*
fortunate in his obſervations and conject
on other topics. But we have already ex
ſufficient length.

Synopſis univerſæ praxeos-medicæ, in binas
prior contractum omnium morborum, tum
norum conſpectum exhibet; altera vero
perpetuis commentariis illuſtratam, ſiſtit :
taud, *primario ſtirpis regiae medico, imp*
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obſerving a certain concourſe of ſymptoms, is perhaps the only thing of which he wants to be informed.

Aretæus, Coelius Aurelianus and others, divided diſeaſes according to their time of duration, viz. into acute and chronic. This method alſo is by no means ſatisfactory; for nature has fixed no poſitive limits between one and the other; nor does it afford us any marks of diſtinction in the firſt ſtage of diſeaſes, the difference conſiſting only in the time of duration: now *majus et minus non mutet ſpeciem.*

Monſieur Sauvages, in his *Noſologia Methodica*, from the example of modern botaniſts, has divided diſeaſes into claſſes, orders, genera and ſpecies, characterizing each, not from their cauſes, but from their moſt obvious ſymptoms. This we think the moſt eligible method, though the author, from the great difficulty of the undertaking, may not have been able to bring it to that degree of perfection which might be wiſhed.

The author before us has thought fit to adapt the anatomical method of Sennertus, and Jonſtonus in his *Idea univerſalis medicinæ*. His firſt and grand diviſion is into *internal diſeaſes*, *external diſeaſes*, and *diſeaſes of women and children*. The firſt he ſubdivides into general diſeaſes, and thoſe whoſe ſeat is uncertain; internal diſeaſes of the head; internal diſeaſes of the breaſt; internal diſeaſes of the *abdomen*. The ſecond, into general diſeaſes; external diſeaſes of the head; diſeaſes of the trunk and limbs; diſeaſes of the ſkin. The third into diſeaſes of virgins and married women; diſeaſes of children.

The objections to this mode of diviſion are urged by Monſieur Sauvages, in the *Prolegomena* to his *Noſologia*, with equal energy and perſpicuity: to him therefore we refer our readers, and haſten to conſider the merit of our author, excluſive of his plan.

The book opens with an account of fevers in general, as neceſſarily preceeding that of each particular ſpecies. Our tranſlation of the following paragraph, from this firſt ſection, will be ſufficient to give an idea of Monſieur Lieutaud's opinion of this matter. Having declared his diſlike to theory and conjecture, ‘ I ſhall now, (ſays he,) proceed candidly and without circumlocution, to deliver what thirty years experience hath enabled me to collect upon this ſubject. And to begin with the moſt familiar, I muſt declare, that after aſſiduouſly attending the ſick both day and night, I never obſerved more than four ſpecies of eſſential continued fevers; viz. I. *Simple continued*, or that which remains uniformly the ſame, without exacerbation, which definition however is not to be received in too limited a ſenſe: its duration rarely exceeds fourteen days, unleſs diſturbed by improper treatment. II. *Putrid continued*, which is diſtinguiſhed by remarkable exacerbations and violent ſymptoms, and which ſeems to proceed from a morbid affection of the blood and juices, tending towards putrefaction: hence it is, that this ſpecies ſeldom terminates but in conſequence of ſome notable evacuation, by which the blood and juices are freed from the offending cauſe, which ſpontaneous or critical evacuation is its peculiar characteriſtic. III. The *ardent*, diſtinguiſhed by intenſe thirſt and internal heat. IV. *Malignant*, whoſe violent ſymptoms ſeem to ariſe from the brain and nerves being injured, by which circumſtance alone it is ſufficiently diſtinguiſhed. This laſt ſpecies is of longeſt continuance, generally epidemic, contagious or peſtilential.'

If experience had ſufficiently evinced the poſſibility of curing all fevers by one ſpecific medicine, theſe diſtinctions might juſtly be deemed uſeleſs; but ſince thoſe who have been moſt converſant with theſe diſorders are convinced that, in this ſingle *genus* of continued fevers, the different ſpecies require very different treatment; to diſtinguiſh them properly from each other, is certainly of great importance. For this reaſon we ſhall take the liberty to enquire into the propriety of our author's ſyſtem.

His firſt ſpecies, namely, *ſimple continued*, is the *ſynochus imputris* of Galen, the *ſynochus ſimplex* of Riverius, the *continens non putrida* of Lommius, the *febris inflammatoria* of the moderns. The ſecond ſpecies, namely, *putrid continued* is the *ſynochus* of Sauvages, the *febris continua putrida* of Boerhaave. According to our author, the peculiar characteriſtic of this fever, is its termination by ſome critical evacuation, which every tyro in the medical art knows to be by no means peculiar to any one ſpecies of continued fever. As to his third ſpecies, which he chuſes to call *ardent*, it appears, from his particular deſcription of this malady, to be in fact the bilious or remitting fever of other writers. (See Dr. Pringle's diſeaſes of the army, p. 175.) With regard to his fourth ſpecies, namely, *malignant*, we greatly diſapprove his making the ſuppoſed proximate cauſe of the diſeaſe, its diſtinguiſhing characteriſtic; nothing being more unſyſtematical, or fallacious, than to diſtinguiſh diſeaſes any otherwiſe than by their obvious ſymptoms. By this ſpecies of fever, the author means that which Dr. Pringle hath ſo accurately deſcribed under the title of the jail or hoſpital fever, and which may not improperly be conſidered as a ſpecies of the plague. It is the *typhus carcerum* of Sauvages. Our author, in his chapter upon this ſpecies, enumerates its ſymptoms minutely, in which, in general, he differs little from other authors: but in regard to its duration, he ſays, 'I aſſert that the malignant fever never terminates before the twenty-firſt day; and that in general it is continued to the fortieth or ſixtieth, or farther.' Nevertheleſs Dr. Pringle aſſures us, that he has known it end, either in death or recovery, in ſeven days, but that in the hoſpitals it generally continued from fourteen to twenty.

In treating of the cure of this diſorder, our author agrees in general with the method preſcribed by Dr. Pringle, except in a timid uſe of the bark, concerning which he ſtill retains the prejudices of the laſt age, notwithſtanding its acknowledged power as an antiſeptic; a quality which recommends it very particularly in the cure of a diſeaſe, in which there is an univerſal tendency to putrefaction.

Upon the whole, the firſt volume of this work is not without merit, as it contains a general deſcription of moſt diſeaſes; but its chief value conſiſts in the account of morbid appearances on diſſection, which are frequently interſperſed throughout the work. This volume is however little more than a tranſlation into latin of the author's *Preçis de la medecine pratique*, publiſhed ſome years ago.

The ſecond volume we ſuppoſe to be original: it contains the author's ſyſtem of the *Materia Medica*. He divides the whole into two books, one of which comprehends ſuch medicines as are uſed internally, and the other, external medicines. The firſt book is divided into two ſections; one treating of thoſe medicines which ſeem to act on the whole animal oeconomy, and the other, of thoſe whoſe powers ſeem confined to ſome particular part. Theſe ſections are again ſubdivided into claſſes, in which the ſeveral ſubſtances are diſtributed according to their ſuppoſed effects on the human body, thus *diluentia*, *refrigerantia*, *temperantia*, &c. and in each claſs they are finally dividided into *emporetica*, *officinalia*, and *magiſtralia*. The author moreover ſubjoins to each claſs, a ſhort commentary on the ſeveral ſimple ſubſtances, and officinal preparations therein contained.

If we were diſpoſed to be ſevere upon this celebrated French phyſician, this ſecond part of his work would afford us ample field for criticiſm. He very frequently aſcribes to medicines, virtues founded only on ancient opinions, which later experience hath ſufficiently exploded; and as to his chemical knowledge, it appears extremely *borné*. In his comment on the neutral ſalt called *arcanum duplicatum*, it ſeems, ſays he, to be compoſed of the *nitrous alkali*, and vitriolic acid, being prepared of calcined nitre and green vitriol. If he had been at all acquainted with chemiſtry, he would not have talked of a *nitrous alkali*; he would have known that there is nothing peculiar in the alkali obtained from nitre; that it is merely a fixed alkali, in no reſpect different from that which is produced by calcination from

vegetables in general. This ſalt is what c
call Vitriolated Tartar, and may be generated
nation of any two ſubſtances which contain th
vegetable alkali. But what renders our Autho
with chemiſtry more conſpicuous, is, that,
article, he comments upon vitriolated tartar a
ſalt from the foregoing.

After all, if we compare this volume with
books formerly written on the *Materia Medica*
on account of its greater ſimplicity; though
to aſſure the Author, that he might expunge
number both of his ſimple and compound m
any detriment to the art of healing.

Meditazioni ſulla Felicità.

Reflections on Happineſs. 12mo. Mi

THERE is, perhaps, no word in the v
meaning is ſo vague and indeterminate
neſs. Nothing is more natural than for indivi
uſe of that term, to have an eye to their own
ment or gratification. But as it is impoſſib
cauſes, for a man to poſſeſs any conſtant ſtate
himſelf; ſo it is equally impoſſible, from mor
to enjoy any ſuch conſtant ſtate of ſatisfaction

Without deſires there can be no gratification,
cation is neceſſarily ſooner or later diſguſted by
our deſires and gratifications, therefore, are o
moral kind, we ſee there is an incapacity in t
our conſtitution for conſtant gratification. By h
we mean any thing really attainable *, we muſt
of enjoyment, in which the moderation of our de
the groſſer diſguſt of gratification. But how fa
with regard to the individual, raiſed above a ſ
and inſipidity, will poſſibly admit of diſpute;
tive of action is apparently attended with ſom
degree of activity is proportioned to the vehem
fire. Hence, to conſider man merely as a ph

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* And if we do not, to what purpoſe is it made t
or philoſophical diſquiſition? The happineſs, we h
life, being a different object; the poſſeſſion of which
veſted with, in conſequence of a total change in our
of our putting off the corporeal body for the ſpiritual

pendent being, it does not appear that he can be any farther a gainer by moderating the warmth of his deſires, than in thereby diminiſhing the mortification of diſappointment, or preventing the diſguſt attendant on gratification. With his deſires we rank alſo his hopes and expectations; all which are equally oppoſed to diſguſt, fear or diſappointment. And thus while pain and pleaſure, in all their modes, are relative and reciprocal, we ſee as little poſſibility of defining, as of attaining, phyſical happineſs. There is a ſpecies of happineſs, however, which is both definable and attainable, and which may with propriety be called *ſocial* or *political* happineſs. It will hardly be doubted by thoſe, who have made matters of this kind their ſtudy, that the life of a ſavage is as phyſically happy, as that of the moſt poliſhed citizen. If the former hath fewer pleaſures and indulgences, his mortifications and diſappointments are proportionably leſs: the ſenſibility of both is adapted to their difference of ſituation, and though they deal not, for the ſame amount, in the commerce of pleaſure and pain, their balance, in ſettling the account, is equal. It is very different with regard to *ſocial* and *political happineſs*. The merchant, who trades for the revenue of princes, and annually returns millions, tho' he ſhould ſave no more at the year's end, than the petty trader who deals for pence, is yet held in a very different light in point of reſpect and authority. His perſonal influence is greater, his enjoyments in every reſpect ſuperior; although at the ſame time his perſonal concern, aſſiduity and riſk riſe in the ſame proportion. And yet that he is more happy, in a political ſenſe, than a mean trader, whoſe credit will barely enable him to pay his bills, cannot be doubted. In like manner, it cannot be diſputed, that a poliſhed nation is, in the ſame ſenſe, much happier than a nation of ſavages.

Now civilized man, being both a phyſical and political being, his happineſs is of courſe dependant both on his natural conſtitution as a man, and on the civil conſtitution of the ſtate or community of which he is a political member. Conſidered merely as the former, happineſs is out of the queſtion; he hath neither words to define it, nor means to attain it. As the latter, both the object, and the means of purſuing it, are obvious: but till he can ſeparate the citizen from the man, and *vice verſâ*, he will naturally look for thoſe gratifications as a man, to which he hath a right only as a citizen, and will make uſe of the means of the latter to gratify the deſires and inclinations of the former. Hence it is, that the happineſs of man, in a ſtate of ſociety, becomes a very intricate and complicated affair, both in its means and end.

the ſum of our deſires depends on the orig
diſpoſition, on our conſtitution, and the aſſ
that of our power depending on the law
will of other intelligent beings. The en
avoid pain, and ſeek pleaſure; both of wh
is naturally diſpoſed to exaggerate; as we
nor the other pleaſe or offend in reality ſ
expectation. Hence an impartial examina
ture of our deſires, tends to give us a new
ſerves to diminiſh the ſum of our deſires th
is in the power of art ſometimes to augme
of gratification, which depends on the phy
nal cauſes. Thus a particular regimen, fo
ment that which depends on the organiza
the aſſiſtance or non-reſiſtance of other int
by various means, be purchaſed, obtaine
ferent to our happineſs; ſo that by this
gratification may be increaſed.

ʻ To conſider theſe principles in their
the nature of our deſires. The moſt gen
ſires is wealth: and it muſt be confeſſed
uſual token of that power which men ha
who are rich ſeem to extend their own exi
a much greater
ought to confine
phyſical and mor

tification of his preſent neceſſities. The prodigal and the miſer are equally miſtaken in their reckoning; the error of both lying in the greater concern they beſtow on chimerical and imaginary wants, than on real ones. We may be clearly convinced, by an attentive examination into the nature of riches, that, whenever they ſurpaſs the limits of competency, they neceſſarily bring with them the deſire of increaſing, and the embarraſſment of ſecuring them; beſides numerous other ſuſpicions and inquietudes, which multiply the ſum of our deſires beyond our power of gratifying them.'

From the conſideration of *riches*, our author paſſes to that of *rank and honours*; endeavouring to ſhew, that a thirſt after ambition, is in every reſpect ſimilar to that after wealth, and attended with like effects. He conſiders next more particularly the influence, which imagination has over both our pains and pleaſures; and here he ſuppoſes that our voluptuous ſenſations loſe more than any other, in their tranſition from imagination to reality. On the other hand, he conceives that our fears and anxieties depend much leſs on the organization of our frame, and the real nature of the object, than on the error of our imagination, which exaggerates the diſtreſs or the danger. An attentive and careful examination, therefore, into the nature of things, ſays he, will greatly diminiſh the influence of that faculty, which is perpetually exciting irregular and immoderate deſires; all which, in fact, ariſe from our ignorance. Such an examination alſo, he conceives, would tend to make us prefer that vigorous activity, in which the gratification of our moderate deſires always leaves the ſoul; and which never deprives us of the more agreeable ſenſations, viz. thoſe ariſing from the ſatisfying thoſe phyſical wants, which ſpontaneouſly ariſe from our conſtitution.

The diſtinction made by our author between moderate and immoderate deſires, may poſſibly ſeem to claſh with what we obſerved in the beginning of this article, reſpecting the relative nature of pleaſure and pain in general. It is to be obſerved, however, that we are limited by our very nature and conſtitution, both to the enjoyment of pleaſure, and the ſuffering of pain within certain bounds; even as a ſpring, whoſe elaſticity, we ſay, is always equal to its compreſſure. But this is to be underſtood with certain limits; for if it be ſtretched or compreſſed too far, it loſes the very virtue by which it is either compreſſed or dilated. It is thus with our capacity for pleaſure and pain; our ſenſations of which, how moderate ſoever, are proportioned to each other [*]. At the ſame time, nevertheleſs,

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[*] So that tho' the moderation of our deſires would make us more politi-

of being increaſed not only by phyſical
In regard to the former, he preſcribes va
animal vigour and ſentimental fortitud
amount to no more than ſaying, " prefer
knowledge." But tho' happineſs be in
neſs and ignorance, yet it is not neceſſari
and knowledge: his remarks on the poli
ing our power of gratification, are more
ing to a point, which, as we before obſe
ſtill comparatively, attainable *. Our
ſays he, is to be conſiderably augment
others; whoſe concurrence in our favo
either by riches or ſervices. It were
poſſeſs a boundleſs and inexhauſtible reſ
der to intereſt a great number of perſons
time, to contribute to our peculiar grat
ence of wealth, ſays our author, is in t
and is employed to the greateſt advant
tures, which may ſerve to give a laſting
ſuperiority which it occaſionally gives
our ſervices is of larger duration; but i
vent others from injuring us, than to ex
in our favour. When people are attac
of our wealth, their attachment is immed

cal'y happy, it would not make us more *phyſical*
happineſs in the duration of our capacity for

of their own wants; but when they are only bound to us by moral obligation, they are held by the ſlender and uneven ties of mere opinion. Now chance or caprice have ſo great an effect on popular opinion, that its poſſeſſion is of all things the moſt uncertain. A man, who is ſolicitous of obtaining the good opinion of mankind, by endeavouring to ſerve them, muſt make a total and perpetual ſacrifice of his own ſenſe and ſenſibility; he muſt regulate both his words and actions by the caprices of public opinion; renouncing, as it were, his own being, to aſſume an heterogeneous exiſtence foreign to himſelf, and ſimilar to that of the multitude. And this ſacrifice he muſt make merely for the enjoyment of an imaginary good, which is every moment ready to eſcape him. Where is the man, of the leaſt elevation of ſoul, capable of acting long ſo inconſiſtently and abſurdly? There are two ways to induce others to cooperate with our deſigns; the firſt is by acquiring their approbation or conſent to what we have an inclination to do; and the other by artfully taking the advantage of human weakneſs, to inculcate inceſſantly their natural inferiority with regard to ourſelves. It is by this method mankind are the moſt effectually ſubjected to our pleaſure; as they are thus bound by the moſt indiſſoluble of all ties, that of fear. The moſt certain rule, by which to attain this end, is that of diſplaying on every proper occaſion, an inconteſtible ſuperiority in point of fortitude or courage: this being a virtue the moſt conſpicuous and commanding in all ages and all countries. There is a method, our author obſerves, alſo, of depriving others of the opportunity of laying a reſtraint on our powers of gratification; this is by withdrawing ourſelves from ſociety, and living in obſcurity under the protection of the laws. This laſt condition, ſays he, is abſolutely indiſpenſible; leſt that ſenſe of ſuperiority, which is common to men in a ſtate of ſociety, ſhould make them ruſh into acts of injuſtice againſt an helpleſs ſolitary, incapable of reſiſting their violence. This laſt method is the leaſt perilous, as well as the leaſt ſubject to interruption from the caprices of others; and is therefore that which hath been generally preferred by the ſages. A proper application of theſe principles, aſſiſted by reflection, our author conceives, would greatly meliorate the lot of humanity, by eſtabliſhing an equilibrium between their deſires and their means of gratification. There are but a few privileged minds, however, that he thinks capable of entering ſo far into the neceſſary examination of themſelves. The greater part of mankind, ſays he, are like thoſe; who, being wounded or diſeaſed, are afraid to look at their ſores. The ſavages, having ſatisfied their phyſical wants, enjoy a ſtate of perfect tranquillity; but in proportion as mankind recede from a ſtate of ſolitude, they ac-

a ſenſe of real ſuperiority abo
ſerve this ſuperiority alſo, it is
ly in every important action
we ſhall the more rarely co
ſon to repent. A good conſc
ſition of reflection: for what
of the conformity of our actio
what is juſtice, but the conſ
ſociety? By the laws of ſocie
mean the ſtatutes or cuſtoms
ſometimes be even contradi
principles by which all ſocie
marks in particular, that one
the greateſt influence on ma
which we give the name of
hath formerly effected ſuch
in direct oppoſition to partic
and civil.

This conſideration leads
the nature of laws and the f
after which he endeavours
the political intereſt of ever
the one term ſignifying the
Thus our duty is our inter
may, it is true, in ſome partic
we are not bound in duty;
concerning which the laws

to purchaſe even a great pleaſure at the price of a greater pain.

One of the principal conditions of human happineſs, ſays this writer, is the acquiſition of a juſt knowlege of mankind, the connections by which they are bound, and the relations in which they ſtand to each other. He ſeems to think, alſo, that this knowledge is to be acquired to ſuch a degree, as to ſet our opinion above the caſual influence of particular events and circumſtances: none of which ſhould in ſuch a caſe, prevent our forming a juſt eſtimate of men and things. But, by whom is this acquiſition to be made? By a man poſſeſſed equally of courage and candour; without affectation and without weakneſs; equally diſtant from an unpoliſhed ſeverity of manners, as from a deſpicable and complacent ſervility. If ſuch a man could be found, indeed, he would bid fair to be as happy, as our author's advice could make him; but we fear, that in this age of timidity, dependence and irreſolution, the generality of his readers will be apt to think the greater part of what he hath advanced, to be merely *fine talking!* It is doubtleſs much eaſier to ſay than to do: but it does by no means invalidate the truth of a propoſition, or ſhew the impracticability of a deſign, to ſay it is eaſier *ſaid* than DONE.

L'Antiquité dévoilée par ſes uſages.

Antiquity unveiled; or a critical Enquiry into the principal Opinions, Ceremonies and Inſtitutions, religious and political, of the different Inhabitants of the Earth. By the late Mr. Boulanger. 2 Vols. 12mo. Amſterdam, 1766.

IN a letter prefixed to this performance, we have ſome account of the life and writings of its author; of which the writer, who profeſſes himſelf to have been his intimate friend, ſpeaks with a degree of warmth that evidently borders on partiality. The well known talents, however, of Mr. Boulanger, may ſufficiently apologize, if not juſtify, this inſtance of the letter-writer's regard for his deceaſed friend. There is, indeed, ſomething ſo ſingular in his account of the progreſs of this author's genius, that we cannot reſiſt the temptation of ſelecting a few paſſages from this introductory epiſtle.

After having acquainted the reader that Mr. Boulanger was remarkably dull and backward in his learning when a ſchool-boy, he proceeds to inform us, that when about the age of 18, our author applied himſelf with ſucceſs to the ſtudy of the mathematics and architecture; in conſequence of which he afterwards was made engineer, and was appointed to execute

perpendiculaire bruloit autrefois, maintena
obliques et paſſagers, et chargée de glaces
bois, des pierres, des coquilles : il vit dans
des plantes qui naiſſent ſur la côte de l'Ind
dans nos champs, des êtres dont les analogues
des mers ; l'homme couché au nord ſur les o
menant ici ſur la demeure des baleines ;
monde préſent croiſſant ſur la ſurface de cent
l'ordre que les couches de la terre gardoient
ſi egulier, tantôt ſi troublé, qu'ici le globe t
mains du grand ouvrier ; la n'offrir qu'un
à ſe debrouiller ; ailleurs que les ruines d'
reconſtruit et renverſé derechef, ſans qu'à tr
mens ſucceſſifs, l'imagination même puiſſe ren

It was from theſe obſervations, and
great revolutions which muſt have ha
hiſtory of the earth, that he was led to
which ſuch numerous changes in the ph
climates muſt neceſſarily have had over
aroſe a variety of conjectures in his min
mitive ſtate of ſociety, of religion, and o
neceſſary, however, to verify theſe con
them with the facts recorded in hiſtory,
dition. To this
but firſt of all wa
when he had obvi
better ; the Latin

pher the Heathen mythology, and reconcile it to the hiſtory of natural cauſes, may have rewarded the trouble of ſuch preparatory application, muſt be gathered from the work itſelf: of which we ſhall endeavour to give our readers a general idea of the contents and deſign.

‘ It is remarkable, (ſays Mr. Boulanger) that in turning over the hiſtories both of ancient and modern times, we find almoſt every people upon earth poſſeſſed of traditions, concerning ſome extraordinary changes which have formerly happened in nature. Some tell us of deluges and inundations, that ſwept away the greater part of mankind; others of devouring conflagrations, equally deſtructive of our ſpecies; and ſome even of alterations in the courſe of the ſun, and the planets. Theſe traditions, however dubious in regard to particulars, give ſufficient cauſe in general for a ſuſpicion, that there was a time when the face of things was very different from what it hath been for all known ages; and that the phyſical revolutions of nature have given cauſe to as great variety of political revolutions in the ſtate of ſociety. The obſcurity of theſe traditions, and the diſtance of time ſince the facts related are ſuppoſed to have happened, have rendered them very unintereſting to the generality of mankind. Nay ſo very indifferent are moſt perſons with regard to ſuch facts, that they not only call in queſtion the reality, but even the poſſibility, of their having ever happened. What numbers, for inſtance, diſbelieve entirely the relation of an univerſal deluge, an hiſtorical tenet which prevails only among the ignorant, who blindly adopt the traditions of their forefathers, or among thoſe few of the learned who are accuſtomed to trace in nature itſelf, the evidence of its own hiſtory! The ſcience of phyſics, is indeed become, with regard to the latter, as Fontenelle foreſaw, a kind of theology; of whoſe principles and tenets they are the more tenacious, as here they ſeem to ground their faith on actual experience: and this will not eaſily admit of either ſcepticiſm or infidelity. We are not, however, to confound the naturaliſts with the populace. The latter *believe*, the former *know*. It is in their province therefore, to delineate the picture of thoſe terreſtrial revolutions, of which they every where meet with ſuch undoubted proofs; and to preſerve their obſervations in the archives of the ſciences, where they may ſerve as monuments of nature, to verify and correct hiſtorical relations: and may perhaps be themſelves ſometimes illuſtrated by tradition. This is the only method to diſcover that chain by which they are united, and to reconcile the preciſion of natural knowledge with the general hiſtory of facts.

‘ The moſt uſeful part of hiſtory, (ſays this author) is not a *dry and barren* relation of particular manners, cuſtoms, and

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religious ſervices and ceremonies, thuogh very numerous, being full of ſighs, tears, and mortifications: all which, Mr. Boulanger imputes to the ſorrowful remembrance that the deluge had left behind it. In this event, alſo, the ancient Pagans ſeem to have thought even the gods themſelves to have been intereſted, and to have ſuffered by it as well as man. Hence, ſays he, the reprehenſion of Zenophanes, recorded by Plutarch: when that philoſopher obſerving the prieſts and the people in tears, he ſaid to them, ‘ Wherefore do you weep, if thoſe whom you adore are really Gods? or, if you thus bewail them, why do you worſhip them as deities?’ He obſerves, however, that the Gods of the ancient pagans were ſo little removed in their ideas, above the condition of humanity, that it is no wonder they imagined even their deities affected by any conſiderable revolution in the courſe of nature. It was for the ſame reaſon, doubtleſs, that they entertained the notion of the frequent intercourſe of ſuch deities with mankind, in the way of incarnation and perſonal appearance among them. A notion that encouraged numerous impoſtors, altho' the tenets they inculcated were not always immoral, or detrimental to ſociety [*]. The doctrine of the great Fo, in particular, he obſerves to have been very ſublime; as it teaches the annihilation of the man, in order to his being united to the deity. ‘ Thou ſhalt abandon (ſaid this pretended divinity) thy father and thy mother, to follow me: thou ſhalt forget thyſelf, and the gratification of thy own appetites, to purſue holineſs in purity and perfection, and to arrive at eternal felicity.’ But, notwithſtanding the ſublimity of the doctrines that were preached up by the ſectaries of antiquity, it is confeſſed that their religious orders were over-run with vices and abuſes, introduced, doubtleſs, by the ridiculous ſuperſtitions and fables, which were intermingled among the moral truths of their doctrines. This is the conſtant effect of myſteries, and an affectation of talking in a ſtrain ſuperior to humanity. When man is deſirous of fathoming unknown depths, or to raiſe himſelf above his natural ſphere, he is ſoon obliged to deſcend again, and is often precipitated into the oppoſite extreme. Human nature is a middle ſtate, to which men of the greateſt genius and abilities, ought to confine both their wiſhes and expectations.

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[*] It will admit of a doubt, however, whether doctrines that teach mankind to neglect themſelves, to entertain a contempt for the things of this life, and to look upon it as a ſtate of miſery, be not among thoſe whoſe natural tendency is detrimental to ſociety. Perhaps human nature never diſplays ſo many virtues, as among thoſe people who are taught to have a proper idea of their own dignity and importance in the *creation, and who* eſteem their exiſtence here as no mean object in the *ſyſtem of an all-wiſe* and over-ruling Providence.

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In our author's *third* book, he treats of the Eleuſinian, and other ancient myſteries, with the motives of their inſtitution; of the Sybilline oracles, and of the aſtrological theology, or natural religion of antiquity.

In the fourth and laſt book, he treats of what he calls the *Eſprit Cyclique* of antiquity, or the notions of the ancients regarding aſtronomical revolutions, and the approaching period of the world: of the moral and religious tenets to which thoſe notions gave riſe, and the cuſtoms which prevailed accordingly. His obſervations on all theſe ſubjects are for the moſt part novel and ingenious: but how far they are juſtified by authentic hiſtory, we pretend not to determine.

Hiſtoire de l'Academie Royale des Sciences et Belles Lettres de Berlin.

The Hiſtory of the Royal Academy of Sciences and Belles Lettres at Berlin, for the Year 1758. 4to. Berlin 1765.

THE publication of the hiſtory of the academy of ſciences at Berlin, having been interrupted by the late war; the materials, ariſing from the conſtant application of its members, have accumulated to ſuch a degree that the academy now propoſe to publiſh two volumes yearly till they make up the deficiency to the current year. In conſequence of this reſolution, we are promiſed, in the preſent publication, the ſpeedy appearance alſo of the volume for the year 1764.

Our Readers will doubtleſs recollect the order in which the memoirs of this academy are publiſhed, agreeably to the four claſſes, into which it is itſelf divided; viz. Phyſics or experimental Philoſophy, geometry or the mathematics, metaphyſics or ſpeculative philoſophy, and literature or the Belles Lettres.

Under the firſt head, we have in the preſent volume, eight papers, the *firſt*, containing a chemical enquiry into the effects of the alkali of common ſalt on the regulus of antimony, by the celebrated Mr. Marggraff. It is well known that antimony is compounded of a metalline ſubſtance that forms the regulus, and of ſulphur: the ſeparation of theſe two ſubſtances is effected by various methods, as by means of other metals, ſalt and alkaline earths. In the firſt caſe the metallic part of the antimony always retains ſome impurity, proceeding from the *metal made uſe of* in the ſeparation; in the others it comes out

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ing of thoſe who have imputed the knowlege of moral good and evil to the underſtanding or the light of reaſon; and the other of ſuch as have attributed it to immediate ſenſation, a kind of phyſical ſenſe which they call moral ſentiment. The veſtiges of this laſt principle, it is obſerved, may be traced in the philoſophy of antiquity; but hath never been fully explained or illuſtrated, till the preſent century: the honour of doing which was reſerved for the philoſophers of Great Britain and Ireland. Lord Shaftſbury was the firſt modern profeſſor of the doctrine of moral ſentiment; although he does by no means treat of it with the methodical acidity of a theological profeſſor. Not content, ſays Mr. Merian, with embelliſhing it with the charms of a divine * eloquence, and a poetical ſublimity of ſtile; he ſeems to have been ſo ſtrongly affected with this ſentiment himſelf, that we are more in danger of being ſeduced by his enthuſiaſm than convinced by his arguments. Hutcheſon, who ſucceeded Lord Shaftſbury in the ſame route, reduced this principle to a greater degree of preciſion; and Hume hath endeavoured to confirm that by fact and experience, which his predeceſſors had deduced from reaſon and ſpeculation.

The ſubject of this memoir is divided into three parts. In the firſt, the Author enquires whether this moral ſenſe may juſtly be deemed a philoſophical principle? In the ſecond, he compares it with ſelf-love; and in the third, with the principles of that morality which is founded on reaſon or argument. The following extract may give the Reader ſome idea of Mr. Merian's manner of treating theſe difficult and delicate ſubjects. "It hath been pretended by many, that nothing can truly be denominated virtue, which we do not love and admire ſolely for its own ſake. But this is a miſtake; or rather the whole diſpute about ſelf-love and ſocial, or pure and diſintereſted affection, is a diſpute about words. There can be no doubt that we love, for our own ſakes, all thoſe objects, the contemplation or enjoyment of which gives us an immediate pleaſure; for it is, in fact, in the anticipation or enjoyment of this pleaſure that love conſiſts. Hence it is that we always love thoſe objects, which are flattering to our ſenſes, and that we love and admire what we call virtue. On the ſame foundation alſo reſts that celebrated ſaying of the ancients, that virtue is its own reward.

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* It may not be impertinent, though it may be thought a little rude, to aſk a Writer who pays our nation ſo high a compliment, whether he underſtands our language well enough to judge of the divine eloquence of Shaftſbury? We are afraid this extravagance of eulogium is paid at ſecond hand; but, be it as it may, we think a more moderate degree of approbation would do us more honour. The ſtile and manner of Shaftſbury are truly admirable: but there is nothing divine in the caſe.

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pher of much greater ingenuity than ſolidity; but *nil niſi bonum de mortuis.*

In the fourth, and laſt claſs of this work, viz. the Belles Lettres, we have a diſſertation on Jodutha, the ancient idol of Saxony and the March of Brandenbourg, by Mr. Kuſter: to which ſucceed ſeveral academical diſcourſes and eulogies; for which we have no place of inſertion.

La Phyſique de l'Hiſtoire, &c.

The natural Hiſtory of Nations. Or Conſiderations on the elementary Principles of the temperament and characters of different People. 12mo. Amſterdam. 1765.

THE office of a literary Reviewer is perhaps one of the moſt ungrateful upon earth; for, whether he find occaſion for approbation or blame; or whether he thinks it incumbent on him, in the caſe of mediocrity, and in juſtice to the public, to beſtow neither; he is himſelf morally certain of becoming the object of the ſevereſt cenſure. It were indeed a ſtale ſubject of complaint, to mention the vanity of Authors, the partiality of their friends, or the malice of their enemies: we ſhall not take up our Reader's time, therefore, with remarks on either of theſe topics. There is a very ſerious and plauſible objection, however, that hath been of late repeatedly made to the conduct of literary journaliſts, and particularly to the *Engliſh Reviewers.* They are ſaid to be much too ſevere, and ſarcaſtical in their treatment of thoſe Authors, whoſe Writings are ſubmitted to their conſideration: as a proof of which are brought the more candid and favourable examples of thoſe ingenious and learned foreigners, who firſt engaged in works of this kind. Le Clerc and 'S Graveſande, we are told, pointed out the errors of miſtaken writers with candour, reprehended even the petulant with tenderneſs, and ſpoke of all with politeneſs and urbanity. We ſhall not enter into a ſtrict examination of the truth of this aſſertion; there were doubtleſs among the primitive Reviewers many gentlemen of the moſt candid and amiable diſpoſitions: but we cannot help thinking that their tenderneſs for individuals much too often claſhed with that juſtice and impartiality they owed to the public. Add to this, that even the more deſerving of the former muſt be prejudiced, by that indiſcriminate mode of treating the moſt contemptible Writers with the ſame ceremony as the moſt reſpectable. But, be all this as it may, the ous Authors of the above objections ſhould conſider that, hath been a great revolution in the world of letters ſince

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ſcientific and literary know modern languages themſelv neceſſary degree of preciſio literary world reſembled th ple required various grants flouriſhing and ſtable ſitua nor pretenſions.

How different is the ſtate ture! The writings of the by valuable and accurate tr ence hath been erected on ruins of the old. In the from being wanting to indu ther diſcoveries and improve ſuch purſuits are almoſt inſe An Author is no longer a ſiſtence on the favour or c perty, a thing almoſt unh become an object of import of the moſt conſiderable a reign commerce. What is but that of being over-run w and learning; who not onl gain, but uſe a thouſand illiberal ſchemes and partial putation; in order only t it not to be very different to what it was an hundred years ago, when the conduct of Writers and their motives for becoming ſuch, were ſo totally different? When Authors were inſpired only by Minerva, Apollo and the Muſes; when their obedience to that inſpiration was purely diſintereſted; it was expedient, it was laudible, to cheriſh with all imaginable tenderneſs, and give all poſſible encouragement to ſuch as employed their talents in the ſervice of mankind; contenting themſelves with the reward conferred by Fame. But when ſolid pudding hath obtained ſo great a ſuperiority over empty praiſe; when open plagiariſm is no longer a crime, and Fame is only made the procureſs of fortune, ought not both the ſeducer and the bawd, when diſcovered, to be brought to condign puniſhment? To act otherways, would, in many caſes, be to convert a tenderneſs for ſome into cruelty toward others; and mercy in general into injuſtice.

We have been led involuntarily into the above reflections, partly by ſome inſinuations thrown out in the foreign as well as domeſtic prints, relative to this ſubject; and partly by the peruſal of the work before us, with the recommendation that accompanied it. We are ever ready to do juſtice, and to ſhew mercy, particularly where the latter may not tend to increaſe the offence; but we cannot agree to ſet mere *book-makers* upon the ſame footing as original and genuine writers. It is for this reaſon we muſt run the hazard of offending a valuable correſpondent, by declining to give our ſuffrage in behalf of the performance before us; which, though it contain many ſhrewd and ingenious remarks, on the effects of phyſical cauſes on the characters and manners of mankind, appears to us, in a great meaſure, to be taken from a work publiſhed long ſince entitled *L'Eſprit des Nations*, and ſome other performances of a ſimilar nature; the real deſign of which this Author doth not appear very well to comprehend.

Recueil des Pieces relatives à la Perſecution ſuſcitée a Motier-Travers, contre M. J. J. Rouſſeau.

A Collection of the moſt intereſting Pieces that have been publiſhed, relative to the Perſecution of Mr. Rouſſeau, at Motier-Travers in Switzerland. 8vo. 1765.

THE firſt piece contained in this collection, came ſeparately to hand, ſometime before the arrival of the publication before us; and we have given a pretty ample account of it in a former article [*].

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[*] See Page 505 of this Appendix.

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a man by thoſe exterior ſigns, which his moral conduct ſo palpably contradicted. Who could maliciouſly ſuſpect the ſecret principle of that toleration to which he pretended? For my part, I deteſt that cruel ſubtilty which thus ſullies the good actions of men; nor can I even entertain an idea of deducing ſuch actions from evil motives. Hence the greater diſguſt I felt for Mr. de Montmollin, the more I endeavoured to conquer it, by reflecting on the obligations he had conferred on me. At length this paſtor hath thrown off the maſk, and diſplays himſelf to be what he is; his former conduct being explained by his preſent behaviour. Nothing can be more evident than that the pretended toleration, which he gave up at a time when it was the moſt juſtifiable, aroſe from the ſame ſource as the cruel zeal which he ſo ſuddenly aſſumed or affected. What could be his motive then, or what it is now, I know not, but certainly it cannot be a good one. It was with the greateſt honour he admitted and even preſſed, my partaking of the Holy Communion; on every occaſion ſoliciting my company, applauding, and appearing particularly pleaſed when I dropped any thing in converſation that ſeemed to be levelled at Chriſtianity. And yet no ſooner did I undertake to prove that I never really attacked Chriſtianity, or at leaſt that I had never ſuch a deſign, than he himſelf immediately attacks me with the utmoſt violence; endeavours to excommunicate me, to proſcribe me, inflames his pariſh againſt me, and purſues me with a degree of virulence bordering on madneſs. Can ſuch inconſiſtent behaviour be conſiſtent with his duty? No. Charity is not inconſtant; virtue never contradicts itſelf; and there is no duplicity in the dictates of conſcience. After having ſhewn himſelf thus intolerant, it was too late for him to reaſſume the garb of toleration; the affectation was too groſs, and as it was impoſſible for it to paſs on the world, he has done well to appear again in his natural form and diſpoſition. In deſtroying his own work, and doing me more harm than he ever did me good, he hath effectually obliterated all obligation: all I owe him at preſent, is veracity; this I alſo owe to myſelf; and, ſince he hath forced me to ſpeak, I certainly ſhall ſpeak the truth.

You deſire, Sir, to know the real circumſtances of this affair. Mr. de M. has publiſhed a narration quite in character, as an eccleſiaſtic, artful enough to take all the advantages annexed to his profeſſion. For my part, Sir, I ſhall give you a ſimple relation of the matter, in the common ſtile of honour and probity. I am none of thoſe perſons, thank heaven! to whom the world make their court while it deſpiſes them. On the contrary, I have the honour to be one of thoſe who are eſteemed and perſecuted. When I firſt took refuge in this

Mr. Rouſſeau proceeds to recount the particulars of this extraordinary paſtor's future conduct towards him: as that he affected on all occaſions before Mr. Rouſſeau, and even in the pulpit, an unneceſſary zeal for religious toleration; that he admitted him to the Holy Communion, as before obſerved, not only without entering into any examination concerning the particular articles of his creed; but even promiſing never to concern himſelf about it; that he laviſhly commended and appeared highly to approve of thoſe very letters from the mountains, which he afterwards made the plea for perſecuting the Author; that he frequently ſpoke to Mr. Rouſſeau about a general edition of his works, approved of the project, and would have intereſted himſelf in the property of it, had Mr. Rouſſeau permitted him. This refuſal on the part of Mr. R. made the paſtor reflect that it would not be very conſiſtent with his character and function to engage in ſuch an undertaking: about the ſame time the body of the clergy thought it incumbent on them likewiſe to oppoſe it, and accordingly made remonſtrances againſt it to the court.

So good an underſtanding ſubſiſted, before this, between Mr. Rouſſeau and his paſtor, that the latter, propoſing to ſollicit an addition to his ſtipend, deſired the former to write a line or two, in his favour, to my Lord Marſhall, on the ſubject. This Mr. Rouſſeau appears willing to have done in a private letter from himſelf; but the paſtor wanted ſuch recommendation in a poſtſcript to an epiſtle of his own: a method of writing to his excellency which Mr. Rouſſeau thought too unbecoming and familiar. He therefore declined it, and in ſo doing gave another offence to M. de Montmollin; who it ſeems was ſo very officious about Mr. Rouſſeau's houſe and perſon, that he wanted to know all his affairs; to become acquainted with all his correſpondents; to direct and receive his will and teſtament, and in ſhort to be director of his little family; all which Mr. Rouſſeau objected to with all the civility he could, conſiſting with preſerving his reſolution. On theſe particulars ſeems to depend the principal motive of that zeal for the faith and that rancour againſt Mr. Rouſſeau, which this very chriſtian-like and charitable profeſſor hath ſince diſplayed.

Mr. de Peyrou, to whom this letter appears to be addreſſed, had remarked, in his ſecond epiſtle, that the conduct of this good paſtor reſembled much that of the Engliſh Quaker; who, in order to be revenged on a cur that had bit his horſe's heels, did not raiſe the arm of the fleſh to ſtrike him, becauſe it was inconſiſtent with his profeſſion, but contented himſelf with ng him a *bad name*, by calling out *a mad dog!* in conſequence h the poor animal was of courſe preſently knocked on the ſubject of temporal liberty. In this part of his work, his lordſhip appears more in the character of an hiſtorian and antiquarian; diſcovers an extenſive knowledge of the civil laws and conſtitution of his country; has handled the ſubject in a very agreeable manner; and, were we to judge only from theſe papers, we ſhould, without the leaſt ſcruple, have claſſed him among the friends of public liberty. But indeed, a union of the characters of a *ſtate-whig* and a *church-tory* in the ſame perſon, hath been very common.

There are ſix tracts in this volume, upon the following ſubjects, viz.

I. *Of the Liberty of the Subjects in Judicial proceedings, as to matters both criminal and civil.*

II. *Of the right and manner of impoſing taxes; and of the other Privileges of the Parliament.*

III. *Of the Means whereby the free Conſtitutions of other Nations have been impaired, while that of England has been preſerved and improved.*

IV. *Of the Antiquities of the Commons in Parliament.*

V. *Of the Royal Prerogative, and the hereditary right to the Crown of Britain.*

VI. *Of the Dangers that may be incident to the Preſent Eſtabliſhment, and the Proſpect there is of its continuance.*

We ſhall ſelect from theſe tracts ſuch paſſages as ſhall be moſt generally inſtructive and entertaining to our readers; and from which they may be able to form an adequate judgment of the ſpirit and manner, in which the whole is executed.

As it ſeems to be of the greateſt importance, in order to beget in the minds of men a juſt value for the civil conſtitution, under which it is our happineſs to live, we ſhall begin with repreſenting the proviſions which have been made, by the laws of our country, in favour of the ſubject, reſpecting criminal matters: and theſe we ſhall collect in the order in which they ariſe in the work before us.——In this manner does our author introduce his ſubject in the firſt tract.—— 'In treating of the freedom of the ſubjects in England, the thing that comes naturally firſt into view is, the ſecurity we have of not being long detained in priſon, without juſt cauſe or due proceſs of law. Our condition in this reſpect, differs not a little to our advantage, from thoſe of moſt other ſubjects in Europe. I need not inform the public, how every one in France is liable to be treated: without any charge made againſt him upon oath, or any examination taken of him by a magiſtrate, an order or writ under the ſignet royal, is ſufficient to cauſe him, whatever his rank or quality is, to be not only arreſted, but to be carried inſtantly away to any priſon in the kingdom, and there to be kept in the cloſeſt confinement, without any

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action of falſe impriſonment or damage
whoſe procurement perhaps he was impr
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‘ There have been times when this
claimed, and with the like rigour exer
England; not that there was any juſt
for the antient Saxon conſtitution, allowe
all caſes. By the common law antiently
man accuſed and indicted of high treaſ
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was only his pledge and ſurety, who cou
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of homicide and high treaſon, but in moſt
es, the offender was not bailable (b).
cent perſons were committed and detaine
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III. provided, " that no free man ſhould be taken or impriſoned. Neither, ſays the king (e), will we go, or ſend upon him, unleſs by the legal judgment of his peers, or by the law of the land."—But how ſolemn ſoever this charter was granted and confirmed, yet in a little time there were frequent breaches made upon it, which plainly appears from a ſpeech made in parliament by the archbiſhop of Canterbury, 18 Edward I. (f); among other grievances he repreſented, " That very many freemen of the kingdom, had without any guilt on their part, been committed by the king's miniſters to divers priſons, as if they had been ſlaves of the meaneſt degree, therein to be kept; of whom ſome died in priſon of hunger or grief, and the weight of their chains. From others they extorted infinite ſums of money for their ranſoms (g)." This ſpeech, with the notoriety of the facts, had ſuch an influence upon the parliament, that they inflicted ſevere puniſhments upon ſome of the miniſters and others.

' In the fifth year of the reign of Edward III. chap. 9. it was enacted, " That no man from henceforth ſhall be attacked by any accuſation, nor fore-judged of his life or limb; nor his lands, tenements, goods nor chattels, ſeized into the king's hands, againſt the form of the great charter, and law of the land."—— And again, in the 25th of the ſame reign, there was another act made more full and expreſſive, for it ſays, " That from henceforth none ſhall be taken by petition or ſuggeſtion, made to our lord the king, or his council, unleſs it be by indictment or preſentment of his good and lawful people of the ſame neighbourhood, where ſuch deeds be done, in due manner, or by proceſs made by writ original at the common law: and that if any thing be done againſt the ſame, it ſhall be holden for none (h)."——Again, in the 28th of the ſame reign, it is enacted. " That no man, of what ſtate or condition that he be, ſhall be put out of land or tenement, nor taken, nor impriſoned, nor diſinherited, nor put to death, without being brought in anſwer by due proceſs of law (i)."

' Alſo in 38th Edward III. ch. 18, it is enacted, that when ſuggeſtions are made by any perſons againſt others, the former ſhall find ſureties before the king's grand council, " to purſue

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(e) ' *Nullus liber homo capiatur, vel impriſonetur—nec ſuper eum ibimus, nec ſupra eum mittamus, niſi per legale judicium parium ſuorum, aut per legem terræ.*' Mag. Char. Coke's 2d Inſt. p. 45.

(f) See Echard's hiſtory. Vol. I. p. 309.

(g) Petyt. Miſc. Parliament. Lond. 1680, in the appendix.

(h) Sir Robert Cotton, poſth. p. 227, ſays, ' That this law was made upon the commitment of divers perſons to the tower, no man yet knoweth for what.'

(i) 3d Bulſtrode 47. Hale's hiſt. P. C. ch. 13. b. ii.

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‘ The law gives the party accuſed a liberty of challenging both the array and the polls: i. e. the whole pannel, or particular jurors. And beſides theſe challenges, which the law allows to be made to the ſheriff or jurors, it further gives liberty to the party accuſed, in caſes of high, petit treaſon, to challenge thirty five, i. e. within one of three whole juries, without aſſigning any cauſe at all. And in like manner in caſes of felony, to challenge twenty, without ſhewing any cauſe.

‘ Perſons of all ranks after having been indicted by a grand jury, are ſure of having a regular trial by a petty jury, of having the charge openly made againſt them; and in caſes of treaſon, of having a copy of the indictment five days before their trial; ſo that they may know what they will be charged with, and be thereby better prepared to defend themſelves againſt it. To which end alſo, by 7 William and Mary, they have counſel allowed, at their own choice, who are to have free acceſs to them; and are to keep their ſecrets, and not to be examined againſt them. And in all caſes, where no counſel is retained, the judge who preſides, and gives directions in the trial, is by law to be of counſel with the priſoner.

“ As to evidence againſt a perſon upon trial; there is no making him an evidence againſt himſelf by torture, or extrajudicial confeſſion. In England, it is evident, that the uſe of torture was contrary to law, and regarded as an infamous practice, even in the antient Saxon conſtitution; for the great Alfred put one of his judges to death, for condemning a perſon, upon a confeſſion drawn out by torture(z). In Henry VI. time there was an endeavour by the Duke of Exeter to introduce it here (a), from whence the rack in the Tower was called his daughter: and the practice obtained for a conſiderable time; for in the ſucceeding reigns, even that of Queen Elizabeth, there are ſeveral inſtances of perſons being tortured (b). There was a propoſal for the uſe of it in the caſe of Felton, upon the murder of the Duke of Buckingham, in Charles the firſt's time: the King ordered the judges to be conſulted upon it; but they declared that any kind of torture, to draw out confeſſion, was contrary to the law of England. And Lord Coke ſays (c), “ there is no one opinion in our books, or judicial records, that we have ſeen and remember, for the maintenance of tortures or torments.” Our law has therefore, in tenderneſs to the ſubjects, laid this method wholly aſide, except in caſes where the perſon accuſed refuſes to plead. Then indeed he is expoſed to *paine fort et dure* (d). But this depending wholly

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(z) Bacon's Governm. of England, p. 55.

(a) Coke's 3d Inſt. p. 3[illegible] (b) Camden's Eliz. p. 457.

(c) Coke's 3d Inſt. p. 3[illegible]

(d) The *paine forte et dure* [illegible] to a peer if he refuſe to plead.

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(e) Hiſt. Law, p. 120.

(f) We are very much inc
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jurors (i); but this has always been by the direction of ſome arbitrary miniſter or judge; and has always, by the legiſlative authority, been condemned as illegal.—No new trial is ever granted, in criminal caſes, when the defendant is acquitted, if ſome fraud or trick be not proved in the caſe (k).—The jury are not puniſhable for their verdict, whatever it be, in any criminal caſe—Such is the form of trial which probably our Saxon anceſtors brought over hither with them; ſince we not only find ſome traces of it in their laws, before the conqueſt, but ſtill earlier, in the conſtitutions of other northern nations, among all whom ſomething of this nature ſeems to have had place.

'To this trial by jury every one has a claim, in time of peace, except thoſe who are actually in military ſervice, and thereby ſubject to martial law; which in this nation hath always been under certain regulations; and cannot be executed even upon ſoldiers, but in virtue of an act of parliament [the mutiny bill] renewed every year.

'And as all perſons are thus ſecured from being unjuſtly found guilty, ſo if they ſhould be found guilty, the puniſhments are not arbitrary. The King cannot grant the forfeiture of the lands or goods of the perſons accuſed before he is condemned (l). Neither can corporal judgment be given againſt a man in his abſence (m). The judges cannot invent new puniſhments, nor add new circumſtances of rigour: theſe are all determined by law as well as the crimes. The caſes in which death is to be inflicted are all ſpecified by known laws. The King can remit, in ſome caſes, part of the rigour, but he cannot increaſe it. When Charles I. would have had Felton's right hand cut off before his execution, the judges would not conſent to it (n). And when Henry VI. by his own authority condemned de la Pole, Duke of Suffolk, to baniſhment, the Houſe of Lords proteſted againſt it.

'Impriſonment for life, or baniſhment, cannot now be inflicted at all, but by act of parliament, or ſentence of the courts of law (o). The King cannot ſo much as oblige any perſon to accept an employment abroad, not even in Ireland. This was attempted in Sir Thomas Overbury's caſe: he was ſent to the Tower becauſe he refuſed an embaſſy into Ruſſia (p).

'In like manner as to fines, care is taken that they ſhall not be exorbitant: where the party is to be amerced, though he be at *miſerecordia domini regis*, yet the amercement muſt be affirmed by the jury; and when he is fined *ad voluntatem domini regis*, yet this fine muſt be ſet by the judges. The King cannot im-that it ought to be maintained inviolate. Whether this judicial authority was antiently veſted in the Houſe of Lords alone, excluſive of the Commons, hath been thought a point not quite ſo certain: our moſt eminent antiquarians have been of different judgments about it (r). Some of them have thought that this judicature being parliamentary, the commons are entitled to a ſhare in it; and the rather, becauſe their having formerly been included in the baronage, and having ſat with the Lords in one houſe (s), it could hardly be otherwiſe, but that they muſt have had a ſhare in determining the cauſes then moved in parliament.

(i) Hale's P. C. part ii. p. 298.
(k) Hawk. P. C. p. 442. b. ii.
(l) Coke's 2d Inſt. p. 48.
(m) Trial par pais, p. 31.
(n) Ruſhworh's Coll. part i. p. 640.
(o) Coke's 2d Inſt. p. 47.
(p) Ruſhworth, vol. ii. p. 135.

'And indeed, as it is evident that the Commons did join in acts of attainder, paſſed in a legiſlative way, ſo there is alſo reaſon to think that they did ſometimes concur with the Lords in declaring the law; and even in making awards in particular caſes, even of a civil nature. William de Septivant's caſe is an inſtance of it, and others quoted by Mr. Petyt. But this ſeems rather to have been practiſed by the conſent of the Lords, in thoſe particular caſes, in order to add greater weight to their own deciſions, than becauſe the Commons had a ſtrict right to concur in all ſuch caſes.

'There was antiently a diſtinction between the greater and leſſer Barons; and the right of judicature, in the Magna Curia, ſeems to have been veſted only in the former, with the King at their head: that the Leſſer Barons had not that right, appears from Archbiſhop Becket's caſe, in the reign of Henry II. And it ſeems very probable alſo from hence, that the Leſſer Barons, were not reckoned Peers like the greater Barons. In 4 Edward III. the Lords are characteriſed as judges of Parliament; which indeed the Commons did not diſpute, in Henry the fourth's time, when that King and the Lords declared, that judgment ſolely belonged to them; and this courſe hath ever ſince been obſerved. There are numerous inſtances, in which the Lords have judged in parliament, not only in the cauſes of their Peers, but thoſe where the King has been party, but in others alſo brought before them; and even in *original cauſes* (t).

'And whoever judges truly of the intereſt of the conſtitution will be clearly of opinion, that a Peerage is abſolutely neceſſary, for ſeveral good purpoſes, eſpecially as a bank or ſcreen to the Crown. If we had no peerage now upon the conſtitution, yet we ſhould be neceſſitated to make an arige, or ſenate, inſtead of it (u). Cromwell himneceſſary to do ſo: and it is more ſo every day, he Houſe of Commons goes on gaining ground. efore, who is no republican, ought to de-

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. 359. (s) Lex Parliam. p. 54.

s, p. 18. (u) Plato Rediv. p. 133.

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